

REPORTS TO GENERAL SYNOD DUNNVILLE 2016

VOLUME 2

- COMMITTEE ON RELATIONS WITH CHURCHES ABROAD (CRCA)
- BOARD OF GOVERNORS OF THE CANADIAN REFORMED THEOLOGICAL SEMINARY (CRTS)
- COMMITTEE FOR THE OFFICIAL WEBSITE (CWEB)
- PASTORAL TRAINING PROGRAM (PTP)
- STANDING COMMITTEE FOR THE PUBLICATION OF THE *BOOK OF PRAISE* (SCBP)



**Reports to
General Synod Dunnville
2016**

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**Reports to
General Synod Dunnville
2016**

**Committee on Relations with Churches Abroad
of the Canadian Reformed Churches
Report to General Synod 2016**

September 26, 2015

NOTES

Esteemed brothers:

General Synod 2013 mandated the Committee on Relations with Churches Abroad (CRCA) to maintain the relationship of ecclesiastical fellowship with the following church federations:

- The Free Reformed Churches of Australia
- The Free Church of Scotland
- The Free Church of Scotland (Continuing)
- The Free Reformed Churches of South Africa
- The Kosin Presbyterian Church of Korea
- The Reformed Churches in Indonesia in the province NTT
- The Reformed Churches in Brazil
- The Reformed Churches in New Zealand.

In addition to this, Synod decided:

- to mandate the CRCA to discuss our rules for ecclesiastical fellowship with the Committee on Relations of the GGRI and to gather as much information as is needed to come to a good recommendation to General Synod 2016 regarding a relationship of ecclesiastical fellowship with the GGRI;
- to mandate the CRCA to maintain contact with the Calvinist Reformed Churches in Indonesia in order to encourage these churches to be faithful to the Reformed doctrine and church order.
- to continue the membership of the CANRC in the ICRC.
- that more information was needed concerning meetings between the Reformed Churches in Korea and the Kosin Presbyterian Church of Korea.

The responsibility to maintain the relationship with the Reformed Churches in the Netherlands was again given to a subcommittee, which works and reports separately from the CRCA.

The Rules for Ecclesiastical Fellowship as adopted by General Synod Lincoln 1992 (Acts Lincoln 1992, article 50, page 33) are:

1. The churches shall assist each other in the maintenance, defence and promotion of the Reformed faith in doctrine, church polity, discipline, and liturgy, and be watchful for deviations.
2. The churches shall inform each other of the decisions taken by their broadest assemblies, if possible by sending each other their Acts or Minutes and otherwise, at least by sending the decisions relevant to the respective churches (if possible in translation).
3. The churches shall consult each other when entering into relations with third parties.
4. The churches shall accept one another's attestations or certificates of good standing, which also means admitting members of the respective

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churches to the sacraments upon presentation of that attestation or certificate.

- 5. The churches shall in principle open their pulpits for each other’s ministers in agreement with the rules adopted in the respective churches. In exercising these relations, the churches shall strive to implement also the following:
- 6. When major changes or additions are being considered to the confessions, church government or liturgy, the churches shall be informed in order that as much consultation can take place as possible before a final decision is taken.
- 7. The churches shall receive each other’s delegates at their broadest assemblies and invite them to participate as much as local regulations permit.

Since Synod Carman 2013, the CRCA has had seven meetings. In what follows we will report per country the activities of our committee to fulfill our mandate.

In our report, the following abbreviations will be used:

GGRC	Calvinist Reformed Churches in Indonesia (Gereja Gereja Reformasi Calvinis)
CANRC	Canadian Reformed Churches
FCS	Free Church of Scotland
FCC	Free Church of Scotland (Continuing)
FRCSA	Free Reformed Churches in South Africa
FRCA	Free Reformed Churches of Australia
IRCK	Independent Reformed Church in Korea
ICRC	International Conference of Reformed Churches
KPCK	Kosin Presbyterian Church in Korea
GGRI-NTT	Reformed Churches in Indonesia – in NTT (Gereja Gereja Reformasi di Indonesia)
GGRI-KalBar	Reformed Churches in Indonesia – in Kalimantan Barat
GGRI-Papua	Reformed Churches in Indonesia – in Papua
GGRI	Reformed Churches in Indonesia – national
RCK	Reformed Churches of Korea
RCB	Reformed Churches in Brazil
RCNZ	Reformed Churches of New Zealand

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of sister churches) and to leave it in the freedom of the CRCA to send delegates to their assemblies.

- 2.2. To encourage the congregations to seek out and strengthen ties with local FCC congregations in North America.

A.2. The Free Church of Scotland (Continuing)

Mandate:

Synod Carman 2013 decided:

- 1. To continue the Relationship of EF with the FCC under the adopted rules;
- 2. To mandate the CRCA:
 - 2.1. To be available to assist the FCC and FCS in any efforts at reconciliation and reunion, should that be requested;
 - 2.2. To continue personal contact with the FCC whenever that is feasible (e.g. at meetings of the ICRC, mutual presence at assemblies of sister churches) and to leave it in the freedom of the CRCA to send delegates to their assemblies;
 - 2.3. To encourage the congregations to seek out and strengthen ties with local FCC congregations in North America.

Communications and Actions:

The decisions of Synod Carman 2013 were sent to the FCC and communication was maintained with the FCC through electronic mail.

The CRCA has not received any request to assist the FCS and FCC in efforts at reconciliation and reunion.

The FCC has a number of churches in the US, in Metropolitan Washington, in South Carolina, North Carolina, two in Missouri and one in Georgia. The church in Ottawa also has some contact with a very small FCC church in Smiths Falls, ON.

As far as the CRCA can judge, the FCC is a church federation, which desires to remain faithful to the Word of God.

Recommendations:

- 1. To continue the relationship of EF with the FCC under the adopted rules;
- 2. To mandate the CRCA:
 - 2.1. To continue personal contact with the FCC whenever that is feasible (e.g., at meetings of the ICRC, mutual presence at assemblies of sister churches) and to leave it in the freedom of the CRCA to send delegates to their assemblies.
 - 2.2. To encourage the congregations to seek out and strengthen ties with local FCC congregations in North America.

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Theological Seminary in Hamilton, *Book of Praise* (and the Australian keen interest in producing a modified “Book of Praise”, our common relationship with the RCN where there are concerns about various developments, our relation with the URCNA and also the developments regarding theological education, and, finally, our relationship with the RCNZ.

During their time at synod, the delegates sat in open sessions of synod. Besides this, they met separately with the deputyship for the churches in Indonesia.

Decisions of Synod Baldivis 2015

Among the decisions of Synod Baldivis we paraphrase the following (NOTE: this is from the *provisional version* of the Acts made available online at <http://synod.frca.org.au/2015/acts/>):

Canadian Reformed Churches:

1. Continue sister church relations with the CanRC according to the established rules.
2. To discharge deputies, thank them for their work and to appoint new deputies with the mandate to:
 - a. Monitor developments within the CanRC for mutual benefit according to the established rules and keep the churches informed;
 - b. Stay informed on the developments concerning the potential merger between the CanRC and the URCNA, including changes to the Church Order, Creeds, Confessions, Forms and Prayer Forms;
 - c. Stay informed of the sister-church developments in North America (URCNA, OPC, RCUS and ERQ);
 - d. Send two (2) delegates to the next CanRC General Synod scheduled in Dunnville, Ontario during 2016, pending finances;
 - e. To liaise with the Canadian deputies regarding their and our relationship with the RCN.

With regards to the *Training for the Ministry*, Synod Baldivis 2015 decided to:

1. To request the churches to contribute an increased amount of AU\$82 per communicant member for the maintenance of the Canadian Reformed Theological Seminary as from 1 January 2016.
2. To set aside funds from General Synod for the visits to Australia by guest lecturers from the Canadian Reformed Theological Seminary once every three years (rather than every two years).
3. To set aside funds from General Synod funds for travelling and accommodation costs of a delegate of Deputies to attend a meeting of Hamilton’s Board of Governors and the Convocation between Synod 2015 and Synod 2018.
4. Discharge deputies and appoint new deputies with the additional mandate to investigate the feasibility of establishing a FRCA Theological Seminary, and report back to next Synod. Such a study should consider:

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- The desire of the churches for such a seminary;
 - The potential student numbers that would attend such a seminary;
 - The impact the establishment of such a seminar y would have on the student numbers and viability of the CRTS; and
 - The resources required for such a seminary, and the availability of such resources.
5. To cease to investigate the feasibility of offering the freshman (i.e. first) year of theological studies to the churches in Australia and to cease to investigate possible distance education of theological studies to the churches in Australia.

Regarding the *Book of Praise*, Synod Baldivis decided as follows:

1. To encourage the churches to use the 2014 Canadian Book of Praise for the interim.
2. To appoint new deputies and mandate them to:
 - a. To develop an Australian Version of the Canadian Book of Praise and present it to the next Synod that:
 - i. contains the Psalms and Hymns of the 2014 Canadian Book of Praise that are approved for use in the FRCA and not to include any unapproved hymns;
 - ii. incorporates changes to the creeds, confessions and liturgical forms as made by the FRCA, as well as the Australian Church Order;
 - iii. to prepare two versions, one using the NKJV for all Scripture quotations and capitalising all pronouns referring to God, the other retaining the ESV without capitalisation;
 - iv. contains a list of all hymns with the corresponding numbers of the hymns in the Canadian Book of Praise.
 - b. To work through all legal as well as practical matters including but not limited to:
 - i. arranging that copyright permissions be granted to an appropriate legal entity within our churches;
 - ii. proposed size(s), covers and bindings;
 - iii. working with one or more printers to set scope and priority if any, as to alternate edition/formats, e.g. printed with a Bible, large text etc, or digital editions;
 - iv. determining the need and/or usefulness in appointing an Australian standing committee for the Book of Praise.
 - c. To solicit feedback from the churches and propose suggested names for an Australian version of the Canadian Book of Praise.
 - d. To maintain good contact with the Standing Committee for the Publication of the Book of Praise of the Canadian Reformed Churches, alerting the churches of any proposed changes.

Besides these matters more directly related to the Canadian Reformed Churches, Synod Baldivis 2015 also decided the following:

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First Evangelical Reformed Church of Singapore

Synod Baldivis decided to extend an offer of sister-church relationship to the FERC. The FERC is one congregation in the city-state of Singapore with about 320 members. They hold to the Three Forms of Unity and govern their church by the principles of the Church Order of Dort.

Reformed Church of Brazil (IRB)

Synod Baldivis decided not to appoint new deputies for contact with the IRB and not to pursue a sister-church relationship with them. Among other reasons it had been previously decided that the FRCA should, as a rule, only establish sister-church relations with churches who are geographically close.

Korea, South Africa and Indonesia

Synod Baldivis decided to continue sister church relations with the KOSIN Presbyterian Church of Korea and the Free Reformed Churches of South Africa.

Currently the FRCA have a sister church relationship with the Reformed Churches of Indonesia (Gereja Gereja Reformasi di Indonesia (GGRI)). This federation is the result of a union in February 2012 of three regional Synods, the GGRI Papua, the GGRI Kalimantan Barat and the GGRI NTT. Synod Armadale 2012 had already expressed great thankfulness that this union could take place. Synod Baldivis decided that the deputies should provide more information about this union to the churches, confirming their Reformed character. Deputies will prepare that report and send it to the churches in due time. The GGRI have established a Theological Seminary in Waingapu, Sumba. Our deputies were able to make recommendations to improve several aspects of the running of the Seminary.

Furthermore, the Canadian Reformed Church of Smithville is involved in mission work in Kupang in Timor, through its missionary, Rev. Edwer Dethan. Smithville also supports the Indonesian Reformed Theological Seminary in Kupang. There is another federation of Reformed churches in Indonesia, the Calvinist Reformed Churches (Gereja Gereja Reformasi Calvinis (GGRC)) with whom the FRCA do not have a sister church relationship. That is why Synod also decided "to consult with the GGRI, the GGRC, and the CanRC to determine the obstacles on the way to unity, and to work together with all the parties involved to remove or overcome those obstacles" in order to make progress towards federal unity between the GGRI and the GGRC.

United Reformed Churches of North America

Synod decided to mandate deputies for relations with churches abroad to provide the URCNA with information about the FRCA in response to their letter to the FRCA, to take up contact with them, and to report to the next Synod." The grounds that support this request mention that the CanRC are in a close relationship with these churches and are pursuing unity with them.

NOTES*Reformed Churches in the Netherlands*

Synod has decided to suspend the relationship with the RCN. That means that attestations from brothers and sisters coming from the RCN will not be accepted without question. It also means that ministers from the RCN are no longer allowed to preach in the FRCA. To keep the lines of communication open, the FRCA will still welcome two delegates to their next Synod. This suspension of the relationship is a big step because Synod also declared “that the FRCA’s sister relationship with the RCN will become untenable if the next synod of the RCN in 2017 does not express and demonstrate evidence of repentance from the deviations mentioned in the letter of the Synod of Armadale 2012 to the synod of Ede 2014.” This suspension does not preclude yet another attempt to change the direction of the RCN, because Synod also decided “to interact with the request of Synod Ede for advice with respect to the role of men and women in the church, and present the clear biblical teaching on this matter.” It is safe to say that this decision to suspend the relationship may very well be the last attempt to convince the RCN to turn around from the direction they are going, back to faithfulness to God’s Word and the Reformed confessions.

Reformed Churches in the Netherlands (Restored)

Synod’s decision to suspend the sister church relation with the RCN has consequences for the decisions regarding the DGK and the GKN. The DGK is the new name for the churches formerly known as the RCN(restored). GKN is the name of the churches formerly known as “Voorlopig Kerkverband” (Temporary church bond). Both these churches were established when they withdrew from the RCN. The DGK have visited FRCA Synods since 2006. Synod decided to “maintain contact with the DGK and the GKN and be receptive to contact with others who withdrew from the RCN and to report to next Synod on further developments in this regard.” As one of the grounds Synod considered that “there are members, ministers and churches within the RCN that continue to express objections and grave concerns about the developments taking place among them who still need time in considering how to respond.” Synod also mandated deputies to exhort all those who have left the RCN to reach out to others who love the Word and the Reformed faith. It should be noted too, that the relationship of the DGK with the Liberated Reformed Church of Abbotsford is still considered an obstacle.

The decision is recorded in the Acts in this way:

1. “Not to act on the proposals of FRC Byford and FRC Mundijong at this time and await further developments.
2. To maintain contact with both the DGK and GKN and to be receptive to future contact with those who have already, or who do withdraw from the RCN and report on further developments in this regard.

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3. To await recommendations from among the churches on how to proceed with these contacts.
4. To discharge deputies, thank them for their work and to appoint new deputies with the mandate:
 - a) to continue to monitor developments in both the DGK and GKN, to work in close contact with the CanRC deputies regarding these developments;
 - b) to exhort all those who have left the RCN to reach out to others who love the Word and the Reformed faith;
 - c) to maintain contact, and
 - d) to report back to the next Synod.”

Reformed Churches of New Zealand

Synod Baldivis accepted the request from the RCNZ to accept them as a sister-church. This culminated years of discussion and relationship building, and was made possible by the recent decision of the RCNZ to change their relationship with the Christian Reformed Church of Australia to one of Ecumenical Fellowship which took away the concerns of negative influence of the CRCA on the RCNZ. This relationship was made active with the opening of the pulpit in Rockingham to a minister of the RCNZ the Sunday after Synod had made this decision.

Conclusion

From our communications with the FRCA, including official contact and private discussions, and from our delegates' observations at Synod Armadale and attendance at worship services in a few of the local congregations, it is evident that the Free Reformed Churches of Australia continue as faithful churches of the Lord Jesus Christ. They abide by the Word of God as the only rule for faith and life, and adhere to the adopted confessions. The Free Reformed Churches value their relation with the Canadian Reformed Churches, which is evident, among other things, in their keen interest in the development of the *Book of Praise*, as well as their ongoing dedicated support for the Theological Seminary in Hamilton.

Recommendations:

The CRCA recommends that Synod Dunnville 2016 decide:

1. to continue the relationship of ecclesiastical fellowship with the FRCA under the adopted rules.
2. to express thankfulness and appreciation for the FRCA's ongoing support for and interest in the Theological Seminary, including their financial support.
3. to mandate the CRCA
 - a. to maintain close contact with the various deputyships of the FRCA in matters of relations with sister churches abroad and informing the FRCA of changes or developments in third party relationships.
 - b. to invite the various deputyships of the FRCA to seek direct contact with the corresponding CanRC committees (e.g., our SCBP, sub-committee RCN, our committee in charge of reviewing the liturgical forms, Committee on Bible Translations, and perhaps others) in areas of mutual interest where the CRCA's mandate does not reach.

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This change in relationship is more than cosmetic and entails practical changes with their relationship with the CRCAus. They are no longer sister churches. It places safe guards on pulpit exchanges (both short and long term), receiving attestations, attendance of guests at the Lord's Supper table and the calling of ministers. It continues to require communication on major issues. It was clear anecdotally at their assembly that the personal connections between the RCNZ the CRCAus are still close. Approximately half their ministers were trained in Geelong, Australia. Many members have family on both sides of the Tasman Sea. So it is a relationship that cannot easily be cast aside. Yet the RCNZ have been pastoral and consequent in their relationship.

Relationship with RCNZ and FRCA

Developing a relationship has been a priority for both the RCNZ and FRCA. The FRCA had two delegates at Synod Bishopdale and had also met with RCNZ delegates in the intersynodical period. While addressing Synod Bishopdale as a sister church of both federations our delegate encouraged continued effort and patience with this process. (Since then the FRCA have entered into a sister church relationship with the RCNZ, at Synod Baldivis in June 2015).

Training for the ministry

The Deputies for the training of the ministry of the RCNZ were informed of Synod Carman's offer that they become acquainted with CRTS and its possible use by RCNZ students. The RCNZ Synod 2011 rejected a proposal to establish a theological training institute in New Zealand, so they continue to make use of other seminaries. In 2014 one student was studying at the Reformed Theological Seminary in Geelong (RTS) and 2 at Mid America Reformed Seminary. In the recent past churches have also supported their young men at Greenville Seminary in the U.S. The RCNZ deputies endeavour to supervise the training of the ministry by visiting the students at these seminaries where possible and keeping in contact with the faculty. So to add another seminary such as CRTS to their list at this time would spread their resources thinner. So it may not be in their interests to encourage further diversification by the use of CRTS in Hamilton. They also have closer ties to the URCNA than they do to us (with two former URC/OCRC ministers in their ranks) and close ties to conservative American Presbyterians (Revs. G. I. Williamson and J. Sawyer having served in RCNZ.) This makes these American institutions a more natural choice for RCNZ students than CRTS at this time.

However when looking for prospective candidates for the ministry, Synod decided to (Article 70)

“to instruct the deputies to make contact first with the principals and then with students of Mid-America Reformed Seminary, Greenville Presbyterian Theological Seminary and Canadian Reformed Theological Seminary to determine if there are men currently in training who would be both suited to and interested in serving in the RCNZ. After

NOTES**D. South Africa: The Free Reformed Churches of South Africa (FRCSA)****Mandate:**

Synod Carman 2013 decided:

1. To continue EF with the FRCSA under the adopted rules;
2. To recommend the FRCSA to the churches as worthy of continued financial assistance, to help them support the needy churches in the federation and to assist them with their extensive mission work and relief efforts among the disadvantaged and sick in South Africa;
3. To mandate the Board of Governors of our Theological College to investigate together with the FRCSA if there are possibilities to set up a form of distance learning for the first year of theological training, with the use of facilitators in South Africa;
4. To send a delegation to the next synod of the FRCSA if possible.

Communications and actions

The Free Reformed Churches in South Africa were informed of the decisions made by Synod Carman 2013.

The CRCA maintained contact with the committee appointed by the church in Coaldale, which collected funds in the Canadian Reformed Churches to support the Free Reformed Churches in South Africa. It appears that the churches are giving generously. In 2015 the church of Coaldale informed the CRCA that this committee had accumulated sufficient funds to offer support to the FRCSA for three full years. Therefore the committee approached the supporting churches with a request to stop collecting for this cause for the time being and until further notice.

Rev. T. Lodder and Dr. A.J. DeVisser were delegated to represent the Canadian Reformed Churches at the Synod of the Free Reformed Churches in South Africa in 2014.

This Synod decided to continue sister church relationships with the Canadian and American Reformed Churches and the Free Reformed Churches of Australia.

This Synod also decided to continue contacts with the Reformed Churches of South Africa. The purpose of the relationship is to support each other in the pursuit of Reformed teaching and life. Focus points of discussion will be hermeneutics (the explanation of the meaning of Scriptures), the Cloete psalm versification and the RCSA decision to allow female deacons to office.

Synod also decided to continue contacts with the Dutch Reformed Church in Africa. This bond of churches continued to exist in 1994, when most of their congregations joined the United Reformed Church in Southern Africa. The Synod instructed the deputies to use these contacts to get to know each other better and to support each other in maintaining the true faith.

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to a clear and mutual Statement on Reformed Hermeneutics and how this should be practiced in our churches and be taught at reformed theological universities and seminaries. If we could formulate such a mutual Statement on Reformed Hermeneutics, and if this would be accepted by our respective Synods, this would certainly support our churches in staying on the reformed track.

In consultation with the subcommittee for the Netherlands the CRCA responded to this letter, indicating that the matter of hermeneutics has been discussed by our subcommittee with the deputies of the Dutch sister churches but they have not shown much willingness to discuss this matter any longer. If there would be any forum to discuss hermeneutics, then the ICRC would be the better place.

The second letter addresses the matter of retirement of ministers. The FRCSA called several of their ministers as experienced ministers from sister churches. The FRCSA does not have a fund for superannuation. This situation puts a heavy financial burden on the last church that a minister serves as active minister. The suggestion they make is that if a minister comes over from a sister church federation to the FRCSA, that a proportional part of his retirement funding is transferred or reserved for his future retirement.

The CRCA responded to this, after having consulted with the chairman of the board of the Foundation for Superannuation, that in the past attempts have been made to come to agreements with sister churches but these attempts have failed for several reasons. The sister churches in South Africa were encouraged to take up contact with the Foundation for Superannuation if a specific situation develops where there is a need for assistance, instead of trying to come to a general agreement.

Conclusion

The FRCSA show that they want to remain truly Reformed churches and take their responsibility towards sister churches and contact churches seriously. The relationship of ecclesiastical fellowship with the Canadian Reformed Churches is appreciated and valuable to them.

Recommendation:

That Synod decide:

1. To continue the relationship of Ecclesiastical Fellowship with the Free Reformed Churches in South Africa;
2. To mandate the CRCA to send a delegation to the next synod of the FRCSA if possible.

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tion. There were very limited opportunities to interact with delegates of the KPCK at the 2013 meeting of the ICRC.

The KPCK has no official relations with the RCK nor with the IRCK, although there are some personal contacts with the IRCK. The matter of the discussion between members of the RCK and the KPCK concerning outstanding mutual concerns was broached, but little resolution seems likely.

The recent visit to Korea by Pope Francis has caused many Christians to convert to the Catholic church. While the Kosin church has been less influenced by this trend, it is still facing decline in membership numbers. The church is designing countermeasures. Most of all they are trying to focus on teaching the history of the Reformed and Kosin Church as well as the Westminster Confession of Faith and the Catechisms. The 2013 GA specifically commissioned the writing of an exposition on the Confession of Faith and the Catechism. Although the 2014 GA was to discuss this exposition and decide upon its publication (taken from Prof. Yoo's response to our address), it is unknown what actually was the outcome. The 2014 GA did decide to not participate in the Faith and Order Conference for Unity in which the Roman Catholic Church and the Korean National Council of Churches were to participate. It was also decided to form a committee to consider the future of the Kosin University, including the relocation of the seminary to Busan.

Conclusion

From what could be observed and discussed with the brothers, the CRCA would certainly recommend that we maintain Ecclesiastical Fellowship with the KPCK and continue to exercise the mutual relationship embodied in such a relationship.

Recommendations:

The CRCA recommends that Synod 2016 decide:

1. to continue the Relationship of Ecclesiastical Fellowship with the Kosin Presbyterian Church of Korea under the adopted rules;
2. to continue to encourage the KPCK to further their relationship with the RCK and support us with information and understanding;
3. to continue to work cooperatively with the RCN and the FRCA in exercising our relationship in meaningful ways and continue to visit the annual GA in turn; to also maintain regular communication with the KPCK as well as meet with their delegates at the 2017 ICRC.

E.2 The Independent Reformed Church of Korea

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Mandate:

Synod Carman 2013 decided:
to mandate the CRCA to thank the IRCK for their cooperation and discussions and to encourage them to seek contact with the KPCK and the RCK.

Communications and Actions:

The decisions by Synod 2013 concerning the IRCK were shared with them. Our contact with the IRCK has been sporadic, although delegates to the ICRC in Wales in 2013 did meet with delegates of the IRCK. Also, the brothers Souman and Vanderstoep, visited with several ministers of the ICRK when they were in Korea to attend the KPCK GA in September 2014. During this visit they were able to exchange information about our respective federations and about topics of common interest. They also had an opportunity to see the facilities of the SungYak press, operated by the Holy Covenant Church, on behalf of the IRCK. The IRCK have published an impressive list of books, a number of which have been translated from the English language, including some by CanRC authors.

Recommendation:

The CRCA recommends that Synod 2016 decide:

That whenever possible (e.g. at ICRC meetings) contact with the IRCK be maintained. It will assist us in our understanding of the reformed church situation in Korea and hopefully better enable us to fulfill the intent of the Ecclesiastical Fellowship, which we have with the KPCK.

Horizontal lines for taking notes.

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E.3 The Reformed Churches of Korea

Mandate:

Synod Carman 2013 did not mandate the CRCA concerning the RCK, but implied that more information was needed concerning meetings between the RCK and the KPCK. "A clearer understanding of the current status of the federation, as well as future intent for joining with other churches, is needed."

Communications and Actions:

The contact between the RCK and the CRCA has been twofold. The first was an opportunity for three of the Canadian delegates to meet with Rev. DongSup Song at the ICRC in Wales in 2013. The second was meeting a between four ministers of the RCK (plus Dr. S.G. Hur) and the brs. Souman and Vanderstoep during their attendance at the GA of the KPCK. Furthermore, a meeting with Rev. Song and his congregation in Jeonju took place. Subsequent to the two meetings in Korea, the CRCA received from Rev. Song a fairly lengthy information package concerning the RCK.

In meetings, both in Wales and in Korea, delegates spoke about the need for the RCK and the KPCK to meet and to resolve the issues between them (as had been discussed with them by the CRCA delegate in 2011). At the end of the meeting in Korea, the delegates were assured that this would be done. No further information about the progress on this matter has been received.

During the meetings, general information about the federation was received (this has been received several times before). There are currently 4 congregations with about 200 members in total. Each congregation has a minister, 2 elders and 2 deacons. The federation prides itself on being reformed, having adopted the reformed creeds and the three forms of unity. There was an indication that over the last year or so, two other congregations have "disappeared", presumably because of issues with the ministers. It was not possible to get further clarity on this development. There was also a suggestion that there are several other churches looking to join the RCK, but again no particulars were shared. As in the past, there were attempts to explain why they exist as the RCK. They feel that there is not another federation in Korea that is truly reformed. And that it is not possible to exist within any of these federations.

During the delegates' stay in Jeonju they attended a study session with the congregation, at which church history was being studied. They do this every Tuesday and Wednesday evening, although because of the presence of the delegates they moved this particular session to Thursday. There were approximately 20 adults present plus a number of children. The meeting was opened with scripture reading, praying and singing. Some children sang as well. They did so heartily and from memory. The discussion was a chapter out of the booklet "Outlines in Church History" authored by Mr. G. Slings. The discussion seemed good and included exchanges

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F. Brazil: Reformed Church in Brazil (Igrejas Reformadas do Brasil, IRB)

Mandate:

Synod Carman 2013 decided:

1. To continue EF with the IRB under the adopted rules;
2. To mandate the CRCA to use every opportunity to have contact with the IRB and to provide encouragement to these churches.

Observation and Request:

The CRCA observes that in the 2013 Acts of General Synod the Igrejas Reformadas do Brasil were referred to by an acronym of an English rendition of their name (Reformed Churches of Brazil – RCB). Our committee respectfully requests that we again identify these sister churches with the standard acronym (IRB), thus preventing possible confusion.

Communications and Actions:

As mandated by Synod 2013, the Relationship of Ecclesiastical Fellowship according to the adopted rules was maintained with the IRB. The decisions of Synod 2013 concerning the IRB were sent to them. Primarily through the work of the Aldergrove and Hamilton Mission Boards, multiple contacts have been made and sustained during the past few years.

In terms of representation at recent Brazilian Concílios, we note:

1. Brs Casey DeHaas and Kevin van Delden attended the first Concílio in 2014, held in Maragogi, AL. They were delegated by both the Aldergrove Mission Board as well as by our committee.
2. Br Otto Bouwman attended the second Concílio in 2014, held in Esperança, PA. He was delegated by both the Aldergrove Mission Board as well as our committee.

Additionally, Brs Mark Krikke, Paul Krikke, and John Ludwig, representing the Hamilton Mission Board, attended the first Concílio in 2015, held in Recife, PE.

Each of these visits was very encouraging; the brothers were warmly received and invited to speak and participate.

Various other channels of communication connecting our federations have continued and intensified as well, including other visits to Brazil, ongoing contacts through our missionaries and mission aid workers, as well as limited informal discussions at the ICRC gathering in Cardiff. Further, we note the attendance of a Brazilian school principal (Br Elias Barbosa da Silva) at Canadian Reformed Principals’ Conferences in 2013 and 2015, and the attendance of a Brazilian seminarian (Br Iraldo Luna) at a two-week CRTS course in 2015.

The CRCA is aware of efforts involving both the IRB and the participating Canadian mission boards to more clearly define cooperation protocols. Though one of the observations of Synod Carman was that this topic “may

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G. Indonesia:

G.1 Reformed Churches in Indonesia (GGRI-NTT)

Mandate:

Synod Carman 2013 decided:

1. To accept the apologies of the GGRI for not having invited us to their first National Synod;
2. To continue the relationship of ecclesiastical fellowship with the GGRI-NTT under the adopted rules;
3. To mandate the CRCA:
 - 3.1. To discuss our rules for ecclesiastical fellowship with the Committee on Relations of the GGRI and to gather as much information as is needed to come to a good recommendation to General Synod 2016 regarding a relationship of ecclesiastical fellowship with the GGRI;
 - 3.2. To gather and evaluate information regarding the GGRI-KalBar and the GGRI-Papua in order to prepare a proposal as to how to deal with the GGRI as a national federation instead of dealing exclusively with the GGRI-NTT, which has become part of this larger federation of churches;
 - 3.3. To request input from the FRCA and the RCN;
 - 3.4. To try to ensure that a delegation of two brothers is sent to Indonesia to represent the Canadian Reformed Churches at a synod of the GGRI-NTT;
 - 3.5. To work in consultation and cooperation with the deputies of the FRCA, with the church of Smithville and the church of Edmonton- Immanuel and as much as possible and desirable with other organizations involved in the work among the GGRI, to encourage and support these churches in their efforts to grow in the Reformed doctrine and Church Polity;
 - 3.6. To encourage the GGRI-NTT to seek cooperation with the Reformed Theological School in Kupang (established by the church in Smithville);
 - 3.7. To encourage the GGRI-NTT to seek closer contact and cooperation with the GGRC and to monitor the progress of the dialogue between the GGRI-NTT and the GGRC.

Communications and actions:

The decisions of Synod Carman including the rules for ecclesiastical fellowship were passed on to the deputies of the GGRI and the GGRI-NTT. There has not been much contact with the deputies of the GGRI (national federation). Email or telephone contact is difficult. Internet in Indonesia is not always as readily available in every area as it is in North America. There

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the GGRC, which received him without any problem. The deputies of the GGRI-NTT are still committed to the process of unity and were encouraged to restart the process. They promised to become more active in reaching out to the GGRC.

4. The situation in the churches in Kalimantan Barat and Papua was discussed. There is some conflicting information about the membership of those churches. According to the most detailed and up to date information, the GGRI-Papua probably have 50 churches, 40 mission posts, 16,412 members, 15 active ministers and 65 evangelists. The GGRI-Kalimantan have 35 churches, 5878 members and a total of 35 active ministers and evangelists. The GGRI-NTT has a total of 75 churches and mission posts (of which 20 are instituted churches), and around 7,000 members. There is some contact between the churches in these three provinces. Recently a minster from Sumba was called to Papua. The GGRI-NTT has concerns about the system of church government in Papua, where they don't have deputies but a permanent executive of classes and synods. Is this going into the direction of hierarchy? This will be discussed at the next national synod. There are also concerns about the GGRI-Kalimantan, which have become part of PGI, which is the Indonesian version of the World Council of Churches. It is the association of churches in Indonesia. The PGI is a very liberal organization. Any church can join this. This will also be discussed at the next national synod. These two matters should be monitored closely by the CRCA.

5. There are some concerns in the GGRI-NTT about the situation in the classis Kupang-Sabu. One church of the GGRI-NTT has ceased to exist and is now a mission post. With that the number of churches in this classis decreased to two and this classis decided to disband itself. However, the Synod in 2013 did not agree with this. Deputies are trying to find a solution for this. In this process the suggestion was made that the GGRC churches in Kupang could join this classis. This situation is an extra encouragement to become serious about the process of church unity.

While visiting Sumba, Rev. Souman and Rev. Dethan also visited some of the churches. It was noticed that almost all the churches have only one worship service on Sunday and that the catechism preaching is becoming rare. Confirmation was received from Rev. P. Njuka that there is only one church on the island of Sumba, which still has two worship services. The general feeling is that these churches are struggling to remain reformed and need encouragement and support. Closer cooperation with STAKRI and the mission churches in West Timor can be a great help and support for these churches.

During this trip also a visit was made to the Bebas churches (Free Churches). These churches were the result of the mission work of our Dutch sister churches until the split in our sister churches in the Netherlands in 1967. This split also had consequences for the churches in Sumba

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2019 regarding a relationship of ecclesiastical fellowship with the GGRI;

- 2.2. To gather and evaluate information regarding the GGRI-KalBar and the GGRI-Papua in order to prepare a proposal as to how to deal with the GGRI as a national federation instead of dealing exclusively with the GGRI-NTT, which has become part of this larger federation of churches;
- 2.3. To try to ensure that a delegation of two brothers is sent to Indonesia to represent the Canadian Reformed Churches at a synod of the GGRI;
- 2.4. To work in consultation and cooperation with the deputies of the FRCA to encourage and support the churches of the GGRI in their efforts to grow in the Reformed doctrine and Church Polity;
- 2.5. To encourage the GGRI to seek cooperation with the Reformed Theological School in Kupang (established by the church in Smithville);
- 2.6. To encourage the GGRI to seek closer contact and cooperation with the GGRC and to monitor the progress of the dialogue between the GGRI and the GGRC.

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A second meeting between Rev. Souman and the deputies of the GGRC took place on July 19.

This visit was not very encouraging and it seems like some positive developments are being offset by several major concerns that arose during this visit.

Throughout the past years there has been regular contact with the church in Smithville about the situation in Indonesia. The church in Smithville has no contact with the GGRI-NTT, but does have contact with the GGRC. For the mission churches mainly the contacts with the GGRC are relevant. With regard to STAKRI, neither the GGRI-NTT nor the GGRC have shown much interest in cooperating with this theological school, supported by the church in Smithville.

There has been incidental contact with the Immanuel church in Edmonton about their support for the GGRC. This church decided to channel their support for seminars in the GGRC through the Australian deputies, and are no longer actively involved in the work in the GGRC.

The present state of the GGRC leads the CRCA to the question how long we should continue pursuing a relationship of ecclesiastical fellowship with the GGRC. The GGRC came with this request to the Canadian Reformed Churches in 2001. Initially the Canadian Reformed Churches didn't know the GGRC well enough and were not ready to accept this offer. Over time, however, the Canadian Reformed Churches got to know the GGRC quite well, but in the meantime several difficulties and divisions within the GGRC made the Canadian Reformed Churches reluctant to enter into such a relationship. This situation continues and over the past three years the CRCA has not seen much positive change in this situation.

Synod Carman mandated the CRCA *'to help and encourage these churches to grow in Reformed character, giving priority to finding out what obstacles the GGRC are experiencing in understanding and implementing the articles of the Reformed Church Order and how to help the GGRC to remedy the situation.'*

A lot of discussion between the CRCA and the GGRC has taken place, with the financial support of the Immanuel church in Edmonton and the help of the Australian deputies several seminars have taken place and at STAKRI the teaching of Reformed church polity has an important place.

There are some positive developments, but these seem to be offset by negative developments. Classis meetings are being held in Rote Island on a regular, annual basis and minutes of these meetings were received by the CRCA. However, meetings in Classis Kupang-Sabu were held irregularly and not in an orderly way, which leads to growing tensions in the federation.

A general synod was supposed to be convened in July 2015, but was postponed until probably July 2016.

Ministers are being ordained within the GGRC who did not come from STAKRI but from other seminaries in Indonesia. The way in which they were called and ordained is not in agreement with the intention of the Church Order. The GGRC do not send their students for the ministry to

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H. The International Conference of Reformed Churches

Mandate:

Synod Carman 2013 decided:

1. To continue the membership of the CanRC in the ICRC;
2. To send a delegation of two voting members and two advisory members to the next conference scheduled to meet in Cardiff, Wales, 2013.

Communications and Actions:

While the ICRC functions and has usefulness to member churches even in the time between the quadrennial meeting of the Conference, more notice is taken of the Conference around and immediately after the meetings. Since the last discussion about the ICRC by Synod Carman in 2013, the ICRC met in Cardiff Wales from August 29 to September 4, 2013. Leading up to this meeting, the Interim Committee and the host organizing team made many preparations. Also since its appointment by the 2009 meeting, a Review Committee had been working on preparing recommended changes to the Constitution and the Regulations.

As decided by Synod Carman, the CRCA delegated the Rev. A Souman and Dr. J. Vanderstoep, as voting delegates, and br. H. Leyenhorst and Dr. J. Visscher, as advisory members, to the Cardiff meeting. Also attending from the CanRC were Rev. C. van Spronsen, as the retiring Corresponding Secretary, and br. H. Berends, as the retiring Treasurer.

The meeting in Cardiff was another excellent opportunity to interact with and have meetings with delegates of a number of the churches with which we have Ecclesiastical Fellowship and also with delegates of churches with which we do not. The formal presentation of papers and the discussions flowing from them were opportunities to learn and to share experiences. If nothing else, this ability to meet and share makes the continued membership in the ICRC and the attendance at its meetings very worthwhile.

The Meeting also dealt with the report of the Review Committee, whose striking had been proposed by the CanRC in 2009. The Review Committee recommended some revisions to the Constitution. The revised Constitution needs to be adopted by the member churches and their general assemblies and synods before going into effect. The appended document indicates the proposed changes. In summary, Article IV was expanded to indicate the origin of the Conference, to clarify the eligibility criteria for membership and to articulate more clearly, the process for suspension or termination of membership. Article V was expanded to clarify the nature and extent of the Conference's authority. Finally, Article VI was expanded to clarify the procedure by which the Constitution may be amended. The CRCA recommends to Synod 2016 that the amended Constitution be approved.

Substantial revisions to the Regulations were proposed and adopted by the meeting in Wales. These included changes to the structure of the

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Conference in order to encourage more regional interaction between the member churches and to give a higher priority to their theological education and diaconal ministries. To facilitate this a Coordinating Committee, a Theological Education Committee, a Diaconal Committee, and a Regional Conferences Committee have been appointed in addition to the already existing Missions Committee. Finally, in order to give greater visibility to the ICRC and to improve communication among the member churches and make information about the various ministries of the member churches more easily accessible, a Website Committee was appointed.

In an effort to make the Conference more meaningful to the churches, the ICRC has continued to promote an increase in the number of regional conferences. In September 2014, the fifth meeting of the European Conference of Reformed Churches was held in Wales. The theme of the conference was “Reformed Piety”. In October 2015, an Asian-Pacific Conference will be held in Anyang, South Korea, with the theme of “Baptism and Lord’s Supper”. A North American Conference, with the theme “Women in the Teaching Offices”, will be convened in Orlando, Florida in February 2016. The CRCA has delegated the brothers A. Witten (CRCA) and P. Holtvlüwer (CCCNA) to attend this latter event.

The ICRC maintains an active website (www.icrconline.com), where information about activities can be found. It also has the revised Constitution as well as the approved Regulations

As the next meeting of the Conference will be in our own backyard and since there are a number of member churches from North America for which the CCCNA has responsibility, it would be prudent to have the CanRC delegation consist, in part, of members of the CCCNA. A delegation of four is recommended.

Recommendations:

The CRCA recommends that Synod 2016 decide:

1. to continue the membership of the CanRC in the ICRC;
2. to approve the revised Constitution of the ICRC, as recommended;
3. to mandate the CRCA to delegate participants to relevant ICRC Regional Conferences
4. to send a delegation of two voting members and two advisory members to the next Conference, scheduled to meet in southern Ontario, in 2017.

NOTES**Attachment:****The current Constitution of the ICRC:***Article I - Name*

The name shall be The International Conference of Reformed Churches.

Article II - Basis

The basis of the Conference shall be the Holy Scriptures of the Old and New Testament as confessed in the Three Forms of Unity (the Belgic Confession, the Heidelberg Catechism, the Canons of Dort) and the Westminster Standards (the Westminster Confession of Faith, the Larger and Shorter Catechisms).

Article III - Purpose

The purpose of the Conference shall be:

1. to express and promote the unity of faith that the member churches have in Christ;
2. to encourage the fullest ecclesiastical fellowship among the member churches;
3. to encourage cooperation among the member churches in the fulfillment of the missionary and other mandates;
4. to study the common problems and issues that confront the member churches and to aim for recommendations with respect to these matters;
5. to present a Reformed testimony to the world.

Article IV - Membership

1. Those churches shall be admitted as members which:
 - a. faithfully adhere to the Reformed Faith stated in the confessional documents listed in the Basis, and whose confessional standards agree with the said Reformed Faith;
 - b. have been sponsored by at least two member Churches;
 - c. furnish
 - i. their confessional standards,
 - ii. their declaratory acts (if applicable),
 - iii. their form of subscription,
 - iv. their form of government;
 - d. are not members of the World Council of Churches or any other organization whose aims and practices are deemed to be in conflict with the Basis;
 - e. are accepted by a two-thirds majority vote of the delegations of the member Churches, every member Church having one vote.
2. Termination of membership shall be by a two-thirds majority vote of the delegations of the member Churches whenever the Conference is of

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2. Churches eligible for membership are those which:
 - a. faithfully adhere to the Reformed Faith stated in the confessional documents listed in the Basis, and whose confessional standards agree with the said Reformed Faith;
 - b. have complied with the applicable *Regulations* regarding applications for membership;
 - c. are not members of any other organization whose aims and practices are deemed to be in conflict with the Basis.

3. Admission to membership in the Conference shall be by a two-thirds majority vote of the delegations of the Member Churches, each Member Church having one vote.

4. Suspension or termination of membership in the Conference shall be by a two-thirds majority vote of the delegations of the Member Churches, each Member Church having one vote, whenever the Conference concludes that the Member Church, in its doctrine and/or practice (which includes the ordination of persons to the offices of minister or ruling elder contrary to the rule prescribed in Scripture, *cf.*, *Belgic Confession*, Article 30), is no longer in agreement with the Basis; removal of suspension shall also be by a two-thirds majority vote of the delegations of the Member Churches, each Member Church having one vote. A proposal to suspend, terminate, or remove the suspension of the membership of a Member Church may be initiated only by the major assembly of a Member Church. A suspended Member Church may send Delegates to meetings of the Conference but shall not vote.

5. When a Member Church fails to send at least one Delegate to three consecutive meetings of the Conference, its membership shall be automatically terminated as of close of the third such meeting, unless during that meeting the Conference determines by a two-thirds majority vote of the delegations of the member Churches, each Member Church having one vote, that there are good and sufficient grounds for such failure.

V. NATURE AND EXTENT OF AUTHORITY

It is understood that the Conference is not a synodical, classical, or presbyterial assembly, and therefore all actions and decisions of the Conference, other than those with respect to a church's membership in the Conference (*Constitution*, IV), are advisory in character and may in no way curtail, restrict, or intrude into the exercise of the jurisdiction or authority given to the governing assemblies of the Member Churches by Jesus Christ, the King and Head of the Church.

VI. AMENDMENTS TO THE CONSTITUTION

This *Constitution* may be amended by two-thirds majority vote of the major assemblies of the Member Churches eligible to vote, such amend-

**Reports to
General Synod Dunnville
2016**

**Report of the CRCA Subcommittee for Contact with the
Reformed Churches in the Netherlands Liberated (RCN)**

REPORT SUBCOMMITTEE NETHERLANDS OF THE CRCA FOR SYNOD DUNNVILLE 2016

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INTRODUCTION

Since Synod Burlington 2010 the Committee for Relations with Churches Abroad (CRCA) has a Subcommittee Relations churches in the Netherlands (SRN) which focuses on relations with the churches in the Netherlands, namely:

- I. the Reformed Churches in the Netherlands liberated (Gereformeerde Kerken Nederland vrijgemaakt)
- II. the Reformed Churches restored (De Gereformeerde Kerken hersteld)
- III. the Reformed Churches in the Netherlands in provisional federation (Gereformeerde Kerken Nederland)

Synod Carman 2013 continued with the SRN and reappointed the brothers originally appointed by Synod Burlington: Rev. J. DeGelder, Rev. J. Moesker, brother G.J. Nordeman and Dr. C. Van Dam.

Since this report makes use of many abbreviations, we list them with the references here.

CanRC – the Canadian Reformed Churches

RCN - the Reformed Churches in the Netherlands liberated

RCR - the Reformed Churches restored (Netherlands)

RCNvv - the Reformed Churches in the Netherlands
in provisional federation

NRC – Netherlands Reformed Churches
(Nederlands Gereformeerde Kerken)

LRCA – Liberated Reformed Church at Abbotsford

FRCA – Free Reformed Churches of Australia

OPC – Orthodox Presbyterian Churches (USA)

CRCA – Committee for Relations with Churches Abroad of the CanRC

EF – Ecclesiastical Fellowship (see rules page 23-24)

SRN – Subcommittee Relations churches in the Netherlands

BBK – RCN Deputies for Contact Foreign Churches

TUK – Theological University Kampen

DKE – Deputies for Church Unity in the RCN

CO – Church Order

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I. RELATIONS WITH THE REFORMED CHURCHES IN THE NETHERLANDS (RCN)

A. MANDATE

Synod Carman 2013, after dealing with the report of the SRN regarding relations with the RCN (Acts, Article 148), decided to continue at this time the relationship of Ecclesiastical Fellowship with the RCN under the adopted rules, but at the same time, as per the rules for EF (1&6), also sent a letter of admonition to Synod Ede 2014. This letter expressed brotherly love for the RCN but brought forward serious concerns regarding deviation from Reformed hermeneutical principles, the work of the Deputies Men/ Women in the Church, the growing relationship with the Netherlands Reformed Churches (NRC) without resolution of some crucial differences, and a growing sense of estrangement of the CanRC from the RCN. Synod also decided the following (Acts, Article 148):

- 4.6. To reappoint a subcommittee of the CRCA with the following mandate:
 - 4.6.1. To maintain contact with the BBK of the RCN and represent the CanRC at the next synod of the RCN. If possible, the CRCA subcommittee should be present when this synod’s letter is dealt with by the next synod of the RCN;
 - 4.6.2. To inform BBK of our decision concerning female delegates;
 - 4.6.3. To continue to observe developments at the TUK;
 - 4.6.4. To monitor the work of the Deputies concerning the Role of Women in the Church and assess their report as well as the decisions of the next Synod of the RCN regarding that report;
 - 4.6.5. To monitor the ongoing unity discussions between the RCN and the NRC and to review the decisions of the next Synod of the RCN regarding unity with the NRC;
 - 4.6.6. To review the results of the revision of the RCN church order;
 - 4.6.7. To monitor the results of the RCN’s involvement with the “National Synod;”
 - 4.6.8. To monitor the developments regarding the application of Article 67 of the RCN Church Order;
 - 4.6.9. To work in consultation with the deputies of the FRCA and OPC;
 - 4.6.10. To report to the churches six months prior to General Synod 2016 giving special attention to the question whether or not we continue in Ecclesiastical Fellowship.

B. COMMITTEE ACTIVITIES (Mandate 4.6.1 and 4.6.2)

1. Contacts

The SRN met 8 times and maintained correspondence with the Deputies Contact Foreign Churches (BBK) of the RCN as well as with the deputies church relations of some of the sister churches. We forwarded the decisions

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of Synod Carman to the BBK, also those concerning female delegates to our assemblies. On two occasions we represented the CanRC at Synod Ede 2014. Brother G.J. Nordeman attended the Foreign Delegates Week (Mar. 24-29, 2014) and all four members of the SRN were present at Synod Ede's discussion of letters of admonition and the report Deputies Men/Women in the Church (May 16-17, 2014). At the latter visit we were also able to meet for discussions with some of the BBK deputies. On June 1, 2015 we were also able to meet with Rev. K. Batteau of the BBK for a heart-to-heart discussion concerning the decisions of Synod Ede about the letter of admonition addressed to that synod by the Synod Carman of the CanRC.

2. Response to Synod Carman 2013 Letter of Admonition to Synod Ede 2014

Synod Ede received a number of letters of admonition or expressions of concern from foreign sister churches in addition to the letter sent by Synod Carman 2013. Sadly, Synod Ede lumped the CanRC letter of admonition sent by Synod Carman in with letters of admonition and concern from other foreign churches. This resulted in a response to some of our concerns and a cursory treatment of others. The SRN received a written response from Synod Ede dated December 1, 2014 (with decisions of Ede appended)¹ in which they stated the following: "Therefore we appreciate your letter as an expression of your love and care as sister-churches, genuinely concerned about the well-being and faithfulness of our churches in The Netherlands. It is our hope and prayer as well, that the CanRC and the RCN may stand side by side, remaining faithful to God until the coming of the Lord Jesus Christ. So, even when traditions may change and new circumstances may require new answers, we hope and expect that we can help each other to remain faithful to the Lord and His Word, as our common foundation."

However, in the response of Synod Ede to Synod Carman's letter there was no indication that any change in the hermeneutical direction of the Theological University of Kampen (TUK) is on the horizon. Instead, Dr. S. Paas and Dr. K. van Bekkum, about whose statements and theses our letter of admonition had expressed grave concern, were vindicated and were appointed to positions at the TUK. In the same document our concerns about the hermeneutical direction the RCN was moving in regards to the role of women in the church were brushed aside. Synod stated in the letter of response, "We also wish to investigate how we can do justice to the two dimensions taught by Scripture: that of the different responsibilities given by God to man and woman, as well as that of the equivalence of man and woman. We believe that such an investigation is certainly possible in a Reformed church, as long as the arguments are based on Scripture." It is fine to stipulate "as long as the arguments are based on Scripture," but the issue for us is (as brought to the fore in the report of Deputies Men/Women in the Church to Synod Ede) exactly how Scripture is being interpreted in the context of the changing hermeneutical approach at the TUK and in the RCN as a whole.

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Finally, in Synod Carman’s letter concern was expressed about the growing relationship of the RCN with the NRC. The letter we received stated concerning this, “In our view, you seem to ignore an increasing confessional development within the NRC, and the intention of the NRC to critically review the hermeneutical basis of their decision to allow female elders and pastors.” We do not see this response as very reassuring, especially the second part about a review of the hermeneutical basis of the opening of all offices to women in the NRC. Instead, in its contact with the NRC Synod Ede has determined that, as a result of discussions with NRC about hermeneutics, the NRC decision to open all offices to women is no longer an impediment to moving toward unity. So we see a change in the RCN position on the hermeneutics rather than an NRC critical review.

At the conclusion of the letter, Synod Ede states, “It is our prayer that this letter and material will help to alleviate your concerns and may contribute to restoring mutual confidence in each other.” We are afraid that the contents of the letter and the attached decisions of Synod Ede did not restore our confidence in our sister-churches in the Netherlands. Rather, we are disappointed to report that as shown in the following reports concerning the TUK, the Synod Carman 2013 letter of admonition has not had the hoped-for effect and the RCN are continuing in the direction they have been taking over the past number of years.

C. THE THEOLOGICAL UNIVERSITY IN KAMPEN (Mandate 4.6.3)

The TUK is the school of the churches for the training for the ministry. This school officially strives for confessional faithfulness and high academic standards. However, we as deputies are concerned that, emanating from the TUK is evidence of a weakening of the classic Reformed view of Scripture as found in Scripture (e.g., John 17:17; 2 Tim 3:16; 2 Pet 1:21) and confessed in the Belgic Confession Articles 2 to 7. In addition to what has been mentioned in our 2012 Report to Synod Carman (2013) regarding the weakening view of scripture at the TUK and in studies on the role of women in the church, we have additional reasons for concerns which we pass on in this report. In summary, they are:

1. Concerns around the issue of homosexuality
2. The response of Synod Ede to Synod Carman’s letter voicing our concerns about the TUK
3. Burger’s views on Christ’s sacrifice

1. The TUK on Homosexuality

One would expect that the Theological University in Kampen (TUK) would give a strong unified leadership on the much discussed ethical issue of homosexuality. This has not happened and it appears that it will not happen either.

On January 20, 2012, the TUK hosted a conference on homosexuality. Speakers from the broader Reformed community were invited. The proceedings were published later that year in a book entitled *Open en kwetsbaar: Christelijk debat over homoseksualiteit (Open and Vulnerable:*

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Christian Debate about Homosexuality). This volume was number 11 in the TUK-Bezinningsreeks, an official series put out by TUK.

The speakers were obviously not all agreed, but two general features are striking about the book. There is very little exegesis or asking what Scripture says and there is much talk of the current culture and the need for the church to accommodate as much as possible to homosexuals so that they feel welcome in the church. It is of course a given that the church should welcome all, but the point here is that biblical norms were not at the forefront but human perceptions and feelings. What follows is a sampling of what was said at the conference by speakers associated with the TUK.

In chapter 2, the editor and organizer of the conference, Dr. Ad de Bruijne, outlines three approaches for a church to take with respect to homosexuals, ranging from the traditional condemnation of homosexual practice as sinful (in the line of Dr. J. Douma) to tolerating homosexuals living together in a sexual relationship as long as they do so in love and faithfulness. In this case, there is no need for church discipline. No evaluation or preference is given for any of these approaches.

In Chapter 4, Dr. Maarten van Loon, who studied under De Bruijne, asks whether the disapproval of a homosexual relationship characterized by love and faithfulness can be substantiated from Romans 1. The classic Reformed approach was that Romans 1 condemns homosexual relationships because they are against God's creation ordinance (Rom 1:26-27). Van Loon then challenges this understanding by questioning whether the apostle Paul was forbidding homosexual behaviour by writing what he did. The text does not contain a specific prohibition of homosexual practice. Such a prohibition is derived from the text but not actually stated in the text. Even if one could derive a prohibition from Romans 1, the next question is whether the condemnation of homosexual practice as done in the days of the apostle can be made a general condemnation that also applies to homosexuals who today have a committed sexual relationship of love and faithfulness. Such homosexual practice was not known to the apostle. Finally Van Loon asks whether ethical issues should be decided on exegetical grounds. His conclusion is that if we want to maintain Romans 1 as a passage teaching us to forbid homosexual behaviour done within the bonds of love and faithfulness, then we have our work cut out for us.

Although every author has the right to limit his discussion to a passage of his choosing, his self-imposed restrictions mean that he did not do justice to the principle of comparing Scripture with Scripture. As a result the discussion was skewed and one is left with the unsatisfied feeling that injustice was done to the topic at hand. This was the only chapter that had Scripture as a focus and it is a disappointment. One senses in his questioning and somewhat negative approach to the traditional exegesis of Romans 1 a desire to accommodate to the current culture of tolerance for homosexual practice. The churches and their membership, including the homosexuals, are not helped with this approach. For more on Van Loon's interpretation, see the notes on his book *In liefde en trouw?* found below in this section.

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In Chapter 5, De Bruijne notes how times have changed. Not too long ago homosexual practice was virtually universally rejected. Now church discipline is hardly used against practising homosexuals in the RCN. According to him, only about a third of practising homosexuals are kept from the Lord's Supper. De Bruijne asks whether we should have a new approach since many homosexuals are leaving the church. To answer that question De Bruijne approaches the issue by affirming that the key thing for a Christian is to have life in Christ. In Christ the new life emerges from the old existence of sin. We today may experience by the power of the Spirit of Christ a beginning of that new life that will one day be completely realized. His life must become our life. For that reason the Christian life does not gravitate around separate norms and commandments, but around Christ who renews us by the Spirit.

De Bruijne continues by noting that at first glance the Bible reserves sex for the relationship between man and woman. But is it possible that this connection is culture bound so that we today can also understand homosexual relations as a possibility and variant within God's creation which God had always intended but which in the time of the Bible was not yet recognized as such? From the subjective dimension of the unity with Christ, this could in principle be possible (60). De Bruijne rejects this way of thinking. Homosexual behavior is a manifestation of the brokenness of human life since the fall into sin.

However, all this does not yet mean that homosexual relationships are unthinkable as a compromise for the time preceding the fullness of the kingdom of Christ. No one is perfect and perfectionism is an evil. Christian life has something of a compromising character. Now it should be clear that to engage in homosexual behaviour as a permanent option is not in accordance with the challenge to follow the crucified and resurrected Christ. One cannot rest in homosexual behaviour. But De Bruijne does say that in a pastoral situation you may have to temporarily acquiesce in a homosexual relationship as those involved seek to grow in Christ (62). For this reason, he pleads for restraint or no church discipline around practicing homosexuals. Such discipline only serves to alienate them from the church. (63). Furthermore church discipline is not administered uniformly today so why should we pick on the homosexuals? But, as with all compromise, the full gospel and biblical norms need to be preached, including that sexual communion is to be only for the relationship between husband and wife.

De Bruijne also states that we need to further investigate the homosexual identity as a modern phenomenon before we can properly apply the relevant passages of Scripture in today's cultural context (66). How this would affect calling homosexual behavior sinful is not clear from De Bruijne's subsequent analysis which is rather open-ended.

De Bruijne raises good points in his treatment of an important subject but on balance this chapter is very disappointing. Biblical norms somehow seem lost within discussions of how to meet the needs of homosexuals. It is also noteworthy that while De Bruijne suggests the possibility of acqui-

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escing in homosexual relationships out of pastoral considerations, Synod Zwolle-Zuid 2008 took a rather different position. This synod was faced with the question whether a consistory should proceed with disciplining homosexuals who were living together because they had said that they would sexually abstain. Synod addressed the issue by declaring that the consistory is fully justified to continue in warning those involved because such a living together should be rejected. One must not underestimate the power of Satan and sin and place oneself into temptation. The church should also be aware of the negative consequences of publicly tolerating homosexual practice (*Acta*, art. 52). De Bruijne's pleading for a more tolerant attitude to homosexual relationships without any clear biblical grounds stands in stark contrast to what the churches through their general synod had decided merely four years earlier and his pleading does not serve the well-being of the churches he serves nor the well-being of the homosexuals whom he is trying to help. Appealing to changing cultural contexts cannot undo the fact that Scripture calls homosexual relationships sinful. Our concern for doing God's will and upholding his ordinances should take precedence over being compromising to those struggling with homosexuality. This point is clearly brought to the fore by Dr. Wolter Rose.

In chapter 11, Rose raises an important biblical voice. He emphasizes that one's love for Christ should be determinative and have precedence. He gives a moving testimony as a celibate homosexual, acknowledging that it is a struggle not to give in to homosexual feelings. But he fights temptation by seeking to know Christ. "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord" (Phil 3:8). You can only say that, he writes, if you have seen something of the glory of Christ (cf. 2 Cor 4:4-6) (120-121). Rose's voice needs to be heard in the RCN.

In addition to the above, it can be noted that Maarten van Loon wrote a special study entitled, *In liefde en trouw?* (2012). It deals with homosexual relations in the Christian congregation from the perspective of Romans 1. This is also an official publication of the TUK, being number 10 in its series: TU-Bezinningsreeks. Van Loon concludes his book-length study by affirming that in his view the Bible gives no room for homosexual relations in love and faithfulness. An important fact for coming to this conclusion is that Romans 1:26 speaks of homosexual relations as "unnatural". This term refers to a normative creation order. At the same time, Van Loon thinks it is important to factor in the notion of the brokenness and groaning of creation in order to leave room for pastoral compassion for those who struggle with homosexuality (116-117). Van Loon later notes that such pastoral compassion can take the form of allowing a homosexual couple to live together if they promise to sexual abstinence, a position also favoured by De Bruijne (121). A question arises: is this not going too far? We do not tolerate heterosexual couples who are in love to live together under the promise of abstinence. Does Christ not teach us to pray "Lead us not into temptation?"

Although Van Loon himself affirms that Scripture gives no basis for homosexual relations in love and faithfulness, he does list other alternatives in

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approaching homosexual relations within the congregation and points out their strengths and weaknesses. These alternatives do in some measure tolerate homosexual relationships (117-123). It is therefore puzzling, given his own position, to nevertheless see him recommend these alternatives for study in orthodox Christian circles and to affirm that he does not want to say that exegetical and hermeneutical research can solve once for all the question of the ethical implications of the way the Bible speaks of homosexuality (125-126).

2. Decisions Of Synod Ede and Evaluation

The Synod of Ede (2014-15) responded to the objections from all the foreign churches by making one set of decisions to be sent to all the churches involved. This decision was sent to the sister churches and quotations from the decisions of synod are taken from their authorized English translation as received in their letter to our committee.

The synod stated that they appreciated hearing the concerns of the sister churches and that the Dutch churches wish to remain faithful to the Scriptures and the Reformed confessions. One must however realize that the Reformed Churches of today are not the same as those of forty years ago. This fact does not mean that they are less Reformed. Furthermore, the synod stated "that differences of opinion regarding certain authors, or regarding (parts of) certain reports by deputies, should not be blown up to objections against the 'Reformed Churches.'" As basis for the above, the synod said: "The Reformed Churches are living churches existing in a rapidly changing ecclesiastical context in the Netherlands. The views on contacts with other churches, the role of the church federation (e.g. the need for uniformity within the federation), the task of the churches in society, and the necessity to present the gospel in a way that is relevant for today, are unmistakably different than in the eighties of the last century. The churches are finding their way in these matters that is deliberately in line with the Scripture and with the Reformed confessions. This way is not infallible and requires constant alertness. In this context the expression of the concerns by the sister churches is welcomed."

When it comes to concerns expressed regarding the views of Scripture tolerated at the TUK as detailed in our previous report, Synod Ede decided (*Acta*, page 28):

- a. to instruct the Board of Trustees of the TU to provide the synod with a concept response to the criticism submitted by the sister churches abroad of the publications by instructors and researchers at the TU. This response should take the form of a generous exposition, accessible to a broad audience, and it should address the individual publications.
- b. to advise the Board of Trustees to strive for the TU's involvement in the continuation of the scientific dialogue with theologians connected to the churches that expressed their objections.

Grounds:

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1. The Board of Directors supervises the Reformed character of the education and research at the TU and is primarily responsible for responding to objections raised against it (Constitution of the TU).
2. Objections submitted in the past have been refuted, but the communication of this refutation was possibly not sufficiently broad.
3. For the relationship with the sister churches, it is important to maintain a good exchange in the theological field, as recently happened at the Hamilton conference on hermeneutics.

Synod also decided:

to urge the sister churches abroad to keep serving us and each other as churches of the Lord Jesus Christ in this world.

Grounds:

1. Insofar our churches wish to remain in the confession of God’s Word there is no reason to review the existing contact.
2. Insofar our churches are increasingly dealing with the continued secularization in the lives of God’s children, we have much need of the support and forbearance of our sister churches abroad.

Evaluation of Synod’s Decisions

It is striking that Synod Ede requested from the TUK a response that “should take the form of a generous exposition, accessible to a broad audience, and it should address the individual publications.” However, it does appear that Synod Ede did not expect anything different from past responses. It stated as grounds for revisiting the issues raised that “objections submitted in the past have been refuted, but the communication of this refutation was possibly not sufficiently broad.” So it appears that in Synod’s view it was a matter of bad communication. This did not look promising from our perspective. Receiving the official response from the TUK via Synod Ede confirmed our fears. This response was received as Appendix 4 (presumably to the *Acts of Ede*) entitled, *Theological University: Response to Foreign Sister Churches*. In §1, the Board of Trustees of TUK state that “The purpose of this letter is to give a clear description of how the objections have been handled, and how according to our firm conviction, they have been answered adequately.”

As a consequence, nothing new is found in the response of TUK to our concerns as expressed in our report to Synod Carman 2013 (Appendix 5). It is troubling that no actual discussion of the concerns ever took place about Dr. Paas and Dr. Van Bekkum, neither at synod nor in correspondence with BBK which included the report of TUK. Our concern that our objections were not taken seriously was confirmed with the Synod Ede’s appointing Dr. Paas as Professor of Missiology and Dr. Van Bekkum remains at the TUK. We did receive Dr. Van Bekkum’s response to ecclesiastical and ecumenical critique of his dissertation (March 20, 2014) and despite his good intentions were disappointed with it. Our concerns with his work as articulated in our 2012 report were not taken away.

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3. Hans Burger and Christ's Sacrifice

Dr. Hans Burger, appointed by Synod Ede as university docent in Systematic Theology, recently published an essay "Voorbij de offerkritiek" [Beyond Critiquing the Offering] with subtitle, "Het beeld van het offer" ["The Image of Sacrifice"].² He notes that today words like sacrifice, scapegoat, and sin offering tend to have a negative connotation. How then can we speak of Christ's sacrifice as something positive when the word sacrifice has such a negative connotation in our culture for someone who has not grown up in the Christian faith (52)? What follows in Burger's writing is quite confusing. It appears that Burger wants to express the gospel in such a way that it is more understandable and acceptable to our current postmodern culture by downplaying the element of sacrifice. He unjustly suggests that the Bible is also critical of sacrifice (53) and questions dogmatic formulations of Christ's sacrifice. He writes that it is important to distinguish Scripture's speaking of Jesus's death as a sacrifice "from dogmatic articulations such as 'Jesus brings a sacrifice by bearing our punishment in our place as payment for our guilt. In this way he gives the required satisfaction to God and acquires our salvation.' This train of thought you do not find in this way in the New Testament" (53-54). This is an incredible statement since the Scriptures clearly teach all these truths.³ With this statement he appears to deny the substitutionary atonement of Christ. Indeed, he states that Jesus's death was not a sacrifice strictly speaking. But, on the other hand he acknowledged that he is the lamb that takes away the sins of the world and that his blood brings peace (54-55). Nevertheless, Burger considers the biblical concept of the substitutionary atonement as a medieval understanding of Christ's death which suited their cultural context.

Our current culture is not so receptive to this notion and so Burger looks for a more culturally acceptable understanding of what Scripture says concerning Christ's sacrifice. He opines that the sacrifice of Christ consisted in Christ's complete dedication in obeying his Father in order to fulfill his mission. In this way Christ makes us people who like him are dedicated to God. The cultic image of sacrifice emphasizes the positive of Jesus who in his dedication covers our sins and changes us to people dedicated to God. In this way our whole life becomes a sacrifice. With this type of reasoning Burger downplays, ignores, or even denies the importance of Christ's paying for our sins with his bloody sacrifice in order to satisfy God's justice as confessed, for example, in the Heidelberg Catechism (LD 3 to 6). Indeed, he comes close to making a caricature of God as unfair to demand sacrifice. After mentioning how God stopped Abraham from sacrificing his son, Burger writes: "The Bible does not therefore picture a strict God who wants to see blood. As if God wants to see people die, no matter what the cost. As if he is a Father who is so bloodthirsty that he just goes ahead and sacrifices his own Son: a miserable, immoral God."⁴ But Burger glosses over the fact that God is holy and that his justice must be satisfied. Burger continues by speaking of God's love, but says very little of God's justice. Apparently in Burger's opinion, such would not be appealing or understand-

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1. Is it permissible, on the basis of Scripture, beside brothers, also to appoint sisters in the church to the office of deacon? Which consequences will the answer to this question have for the task and the responsibilities of deacons?
2. Is it permissible, on the basis of Scripture, beside brothers, to appoint also sisters in the church to the offices of elder and minister?
3. Given the answers to the above questions, which common statements and agreements are required and/or possible?

2. The Report Deputies M/F For Synod Ede 2014

The report to Synod Ede 2014 which Deputies M/F issued in the fall of 2013 urged the RCN to declare that in the light of its new direction of Bible interpretation there is no Biblical reason why women cannot serve in all church offices. The introduction of this report put forward the issue as the deputies saw it: "How do we read the Bible? At the same time, this theological problem is partly engendered by social and cultural shifts, and by changes in the way church members think and live."⁹ The report ascertained that church members in the RCN experience a growing tension between the opportunities available to women in society and the restrictions on the roles of women in church life. However, the Bible gives obvious directives about the relations between men and women in Genesis and the apostle Paul states in certain passages such as 1 Corinthians 14:34-35 and 1 Timothy 2:11-14 that women are not to speak or have authority in church. How are we to read those passages? The report asserted that due to the current socio-cultural developments surrounding the role of women, there is "real uncertainty" as to how the Pauline statements about the role of women in the church must be read.¹⁰ Those passages were reviewed and re-interpreted in such a way that, instead of giving normative prescriptions concerning the role of women for all times, they were read as a requirement for the church to adjust women's roles according to the prevailing culture.

There was one dissenting deputy, D.A.C Slump, whose criticisms of the report were appended to it. He pointed out that far too much weight was given to the cultural context while insufficient weight was given to the creation ordinance concerning the place of men and women. This deputy also concluded that "the report does insufficient justice to the significance that the Word of God, including that spoken by the mouth of Paul, has for today."¹¹ In other words, he criticized how the report treated the Word of God.

The SRN studied the report of the RCN Deputies M/F to Synod Ede and were able to include their critique of this report in their presentation to Synod Carman 2013 of the CanRC. The SRN concluded the following: "We found the reports of the Deputies M/W in de Church to Synod Zwolle-Zuid 2008 and Synod Harderwijk 2011 rather disconcerting. Western society has embraced the role equality of women, and this certainly places a great deal of pressure on churches which seek to maintain the directives of God's Word in regards to the role of women in the church. We understand the societal pressures our sister churches are enduring in a secular and

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3. what the opinions are within sister churches concerning the implementation of the offices of minister, elder, and deacon; this with a view toward maintaining the catholicity of the church.
- b. To inform the sister churches, both nationally and internationally, concerning this Decision 3, and to request advice.

Grounds:

1. A continuing reflection on the questions concerning men and women in the offices of minister, elder, and deacon will be served by a critical study of the current structure of offices within the Reformed Churches in the light of the whole teaching of Scripture.
2. The structure of offices originating in the times of the Reformation, of ministers, elders, and deacons, is not directly derived from Scripture and may therefore be modified and/or extended according to circumstances.
3. Not all activities of the current officers deal directly with bearing responsibility for the spiritual leadership in the congregation; it is profitable to investigate which tasks may be executed by men as well as women.
4. A different implementation and definition of the offices of minister, elder, and deacon may have consequences for the content of the forms in current use, as well as for the rules of the church order.
5. According to the rules for sister church relations (Synod of Ommen, 1993), sister churches ought to be informed about the intended study and its results.¹⁴

Synod Ede also decided to appoint an additional Committee Male and Female in the Church to investigate working toward integration of Biblical education, the confessional norms, and the practice of the Reformed churches in connection with the roles and functions of women and men in their mutual relations. This committee apparently is intended to advise churches with regard to the role of women in practice. The decision is as follows:

Decision 4

- a. To appoint a new committee "M/F in the Church" to investigate: working toward integration of Biblical education, the confessional norms, and the practice of the Reformed churches in connection with the roles and functions of women and men in their mutual relations, by
1. describing actively how and on what ground in Reformed churches men and women in various situations use their talents in the congregation;
 2. noting in connection to this strong points, best practices, but also difficulties and points of controversy, giving a first assessment of these matters, and communicate this to the churches;

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3. entering and remaining in conversation about these observations and considerations with especially the employees of the Theological University and the Praktijkcentrum;
4. stimulating and supporting the conversation about the calling and right of women also to use their talents in the churches, with a view toward a practice that reflects the manifold message of the Scripture, with special attention to:
 - a. Scriptural and obedient reading of the Bible;
 - b. the influence of society on the thought and actions of Christians;
 - c. the special and complementary differences between man and woman.
5. in all the aforementioned activity, specifically asking women about their various experiences and convictions.
 - b. If there are developments in the churches in this respect that converge sufficiently, so that it is responsible to make general decisions, to submit proposals to the next general Synod.
 - c. To communicate relevant proposals to sister churches, both national and international, through the Contact Committee.¹⁵

4. Decisions Regarding the Relationship With NRC Impacting M/F

Synod Ede made another pronouncement which impacts the matter of women in office, and that was the decision concerning relations with the Netherlands Reformed Churches (NRC). Synod Carman's letter to Synod Ede noted that these discussions have become warmer over time mainly due to the RCN having moved in the direction of the NRC in regards to the method of Bible interpretation and to looser subscription to the confessions. The NRC churches have declared that all church offices may be opened to women at the discretion of local churches and two of the decisions of Synod Ede concerning the contact with the NRC are as follows (our translation):

- to declare that due to the agreement in discussions concerning hermeneutics the hindrance which existed because of the opening of the offices to women in the NRC has been removed;
- to continue the contact with the NRC and to proceed from talks to discussions with an eye to church unity.¹⁶

5. Observations Concerning the Role of Women in the Church

We are thankful that Synod Ede did not accept the hermeneutics applied in the report of the Deputies M/F in the Church. Sadly however, the conclusions of that report were not put aside. The matter of women in church office remains a wide open question in the RCN. In fact, it would seem to us after hearing the synod discussions that for some the minds have been made up and all that is needed yet is an acceptable Bible interpretation to fit the conclusions.

The new "M/F and Office" and "M/F in the Church" deputies have, among other things, been instructed to involve the sister churches in some

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or other way. At a meeting of the Subcommittee with Rev. K. Batteau of the BBK of the RCN in Burlington on June 1, 2015 he elucidated on Synod's decision and suggested that the grounds above implied opportunity for us to have input in the work of these committees. He offered to send us the contacts for both committees.

However, the openness to a new and different Bible hermeneutic which permits the ordination of females to office has in principle been maintained by Synod Ede and the process of moving in the direction of women in church office continues. According to a news item on the RCN website,¹⁷ the RCN of Utrecht Noord-West has already decided that the position of men and women in the church is one of equality and the consistory has announced its intent to open all offices for women. The local classis has cautioned this church to take into consideration what was decided at Ede, but the church has simply affirmed that it will inform the other churches in classis how it intends to proceed on this decision.

As well, the decisions with regard to the relationship with the NRC mean that the Bible hermeneutic utilized by those churches to open the church offices to women has in principle already been accepted as fully within the bounds of Scripture by Synod Ede. This decision has resulted in warmer local relations with the NRC in spite of the official difference with respect to women in church offices. For example, the RCN of Dalfsen-Oost announced on its website¹⁸ that along with the RCN of Dalfsen-West and the NRC of Dalfsen it has decided (with the advice of the Deputies for Church Unity) that there are no substantial differences between the RCN and NRC and that therefore they recognize each other as churches on the same foundation and will work closely together. The Lord's Supper celebrations are open to one another's members and the pulpits are open to one another's ministers. One of the signatories of the agreement was the chairman of the consistory of the NRC, a female deacon. The first combined worship service took place June 7, 2015.

Taking the above decisions and practical measures into account, the SRN does not see much positive reaction to Synod Carman's letter of admonition in this regard. We may be given opportunity to have some input as yet, but a decision in principle has already been made when a new hermeneutic which permits women to serve in church offices is accepted as Biblical alongside the long standing Reformed hermeneutic which on the basis of the same Bible has long barred females from ecclesiastical office.

The letter addressed to the SRN by Synod Ede stated: "We understand from your letter that you do not believe that it is legitimate to allow for any discussion about women holding church offices...We believe that such an investigation is certainly possible in a Reformed church, as long as arguments are based on Scripture."¹⁹ The SRN does not believe that the CanRC simply believe that it is wrong to allow for any discussion about or investigation into women in office in any way, as the letter states. What we do not believe is permissible in a church which wants to be Reformed is a new kind of hermeneutic by means of which one can interpret the clear and

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obvious directives in Scripture (e.g. 1 Timothy 2:11-12, 1 Corinthians 14:34) to mean quite the opposite of what they plainly and clearly state. To assert with this kind of a hermeneutic that an investigation is then still possible on the basis of Scripture is a hollow statement. To accept this approach to the Bible will in time not only open wide the way for women in office but it would considerably change the way the Bible is applied to many other significant ethical issues (such as the roles of husband and wife in marriage, homosexual practice) and doctrinal truths (substitutionary atonement).

It may be useful to recall the reaction of the representative of the Evangelical Presbyterian Church of Ireland, Rev. Lukas, to the report of Deputies M/F at Synod Ede. We believe he was very perceptive in his words addressed to Synod Ede. He stated:

“Firstly, we would like to address the issue of the report’s approach towards sister churches abroad, which in our humble opinion, is both dismissive, and at times, condescending. Mr. Moderator, the cultural context in which you operate, is by no means unique to the Netherlands. Those of us who live and work in modern, western, liberal, democracies, have witnessed similar changes in society’s attitude towards the role of women, and like you, we feel the pressure of those changes.

However, as the report recognizes, none of your sister churches are considering admitting women to the teaching and ruling offices. But rather than seriously engaging with those Churches, their opinions seem to be regarded as largely irrelevant, and are explained away, as reflecting ‘local culture’ and as holding on to the ideas and norms of the past (Report Deputies M/F to Synod Ede, 1.2.1, page 6 & 6.1, page 28). In fact, Mr. Moderator, the only opinions that do seem worthy of consideration in this report, are the opinions of those churches that have already admitted women to the offices. Many of which, because of their loose approach to Confessional subscription, could not be members of ICRC (i.e. PCI, PKN, NGK, etc). Mr. Moderator, we confess that we find this approach to sister churches, baffling (Report Deputies 1.2.1 page 6; 6.1 page 28 for PCI, and 6.1 page 28 ‘*traditional migrant churches have a strong inclination to hold the Dutch culture of the previous century, also when it comes to the way that the Bible is read and applied*’).”

We believe that these words of a representative of a sister church of the RCN with which the Canadian Reformed Churches have no official contact expose the prevailing attitude of many in the leadership of the RCN toward the admonitions expressed by sisters churches, including the CanRC.

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E.UNITY DISCUSSIONS BETWEEN THE RCN AND THE NRC (Mandate 4.6.5)

1. Background

The SRN report to Synod Carman 2013 gave an overview of how the discussions and the contacts between the RCN and the NRC has developed between Synod Ommen 1993 and Synod Harderwijk 2011. A remarkable change of direction occurred in the beginning of the 21st century, which was reflected in the decisions of Synod Zwolle-Zuid 2008. The report also indicated that the closer relationship between the RCN and the NRC is not the result of changes in the NRC. It sees no evidence that the NRC has become more committed to the reformed doctrine as summarized in the reformed confessions. This led to the conclusion that this growing mutual agreement, harmony and understanding must be the result of the fact that our sister churches are changing.

Despite appreciation for the growing recognition between the two church federations, Synod Harderwijk 2011 still identified two areas of concern that the Deputies Ecclesiastical Unity (DKE) were instructed to address in their ongoing discussions with the NRC:

1. women in office [synod gave as ground that the NRC decision to open the offices for the sisters of the congregation was still an obstacle]
2. the manner in which the binding to the confessions functions in the NRC.

2. Report to Synod Ede 2014

The report of DKE to Synod Ede 2014 mentions the following concerning these issues.

1. The Deputies identified in connection with The VOP Report,²⁰ adopted by the NRC, three areas of concern: (a) Hermeneutics [the understanding of Scripture], (b) Exegesis of particular passages, and (c) Practical decisions. They have discussed and have come to agree with the NRC on the hermeneutical foundations, so they can now trust each other in the way they handle the Scriptures. The result is that, according to the Deputies, the existing differences in exegesis of particular passages (about the issue of women in office), as well as the practical differences, have become minor issues and are less relevant. The Deputies report that these exegetical and practical differences have not been discussed with the NRC. They do not want to look back, and discuss how in the past (in the VOP-report of 2004) the NRC argued in favour of women in office. They want the RCN and the NRC to move forward, based on the hermeneutical agreement, regardless of exegetical and/or practical differences.
2. They did not consider it possible to say more about the binding to the confessions in the NRC than they had said already in the past. Therefore the matter of the role of the confessions in the NRC, as well as

the question how deviations from the confessions are being dealt with, have not been discussed.

3. Decisions Synod Ede

Synod Ede decided to receive with joy the report on the discussions with the NRC, as well as the results of these discussions. Synod also followed the recommendations of DKE concerning the relationship between the RCN and the NRC and decided the following:²¹

Decision 1: deals with a matter of admissibility

Decision 2:

Synod joyfully takes note of the report of the discussions with the Committee for Contact and Communication [contact en samenspreking] of the NRC and the results of these discussions, as formulated in the report, and in particular in the paper ‘Second Agreement’.

Ground:

The report gives evidence that the discussions about hermeneutics show harmony, which becomes visible in the papers ‘First’ and ‘Second Agreement’.

Decision 3:

Synod declares that, because of the agreement in the discussions about hermeneutics, the obstacle that was present because of the decision of the NRC to open the offices for the sisters of the congregation, has now been removed.

Ground:

Despite the difference in practical outcomes concerning women in office, it has become evident that as churches we can trust each other in the matter of acknowledging and accepting the authority of the Scriptures.

Decision 4:

Synod decides to continue the contacts with the NRC and move from general discussions to discussions aimed at coming to ecclesiastical unity.

Ground:

Since now the most important obstacle has been removed, the way is open for discussions about actual ecclesiastical unity.

Synod Ede also received an invitation from the National Assembly (= Landelijke Vergadering) of the NRC to publicly declare together on October 31st, 2016, that the two federations ‘are in state of re-unification’. Although Synod was thankful for this letter, and expressed joy that 50 years after the sad split both federations have grown so close again, it was decided not to accept the invitation for such a joint announcement with a set date for re-unification. The ground was that it would skip the phase of “discussions aimed at coming to ecclesiastical unity”.

4. Observations

Surprisingly, in its decisions Synod Ede ignored the obvious fact that DKE did not see the need to fulfil its mandate. In its discussions with the

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NRC they simply did not address the matter of the binding to the confessions within the NRC at all (the functioning of the Form for Subscription, as well as the question how deviations from the confessions are dealt with).

Synod joined the Deputies in announcing agreement between the RCN and the NRC with respect to 'hermeneutical foundations'. At the same time, they ignored or minimized exegetical differences that lead to practices which are diametrically opposed to each other. What one considers biblical is for others clearly in conflict with the Scriptures.

This can mean one of two things. Either it raises serious questions about this so-called harmony in hermeneutics, or the reality is that for both federations differences in exegesis and practice have indeed become insignificant when it comes to women in office.

Although the discussions aiming at merger are still to begin, there is a clear commitment. And with this emphasis on the agreement about the hermeneutical foundations for reading and understanding the Scriptures, it seems that ecclesiastical unity between the RCN and the NRC has become inevitable.

This will have major implications in particular in two areas.

- i. Merger of the RCN with the NRC will pave the way for accepting women in office in the RCN, regardless of the possible conclusions of the "committee to study the offices and m/f in the church" that was appointed by Synod Ede. Even if this committee would conclude that the offices in the church should not be open for the sisters of the congregation, we question whether this can have any practical effect, since there is no indication that the NRC is going to close the offices again for the sisters.
- ii. Merger of the RCN with the NRC, with its more casual attitude towards the reformed confessions, will also have an impact on the confessional integrity of the RCN. The protection of this 'confessional integrity' has become weaker already with the introduction of the new subscription form in in the RCN. More about this form can be found in the section in this report on the new C.O. of the RCN. An ambivalent attitude towards the confessions will only be strengthened and become more outspoken in case of a merger of the two federations.

F. REVISION OF THE RCN CHURCH ORDER (Mandate 4.6.6)

1. Background

General Synod Amersfoort-Centrum 2005 of the RCN appointed a Committee with the mandate to prepare a thorough revision of the existing CO at that time. The mandate was continued by General Synod Zwolle-Zuid in 2008. The Committee presented a report with a first complete draft to General Synod Harderwijk in 2011/2012. This Synod discussed the proposal extensively, and was able to present the first reading of a revised CO to the churches. Synod Harderwijk continued the Committee with the mandate to receive final input from the classes, and present the revised CO in second reading to the next general synod. The Committee presented its report with the final draft version of the proposed revised CO to General

Synod Ede, 2014. On May 24, 2014 Synod adopted the revised CO, without making any significant changes in the proposed draft. The decision was made that the new CO will be operative per July 1, 2015.

2. Overall Impression

In the last 100 years or so, the old CO of Dort has been adjusted once in a while and gone through minor changes in the RCN. But that was a matter of patching up the wear and tear of a 400 years old document, so to speak. That CO was basically the same as the current CO of the CanRC. This time it has been a major overhaul. In this revised version the CO of the RCN has been thoroughly re-written and restructured. The result shows some interesting, and sometimes, significant changes. Although our overall impression is positive, we will come back on a few areas of concern. The renewed CO is a clear and well-structured document, most of the time written in contemporary, understandable language.

In general the language tends to be more “legal language” than it used to be in the old CO of Dort. This may have to do with the legal position of the churches in the Dutch legislation with regard to religious institutions. It may also be the effect of having two lawyers on the Committee.

Most importantly, however – in general the revised CO continues to reflect the essential principles of Reformed Church polity, which also characterized the previous edition, which, as mentioned before, was basically a patched-up version of the old CO of Dort.

Interestingly, there is on the one hand a tendency to include more centralizing rules. This reflects the (perceived) need for a general synod to be more ‘facilitating’ or ‘give more direction’ when it comes to things that over time change and develop in the church (in Dutch the hard to translate expression: *het aansturen van nieuwe ontwikkelingen*). On the other hand the revised CO shows more flexibility, with rules that are more open-ended that seem to give room for local experiments.

We are grateful that overall the revised CO tries to maintain the uniquely reformed character of the CO of Dort in the fine balance between being anti-hierarchical and anti-independentistic at the same time.

3. Some Specific Observations

1. In this major overhaul the content of almost all the articles of the old CO have been retained. They have been re-formulated, taken apart and re-assembled differently; sometimes the material has been put in a different order and a different place in the CO – but most of it is still there. Some minor articles have disappeared, since they were considered outdated, and a few others have been omitted, because they would fit better in local or classical regulations.
2. The most significant changes are not found in what has disappeared, but in what has been added, and sometimes in the manner in which material has been re-written. We note the following shifts.
 - a. The task of the minister has not changed, but his terms of employment are more specified and spelled out: conditions for part-time

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ministry; the legal relationship between him and his consistory. The churches will develop also a joint framework to provide for the minister in conformity with the standards accepted in society. The minister can also be 'laid off' temporarily.

- b. Non-office bearers (men and women) can be "officially" employed ("appointed") for pastoral or diaconal work in the congregation, either as volunteers, or as paid employees.
- c. The separate responsibilities of elders and deacons have been more defined. This results in less combined meetings and less consultation: the consistory meets with the deacons at least twice per year and the deacons will give account of their work to the consistory only once per year. In this way the deacons will be much less involved in the leadership of the congregation. This also shows in the process for nomination of office bearers: the consistory decides the suitability for offices after consulting the deacons.
- d. It appears that on the one hand this revised CO shows more centralizing tendencies, in adding to the CO more detailed rules. For instance:
 - the preparation for, and procedure of public profession of faith;
 - conditions for acknowledging baptism in other Christian communities;
 - church-membership and church-boundaries;
 - handling withdrawals;
 - more details for preparation for and solemnizing marriages;
 - the instruction for the classes to appoint for each church a neighbouring church;
 - the establishment of "ecclesiastical organisations" or "institutions";
 - procedures for ecumenical contact and cooperation with other churches in The Netherlands;
 - regulations for matters of management and administration in local churches.

That does not mean that all these things are completely new as such. Quite often it is a matter of regulating practices in the churches that were generally accepted already, without being written in the CO. Perhaps it is helpful that now these things are clearly outlined in the CO, but it often seems unnecessary over-regulation. This could restrict the practical freedom of the local church to regulate its own matters.

- e. On the other hand – this revised CO seems to take a step back, so to speak, in other areas, to leave more freedom and flexibility with the local churches – in particular in matters of liturgy and worship.

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revision of a decision of a major assembly, but in the meantime is convinced that implementing this decision would be in conflict with God’s Word? Does the local church have the freedom not to implement such a decision as long as the appeal or revision has not been dealt with?

Here the revised CO is silent. To be sure – this was not explicitly stated in the old Art. 31 either. But neither did Art. 31 single out such a rule for individuals. It simply says that “a decision is settled and binding, unless it is proved to be in conflict with.....”, without indicating who can apply this “unless....” clause. Perhaps one could assume that what applies to individual members, by analogy applies to consistories as well. But it does not say so. On the contrary – the fact that individuals are specifically mentioned here, makes it questionable if, in case of a serious conflict [think of a decision that women can be ordained as office bearers (!)] a synod would agree with that interpretation.

At this significant point the new CO of the RCN appears to have a hierarchical overtone, and fails to respect the local consistory as the highest assembly in the church – directly accountable to Jesus Christ as the only Head of the church.

4. Throughout the revised CO there are many references to “general regulations” to be applied. Those “general regulations” outline in detail specific procedures in various areas. Most of these “general regulations” have been adopted by Synod Ede 2014/2015, but three of those could not be finalized before the closing date of this synod, and will be prepared for the next general synod, in 2017.
5. The revised CO does not stipulate that office bearers must be male. This is visibly left open, pending the result of the assigned studies by Synod Ede. Right now Art. B6.5 says: “Ambt m/v: gereserveerd”. [Office M/W: on hold]
6. Art.B7 stipulates that the office bearers are bound to the doctrine of the Bible, as summarized in the confessions, and that – upon entering into office – they will confirm this by signing the subscription form (Dutch: het bindingsformulier). The old subscription in use for this purpose was pretty well identical with the form in use in the CanRC. Synod Ede adopted a thoroughly rewritten and significantly different version. In our view it is also a considerably weaker version.
 - a. Instead of declaring that *the whole doctrine contained in the 3 Forms of Unity fully agrees with the Word of God*, the new declaration is *to agree with the doctrine of the Bible, as confessed by the RCN in the 3 Forms of Unity*.

This fundamentally changes the role of the confessions in maintaining and protecting the true doctrine. There is no longer a direct, but an indirect binding to the confessions.

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- b. Instead of the promise to take steps if *we would disagree with this doctrine or any part of it*, it now reads that we will take steps, *if we would experience a difference between the doctrine of the Bible and the content of the confessions*.

The question is not: is there a difference, but: do I experience a difference? The emphasis is on the subjective experience of the office bearer, and not on objective observations (by myself or perhaps by others).

- c. There is no longer a promise not to publish, preach or teach an opinion that disagrees with the doctrine of the confessions, and neither does the form mention the penalty of suspension as consequence of unwillingness to submit to the judgment of the church. This undermines the seriousness of teaching and preaching false doctrine.

The motivation for these changes was that the tone of the old subscription form was considered to be too negative. It was felt to foster an atmosphere of suspicion, instead of promoting loyalty and mutual trust. This revised form is seen as much more encouraging and positive. With this revised form of subscription the RCN does not adequately take to heart the many serious warnings in Scripture against false teaching and doctrinal errors. This is unfortunate, especially in light of the various concerns about developments in the RCN, expressed throughout this report

4. Conclusion

The revised CO of the RCN can be seen as a contemporary rendition of the old CO of Dort. Expressions and formulations we are all very familiar with have changed, and the set-up is very different. The claim is that this document continues to reflect the centuries-old principles of the church polity that has been applied in the Reformed churches since the 16th century. In many respects we can confirm this. However, some of the observations made in this section of our report, in particular in 3 (about old Art. 31) and 6 (subscription), are reason for concern.

G. RCN PARTICIPATION IN “NATIONAL SYNOD OF DORT” (Mandate 4.6.7)

1. Background

In the SRN report to Synod Carman 2013 we reported on the RCN's participation in what is called the “National Synod”. This is not a major assembly of a particular church federation or denomination. This National Synod was set up and presented as a ‘discussion forum’ for Protestant churches in The Netherlands. Representatives of a number of Protestant churches meet each other and discuss matters of faith that are of common concern.

2. Synod Ede

In their report to General Synod Ede 2014/2015 the Deputies Ecclesiastical Unity (DKE) explain how they have been involved in some of the

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activities of this National Synod, also called “Protestant Forum”. One of these activities was the effort to start discussions about faith in many different places in The Netherlands.

The Deputies have also participated in a second meeting of this National Synod, which was held in October 2013, in Dordrecht, the location of the well-known Synod of Dordrecht 1618/1619. The purpose of these meetings is to prepare together for the commemoration of 400 years National Synod 1618/1619 – 2018/2019.

General Synod Ede 2014/2015 decided to instruct the Deputies Ecclesiastical Unity:

To continue to follow the developments around the National Synod/ Protestant Forum and, where possible, to participate in the activities that are being organized, with due observance of the own identity and responsibility of the Reformed Churches.

In the grounds for this instruction Synod states that the purpose of this National Synod is to listen to each other and speak with each other as churches, from the point of departure that we belong to Christ. Synod Ede also re-iterates the value of such contacts with other Protestant churches, without the goal of striving for ecclesiastical unity.

3. Observations

Perhaps one could defend the idea that speaking with one another as Protestant churches without any commitment, while at the same time carefully maintaining your own identity, won't do much harm. But you wonder what the benefits of such conversations would be. And the unguarded approach would still be reason for concern.

However. . . in early June of 2015 the steering-committee in charge of organizing the National Synod, revealed its real goal: a federative bond of Protestant churches and faith-communities, with participating churches opening each other's pulpits for each other's ministers, and allowing each other's members to participate in each other's Lord's Supper celebrations. The ultimate goal is then the establishment of one Protestant Catholic Church.

If the next Synod of the RCN would decide that participation in the National Synod within this context should continue, the churches will be getting involved in a liberal ecumenical movement where lies and truth are both acceptable, beside each other. This will seriously undermine, and eventually destroy the Reformed identity of the RCN.

H. SONGS FOR WORSHIP (Mandate 4.6.8)

1. Background

Synod Carman also instructed our subcommittee to monitor the developments regarding the application of Art. 67 of the RCN Church Order. This article is (was. . . !) very similar to Art. 55 of the CanRC Church Order, and reads: “In the worship services the Psalms will be sung in a rhymed version adopted by general synod and further the Hymns approved by the general synod.”

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I. RECOMMENDATION CONCERNING RELATIONS WITH THE RCN

We recommend to synod that we restrict our sister relationship with the RCN. This more limited relationship should be understood as follows:

1. Rule numbers 4 and 5 for Ecclesiastical Fellowship which deal with the automatic acceptance of attestations from the RCN and the privilege of the pulpit for RCN ministers are to be considered to be null and void. Consistories are urged to exercise due diligence to ensure that those whose attestations from the RCN are accepted are sound in doctrine and conduct. Should a church desire to call a minister from the RCN, the concurring advice of classis is required before such a call is issued. In the case of visiting ministers from the RCN, consistories are urged to exercise careful diligence and should be fully assured of the sound doctrine and the godly life of the minister involved. Furthermore, consistories should advise their members who are travelling to the Netherlands not to automatically join a RCN congregation but to be discerning where they worship.
2. If the next Synod of the RCN makes a clear statement indicating that these churches are returning to acknowledging the full authority of Scripture and show that commitment by as yet acting on our concerns expressed in the letter of admonition from Synod Carman 2013 regarding the TUK, women in office, and other matters such as homosexuality mentioned in our reports, the normal sister relationship will resume. If however the next Synod of the RCN maintains the present course of deformation then by that very fact this Synod will break the relationship of the RCN with the CanRC and the CanRC will consider the sister relationship to have ended.

We recommend that we restrict our sister relationship with the RCN for the following reasons:

1. Since Synod Burlington, 2010 (Art. 86), the CanRC have expressed their concerns with official decisions of the RCN relating to the TUK and urged the RCN as yet to deal with these concerns. Synod Burlington also noted, on the basis of the report submitted to it, their concerns about biblical hermeneutics functioning in the RCN (Art. 86). During the subsequent years, the CanRC subcommittee has continued to communicate similar concerns on behalf of the CanRC and these concerns have been summarized in a letter of admonition by Synod Carman 2013. But the RCN has refused to act upon these concerns and the point has now been reached that the RCN considers these matters finished, as is evident from the discussions leading up to their decisions on these issues (*Acta Ede*, Hoofdstuk 7, Artikel 7-24, pp. 68-70). The CanRC have now exhausted all the means available to them to warn the RCN on these concerns. By officially tolerating professors who hold unbiblical views the RCN has de facto accepted such views as legitimate at the TUK and within the churches. Such an acceptance is intolerable for the CanRC and it will not enable our sister churches to retain their Reformed character.

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2. One consequence of the above is that in an official publication of the TUK on homosexuality, no consistent clear biblical guidelines are given. There is however much talk about the current culture and the need for the church to accommodate practising homosexuals as much as possible. The lack of direction given in such an official publication will lead to confusion and conflicting approaches on this issue in the churches. The CanRC do not want such views to become accepted in their midst. Other examples include the reports Male/Female in the Church and the appointment of professors against whom there were serious, legitimate objections.
3. In the drive for unity with the NRC, the decision has in effect been made to open the ecclesiastical offices to women, in spite of the fact that a committee which is to investigate this matter has been appointed. This unbiblical decision of essentially opening the offices to women and accommodating to current culture will have serious consequences for the RCN. It is a blatant example of the demands of the current worldly culture overriding the clear norms of Scripture. If that can happen in this area, why not in an area such as homosexuality? Again the CanRC are not able to tolerate a sister relationship with churches holding such views.

Your committee is recommending a restriction and thus a devaluation of our relationship and not a complete end to our relationship with the RCN at this time for the following reasons:

1. Our obligation to help each other as sister churches necessitates that we remain available to give our input on the matter of women in office. Synod Ede has decided that the new committee on "Male/Female and Office" is to investigate "what the opinions are within sister churches concerning the implementation of the offices of minister, elder, and deacon" (*Acta Ede*, Hoofstuk 3, Article 3-22). The CanRC are duty bound to give such input and advice.
2. There are concerned office-bearers and members within the RCN who would welcome our input into this issue. It will be an encouragement to them.
3. By adopting a restriction of the sister-church relationship, the CanRC will send a very strong signal to the RCN that the concerns noted in our contact with them are weighty and would spell the end of our relationship if no change of direction is noted.

Rules for Ecclesiastical Fellowship

1. The churches shall assist each other in the maintenance, defence and promotion of the Reformed faith in doctrine, church polity, discipline, and liturgy, and be watchful for deviations.
2. The churches shall inform each other of the decisions taken by their broadest assemblies, if possible by sending each other their Acts or Minutes and otherwise, at least by sending the decisions relevant to the respective churches (if possible, in translation)

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3. The churches shall consult each other when entering into relations with third parties.
4. The churches shall accept one another's attestations or certificates of good standing, which also means admitting members of the respective churches to the sacraments upon presentation of that attestation or certificate.
5. The Churches shall open their pulpits for each other's ministers in agreement with the rules adopted in the respective churches.

In exercising these relations, the churches shall strive to implement also the following:

6. When major changes or additions are being considered to the confessions, church government or liturgy, the churches shall be informed in order that as much consultation can take place as possible before a final decision is taken.
7. The churches shall receive each other's delegates at their broadest assemblies and invite them to participate as much as local regulations permit.
(Acts Synod Lincoln 1992, Art. 50, IV B 1-7)

APPENDIX 1



Generale Synode van de Gereformeerde kerken in Nederland

Ede 2014

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To the Canadian Reformed Church
c/o Br. R.A. Schouten
Second Clerk CRC
Email: schouten61@gmail.com

Cc: Committee on Relations with Churches Abroad
c/o Br. G. Nordeman, Secretary
Email: gnordeman@cogeco.ca

Lelystad, 1 december 2014
Kenmerk: 141201-CRC

Dear and esteemed brothers in our Lord Jesus Christ,

Warm greetings in the name of our Lord!

The General Synod of Reformed Churches in the Netherlands received a letter from you, our sister-churches in Canada, with admonitions, dated May 20th 2013. We have also received comparable letters from other foreign sister-churches. As a General Synod we regarded all these letters of concern and admonition as certainly legitimate. Our rules for relations with sister-churches abroad specify that sister-churches ought to assist each other, as much as possible, in the maintenance, defense and promotion of the Reformed Confession in doctrine, church government, discipline and liturgy, and according to the stipulation of the last Synod of our churches regarding communication from Synod to Synod (and not between committees).

We appreciate the cordial tone of your letter. Our deep and long-lasting relationship, which you mention, is one we also continue to cherish. Therefore we are definitely receptive to the expressions of worried concerns which you communicate in your letter, which your delegates also communicated to us during the discussion at the Synod in a brotherly way. We would also like to let you know that the same worried concerns are also being expressed by members of our own churches here in The Netherlands.

Therefore we appreciate your letter as an expression of your love and care as sister-churches, genuinely concerned about the well-being and faithfulness of our churches in The Netherlands. It is our hope and prayer as well, that the CanRC and the RCN may stand side by side, remaining faithful to God until the coming of the Lord Jesus Christ. So, even when traditions may change and new circumstances may require new answers, we hope and expect that we can help each other to remain faithful to the Lord and His Word, as our common foundation.

You express, in particular, concern about the developments at the Theological University in Kampen, about which you already wrote to the Synod of Harderwijk, 2011. The response you received was, in your opinion, substantially insufficient. The Synod of Ede, 2014, asked the Theological University to provide us with a clear clarification and defense regarding publications about which you express concern. The substance of this clarification and defense was already known to prior Synods.



This had given the Synods confidence, regarding the appointments of brothers Paas and Van Bekkum to their teaching positions at the University, that they would hold to the infallibility, clarity, and sufficiency of the Holy Scriptures in their scholarly work. We are glad that now you too have received this clarification and defense from the University (see appendix 4).

We also append a document that clearly outlines the responsibilities concerning the Theological University (see appendix 5 – in Dutch).

We understand from your letter that you do not believe it is legitimate to allow for any discussion about women holding church offices. We, on the other hand, think it is a sound Biblical and Reformed practice to regularly review our traditional positions on different subjects in the light of Scripture. In accord with this principle, we are calling for an examination of our doctrine and practice with respect to church offices, in order to find Biblical guidance regarding the service of women in the church.

You see a direct connection between apostolic instruction and the offices of minister, elder, and deacon as they are practiced in our churches. You characterize the totality of this official ministry as one of giving spiritual leadership, and therefore limited, by Scripture, to men. Our intention is precisely to investigate whether this connection can be drawn that directly, and whether church ‘office’ may be a broader concept than ‘giving authoritative leadership’. We also wish to investigate how we can do justice to the two dimensions taught by Scripture: that of the different responsibilities given by God to man and woman, as well as that of the equivalence of man and woman. We believe that such an investigation is certainly possible in a Reformed church, as long as arguments are based on Scripture.

Finally, you express concern about the ongoing relationship between our churches and the Netherlands Reformed Churches (NRC). In our view, you seem to ignore an increasing confessional development within the NRC, and the intention of the NRC to critically review the hermeneutical basis of their decision to allow female elders and pastors. This is a development which we clearly see, observing local NRC congregations criticizing other NRC congregations for unbiblical practices. This Biblical and Confessional life in NRC congregations has led to unity with RCN congregations at the local level.

Our Synod spent quite some time reading your letters and listening to the explanation of your delegates. According to many foreign delegates, the discussion at the Synod was a reassuring experience, with much recognition of our honest desire to be Reformed churches. We hope that this may also be the testimony of their reports, and the result of our attempt to address your concerns.

In the enclosed appendix you find the text of the reply of the General Synod to your concerns, a reply which was practically unanimously agreed upon. We hope you will carefully consider our reply with the same love and care which we see expressed in your letters.

It is our prayer that this letter and material will help to alleviate your concerns and may contribute to restoring mutual confidence in each other. We hope that we can continue to encourage each other to remain steadfast and faithful in the service of Gods Kingdom, according to the Reformed Standards. Let us trust the Lord, who, while expressing critical admonitions, continued to care for His seven churches in Asia Minor. May He keep you and our churches in his hand!



Generale Synode van de Gereformeerde kerken in Nederland

Ede 2014

May the Triune God bless you and keep you as churches, and may He keep us united in a sound sister-church relationship to the glory of His name.

On behalf of the general synod of Ede 2014,

Rev. R.J. Vreugdenhil, second scribe

Appendices:

- nr. 2 Text of the synod's decision about the different admonitions
- nr. 3: Text of the synod's decision about the M/V report
- nr. 4: Account of the TU
- nr. 5: Document on TU, GS and the churches (in Dutch)
- nr. 6: Text of the synod's decision about the Netherlands Reformed Churches (in Dutch)

Minutes the discussion in the synod – see:

<http://www.gkv.nl/organisatie/generale-synode/acta-gs/612/>

Appendix 2: Decision 'objections churches abroad'

Materials:

1. Letter of admonition from the Synod of the Free Reformed Churches of Australia in Armadale, 2012 (April 22, 2013) with 19 appendices.
2. Letter from the Synod of the Canadian Reformed Churches in Carman, 2013 (May 21, 2013).
3. Letter from the Synod of the Reformed Church in the United States (June 5, 2013).
4. Letter from the Evangelical Presbyterian Church in England and Wales (December 6, 2013).
5. Letter from the Evangelical Presbyterian Church of Ireland (December 12, 2013).
6. Letter from the Committee for Ecumenical Contact with Churches Abroad of the United Reformed Churches in North America (January 1, 2014).
7. Letter from the Deputies of the Free Reformed Churches of Australia for Relations with Sister Churches (March 3, 2014) (supplement to Material #1).

The objections voiced in the letters may be arranged and summarized as follows:

1. *Objections to TUK publications:*

The publications by K. van Bekkum (historicity of the Scripture), S. Paas (idem), J.J.T Doedens (exegesis Genesis 1/2) and A.L.Th. de Bruijne (hermeneutics) are cited. Also cited are statements made by G. Harinck (Scripture and homosexuality).

It is noted that successive general synods of the GkV did not deal with these objections. The GS Zwolle-Zuid (2008) referred to the fact that the Board of Supervision dealt with these objections. Moreover, with respect to A.L.Th. de Bruijne, reference was also made to the consistory of Rotterdam-C. An appeal on the grounds of art. 31 of the Church Order was also judged to be unfounded. According to the writers of the letter, a historical-critical approach to the Bible will lead to an acceptance of Scripture-critical scholarship within the TUK and will, in the long term, result in a decreased appreciation of the authority and accuracy of the Word of God among newly trained ministers.

Furthermore, the writers of the letter are concerned about the manner in which the GkV is "dealing with hermeneutics". This is a recurring point of concern with regards to the report M/F and various synodical decisions, such as those concerning marriage and divorce. See next point for more.

2. *Objections to decisions made by general synods and the contents of deputy reports:*

- a. The GkV allow for "a speaking of the Holy Spirit that is not within the boundaries set by the Word of God and that is not based on clear biblical regulations", thereby detracting from the perfection of the Holy Scriptures. On this point the report of the Deputies Ecclesiastical Unity mandated by the GS Harderwijk is cited.
- b. The same concern is voiced with regards to a "new manner of practicing ethics", in which "the style of the kingdom" is employed as the directive framework when it comes to judging situations in cases of divorce and re-marriage. This manner of dealing with the matters is viewed as subjective and as a departure from literal Biblical regulations.
- c. The study concerning the question whether Scriptures leaves room for women to fulfill an office is in direct contradiction to the clear Biblical doctrine the special offices are reserved for men only (1 Tim. 2:11-14; 1 Cor. 14:33-35; also Belgic Confession art. 30). The manner in which the report speaks of the meaning of culture also leads to a disempowerment of the exclusive authority of the Bible. Especially the use of hermeneutics in the report raises grave concerns and worries to a number of sister churches. The fear is that this opens the door to toleration of many other matters within the churches. Furthermore, there is great concern about the statement in the report that the clear revelation of Scripture (namely that only men should be ordained) may be seen as one option alongside various other opinions. The churches have the responsibility to disciplinary action against those who have these views and promote this kind of approach to hermeneutics.
- d. The broadening of the rules concerning the local ecclesiastical unity with a Dutch Reformed Church (Nederlands Gereformeerde Kerk), approved by the GS of Amersfoort-Centrum

(2005) and Zwolle-Zuid (2008). The NGK allows women in office and are investigating the admission of practicing homosexuals into the offices; the churches tolerate a looser binding to the confessions. This unity with the NGK will lead to the undermining of the authority of Scripture.

- e. The GS Zwolle-Zuid decided to take part in the “Nationale Synode”, thereby promoting a false ecumenism.
- f. The ongoing addition of new songs to the songbook, many of which are not Biblical and Reformed.
- g. The omission of the old Article 31 CO in the revised Church Order. Although the new church order leaves room for objections on the basis of personal conscience, it is no longer possible for churches not to ratify decisions if these are deemed contrary to the Scripture or the Church Order. This is in conflict with the autonomy of the local churches as confessed and upheld in the Reformation of 1944.
- h. Some churches have indicated that they will review their sister church relationship or the existing correspondence if the GKv does not decisive distance itself from a Scripture-critical theology and does not clearly reject the report M/F.

Decision 1:

to treat the letters with objections by these sister churches abroad as letters received, addressed to the Reformed Churches of the Netherlands (Liberated).

Grounds:

1. In this way these sister churches have expressed their concerns. The synod takes note of this in view of the nature of the existing relationships with these sister churches: *The churches shall, as much as possible, assist each other in the maintenance, defence, and promotion of the Reformed confession, in accordance with Scripture, in doctrine, church polity, discipline, and liturgy* (Rules concerning the maintaining of sister church relationships, GS Ommen 1993).
2. The General Synod is the only, and as an extension of the sister church relationships also the only correct address to which these sister churches can direct their concerns. The sister churches may expect the Synod to deal with these objections, especially in light of the fact that the GS of Harderwijk stated that foreign sister churches should direct any objections to the general synod (Acts of synod Art. 87, desicion 3).

Decision 2:

- a. to express that:
 1. the concerns of these sister churches are appreciated as sympathetic expressions of our unity in Christ Jesus;
 2. that the Reformed Churches are, and wish to remain, accountable for adherence to the Scriptures and the Reformed confessions;
 3. that today’s Reformed Churches, although no longer the same churches as forty years ago, but are not less Reformed;
 4. that the differences of opinion regarding certain authors, or regarding (parts of) reports by deputies, should not be blown up to objection against “the Reformed Churches”

Grounds:

1. The Reformed Churches are living churches existing in a rapidly changing ecclesiastical context in the Netherlands. The views on contacts with other churches, the role of the church federation (e.g. the need for uniformity within the federation), the task of the churches in society, and the necessity to present the gospel in a way that is relevant for today, are unmistakably different than in the eighties of the last century. The churches are finding their way in these matters that is deliberately in line with the Scripture and with the Reformed confessions. This way is not infallible and requires constant alertness. In this context the expression of the concerns by the sister churches is welcomed.

2. The Reformed Churches may be asked to give account for decisions made collectively, but not for various views of people or deputies for which the churches have not accepted responsibility.
- b. to express about the concerns and objections mentioned in 2, on basis of our unity in Jesus Christ:
1. that the charge that the Reformed Churches allowed for a speaking of the Holy Spirit that is not within the boundaries set by the Word of God and that is in contradiction of clear biblical regulations, thereby detracting from the perfection of the Holy Scriptures, is not substantiated by the evidence that has been presented;

Ground:

The given quotation, taken from the report of the Deputies Ecclesiastical Unity, is about finding a way in the Christian life, which largely consists of decision-making for which there are no immediate biblical regulations, but in which God's children can "walk with the Spirit". The connecting of this quotation to other discussions, such as that of the grounds for divorce, is untenable.

2. that the ethical reflection on "the style of the kingdom", by connecting main themes in Scriptural data, precisely intended to do more justice to biblical data than is done merely by working with individual Biblical statements.

Ground:

The appeal to "the style of the kingdom" does not introduce a new category, from outside of the Bible, to the discussion on ethical reflection, but simply treats important biblical data comprehensively. Just as in the appeals to the doctrine of "the covenant", it focuses the attention on the unity of the Biblical message.

3.
 - a. that as yet no decisions have been made by the General Synod about the report presented by the deputies M/F, and that the concerns voiced by the sister churches will be included in the discussion;
 - b. that no hermeneutics is legitimate in which the context of the Bible or the context of the modern reader either (i) plays *no* role, or (ii) plays an *autonomous* role in the exposition and application of texts.

Ground:

It is good to address the concerns of the sister churches already before the treatment of the deputy report M/F, by a framework statement about hermeneutics. This statement does not involve a detailed, technical decision concerning hermeneutics, but delineates the boundaries of that discussion within the churches: no one wishes to operate outside of these boundaries. Because there are concerns that this may have happened, it is appropriate to make a clear statement to this effect.

4.
 - a. that the concerns about the talks with the Dutch Reformed Churches (Nederlands Gereformeerde Kerken), do not do justice to the agreement reached, on various subjects, by the Deputies for Ecclesiastical Unity and the Committee for Contact and Cooperation (see the Reports of the Deputies Ecclesiastical Unity from the previous synods on this point);
 - b. that the General Synod has not yet decided about the report presented by the Deputies Ecclesiastical Unity, and that the concerns voiced by the sister churches will be included in the discussion.
5. that the "Nationale Synode" is a discussion forum, involving activities in which the Reformed Churches could possibly take part, taking into consideration the distinct identity and responsibility of the Reformed Churches (decision May 9th of this year);
6.
 - a. that the increase in the number of songs in the Reformed songbook has, until now, taken place in accordance with the existing regulations designed to preserve the Reformed character of the worship services (GS 1999 art. 58; GS 2008 art. 64);

- b. that also when other songs are used, the responsibility for the worship services lies with the local consistory, which in turn is held accountable through the regular ecclesiastical procedures (Church Order 2014, C37.1, F73 f.f.)
- 7. that the objection to the omission of article 31 CO is based on an interpretation of the article that has no longer been in force since the 1978 edition of the church order; in the exceptional situation that a church council feels unable to implement a synodical decision, the normal way is to give an account to the classis.

Ground:

The interpretation of Article 31 in the context of the so called right of ratification, as defended, for example, by P. Deddens in his “De ratificering der besluiten van meerdere vergaderingen” [Ratification of the decisions of various assemblies] (1946) was challenged by J. Kamphuis in his “Kerkelijke Besluitvaardigheid” [Ecclesiastical Decisiveness] (1970) and no longer in force in the Reformed Churches. The adoption of the Church order 2014 has not changed this.

Decision 3:

- a. to instruct the Board of Trustees of the TU to provide the synod with a concept response to the criticism submitted by the sister churches abroad of the publications by instructors and researchers at the TU. This response should take the form of a generous exposition, accessible to a broad audience, and it should address the individual publications.
- b. to advise the Board of Trustees to strive for the TU’s involvement in the continuation of the scientific dialogue with theologians connected to the churches that expressed their objections.

Grounds:

- 1. The Board of Directors supervises the Reformed character of the education and research at the TU and is primarily responsible for responding to objections raised against it (Constitution of the TU).
- 2. Objections submitted in the past have been refuted, but the communication of this refutation was possibly not sufficiently broad.
- 3. For the relationship with the sister churches, it is important to maintain a good exchange in the theological field, as recently happened at the Hamilton conference on hermeneutics.

Decision 4:

to urge the sister churches abroad to keep serving us and each other as churches of the Lord Jesus Christ in this world.

Grounds:

- 1. Insofar our churches wish to remain in the confession of God’s Word there is no reason to review the existing contact.
- 2. Insofar our churches are increasingly dealing with the continued secularization in the lives of God’s children, we have much need of the support and forbearance of our sister churches abroad.

APPENDIX 3



Generale Synode van de Gereformeerde Kerken in Nederland
Ede 2014

Decisions of the General Synod of the Reformed Churches in the Netherlands Ede 2014 concerning 'Man and women in the church'

authorized translation

(Material: see the original Dutch version)

Decision 1:

to relieve the committee "m/f in the church" of their duties.

Decision 2:

- a. not to agree with the grounds of the conclusion of the committee "m/f in the church" that it belongs within the bandwidth of what may be called Scriptural and Reformed, when beside men women may also serve in the ecclesiastical offices;
- b. the view that beside men women may also serve in the ecclesiastical offices must be open for free debate, provided that arguments are based on Scripture.

Ground:

the message of Scripture shows two lines. One line is that of equivalence of man and woman; the other is that of the difference in responsibility that God gave to man and woman. Both lines must be accounted for.

Decision 3:

- a. to appoint a new committee "m/f and office" to investigate:
 1. how the offices can be structured so that women can be active for God's kingdom within that structure; thereby taking into account the ground mentioned under Decision 2;
 2. what the consequences are of such a structure, relative to the current forms and the church order;
 3. what the opinions are within sister churches concerning the implementation of the offices of minister, elder, and deacon; this with a view toward maintaining the catholicity of the church;
- b. to inform the sister churches, both nationally and internationally, concerning this Decision 3, and to request advice.

Grounds:

1. a continuing reflection on the questions concerning men and women in the offices of minister, elder, and deacon will be served by a critical study of the current structure of offices within the Reformed Churches in the light of the whole teaching of Scripture;
2. the structure of offices originating in the times of the Reformation, of ministers, elders, and deacons, is not directly derived from Scripture and may therefore be modified and/or extended according to circumstances;
3. not all activities of the current officers deal directly with bearing responsibility for the spiritual leadership in the congregation; it is profitable to investigate which tasks may be executed by men as well as women;
4. a different implementation and definition of the offices of minister, elder, and deacon may have consequences for the content of the forms in current use, as well as for the rules of the church order;
5. according to the rules for sister church relations (Synod of Ommen, 1993), sister churches ought to be informed about the intended study and its results.

Decision 4:

to appoint a new committee “m/f in the church” with the following duties:

- a. to work on integration of Biblical education, the confessional norms, and the practice of the Reformed Churches in connection with the roles and functions of women and men in their mutual relations, by:
 1. describing actively how and on what ground in Reformed Churches men and women in various situations use their talents in the congregation;
 2. noting in connection to this strong points, best practices, but also difficulties and points of controversy, giving a first assessment of these matters, and communicating this to the churches;
 3. entering and remaining in conversation about these observations and considerations with especially the employees of the Theological University and the Praktijkcentrum;
 4. stimulating and supporting the conversation in the churches about the calling and right of women also to use their talents, with a view toward a practice that reflects the manifold message of the Scripture, with special attention to:
 - a. Scriptural and obedient reading of the Bible;
 - b. the influence of society on the thought and actions of Christians;
 - c. the special and complementary differences between man and woman.
 5. in all the aforementioned activity, specifically asking about the various experiences and convictions of women.
- b. if there are developments in the churches in this respect that converge sufficiently, so that it is responsible to make general decisions, to submit proposals to the next general Synod;
- c. to communicate relevant proposals to sister churches, both national and international, though the Contact Committee.

Grounds:

1. at this moment it is wise not to settle for one or more of the submitted “directions toward a solutions” in the questions surrounding potential female office bearers, but to continue the discussing more broadly;
2. the developments in the churches concerning the roles and functions of men and women in the congregation deserve good support and interaction;
3. the different practices in the churches today require a more communal process of raising awareness and learning from one another. This is felt more urgently today than in the past.
4. by investigating one another’s practices, as churches together and in mutual relationship, we complement each other and grow in unity;
5. input from the Theological University and the Praktijkcentrum is necessary for a theologically and empirically responsible guidance of the ecclesiastical developments and preparation of potentially necessary decision-making;
6. regardless of the conviction concerning the permissibility of female office bearers, much can be gained in a continued conversation about the calling and right of women also to use their talents in the church:
 - a. there is difference of opinion about the way in which we draw conclusions for our lives today from what the Biblical authors initially wrote for their audiences;
 - b. the committee “m/v in the church” in their report rightly noted the tension that many experience between the roles and functions that women fulfill in the churches and in society;
 - c. the real differences between man and woman demand its own consideration, for instance by giving attention to “gender studies”;
7. in the discussion about the calling and right of women also to use their talents in the churches their own input is indispensable;
8. it is good to take time to allow general decision-making to come up out of the churches, and to allow as much like-mindedness as possible to grow;
9. the agreements with sister churches, both national and international, must be honored as carefully as possible.

APPENDIX 4

Theological University: response to foreign sister-churches

1. General

In this document the Board of Trustees (BoT) of the Theological University in Kampen (TUK) seeks to fulfill the request of the Synod of Ede, 2014, to formulate a response to the criticism from our foreign sister-churches concerning publications by lecturers and researchers at the TUK. In its request, the Synod stated that this response should take the form of an extensive exposition, accessible to a broad audience, and that it should address the various letters which have been sent. By foreign sister-churches are meant the Reformed Church in the United States, the Canadian Reformed Churches, and the Free Reformed Church of Australia. We gladly comply with this request.

The Synod of Armadale, 2012, of the Free Reformed Churches of Australia mentions in its letter dated April 22, 2013, the names of Dr. K. van Bekkum, Dr. S. Paas, Rev. J.J.T. Doedens, Dr. A.L.Th. de Bruijne, and Dr. G. Harinck. These brothers were also mentioned in the letters from other foreign sister-churches in the past few years, in connection to objections to publications by TUK lecturers. Most of these objections have been replied to in the past. The General Synod of Ede, 2014, judged it important to address the issues raised by the foreign churches, and to give a clarification concerning the way these objections have been addressed. The BoT desires to cooperate in this endeavor, but also wants to emphasize that this clarification cannot provide legitimate grounds to reopen a procedure concerning matters that have been addressed in the past. The purpose of this letter is to give a clear description of how the objections have been handled, and how, according to our firm conviction, they have been answered adequately. The BoT wants to give a description that is clear to all, and the BoT also hopes that the foreign sister-churches will come to the conclusion that the churches in The Netherlands, and in particular the Theological University in Kampen, have handled the criticism of the past fourteen years with integrity and thoroughness. Since the beginning of the discussions about these matters, the brothers involved have also made new and significant contributions to the development of Reformed theology. The paragraphs that follow discuss: 2.1. the appointment of Dr. S. Paas; 2.2. the dissertation and appointment of Dr. K. van Bekkum; 2.3. Rev. J.J.T. Doedens; 2.4 Prof. Dr. G. Harinck; and 2.5. Prof. Dr. A.L.Th. de Bruijne.

2.1 The Appointment of Dr. S. Paas

The letter from the Free Reformed Churches of Australia, mentioned above, states that, although many serious objections to the dissertation and appointment of Dr. S. Paas had been made, these objections were never addressed by a Synod, and that for solely formal reasons. But this assessment can be shown to be incorrect. In a letter dated March 26, 2012, we explained to the Canadian Reformed Churches how the Synod of Harderwijk, 2011, and the Board of Trustees and the Board of Directors dealt with the objections. The letter was a response to the letter of the Canadian Reformed Churches of March 9, 2011. In line with the letter of March 26, 2012, we make the following statement:

The appointment of Dr. S. Paas as lecturer at the university was discussed at the General Synod of Harderwijk, 2011. No objections to this appointment had been submitted to the Synod, but at the request of the moderamen of the General Synod, the Board of Trustees presented an additional confidential report, which addressed the main considerations in the appointment of Dr. S. Paas as lecturer at the university. We highly value a good relationship with the churches in Canada and with the sister seminary in Hamilton, but it would be asking too much to give you access to a confidential report written only for the Synod.

As Board of Trustees and Board of Directors we believe we should give you a response to some of the key points.

1. First it must be noted that Stefan Paas received his doctorate from the University of Utrecht. His dissertation was written according to the guidelines of that institution. He received his doctorate in 1998, many years before he was appointed in Kampen. The grounds for his appointment in Kampen included his publications in the field of missiology, which were all written after his dissertation. The dissertation of Paas is a contribution to the field of the history of religion, rather than theology (even though his doctoral study took place in the Department of Theology). In this work he opposes, on history-of-religion grounds, the common Higher Critical view concerning the historical origin of belief in God as Creator in Israel. At the request of the Board of Trustees, the Kampen Old Testament professor, Prof. Dr. G. Kwakkel, addressed the various issues that could be raised about this dissertation. In doing so, he concluded that Paas had written his dissertation within the framework of the academic study of the history of religion, without making explicit his personal faith commitment. He has done the latter in other publications, which shows clearly that he is willing to be guided by the language of Scripture. Paas declared that Kwakkel's articles give a fair representation of his position. Naturally, Paas's choice for a purely history-of-religion approach is open to criticism, but given this approach and his explicit justification of it, there is no ground for the accusation of adhering to Higher Critical theories. On the contrary, one should appreciate his courage to show, in a Higher-Critical setting, and in a manner acceptable to Higher Critical scholars, that Israel's belief in God as Creator is much older than is generally claimed by such scholars.
2. The failure to adequately take into account the context within which Paas wrote his dissertation, and the limited scope of the focus of his study (that is, the prophets, not the Torah), is evident in some of the objections raised to the way in which Paas speaks about the historicity of the Exodus and the conquest of Israel in the book of Exodus. On the basis of texts that are generally regarded as old, and archeological digs, Paas concludes that there are good reasons to view the Exodus as an historical event. He did not subject the Biblical texts about the Exodus to historical analysis, and therefore did not cast any doubt on them either. Rather, he wanted to contribute to the defense of the historical reliability of the Old Testament at one specific point, namely the dating of the conceptions of God as the Creator.
3. The same can be said for language about God in Israel. The thesis that "Yahweh was probably a branching off from the Canaanite king-god El" is supposedly in direct contradiction of God's self-revelation in his Word. Paas's treatment of this matter in his dissertation is the maximum which an academic historian of religion is able to say on the basis of the principles and methods of this field of study. It says nothing about the theological issue as to whether Yahweh really is the one true God, and whether He always has been that. Every orthodox Bible believer affirms that God is the only true God, and Paas does the same in heartfelt faith. Nor does it say anything about the issue as to what the *historical* process may have been. Rather, it only speaks to what people believe they can say *within the framework of a specific methodology, with all its limitations*. History-of-religion research deals with religion, not with God. In his dissertation, Paas adopts the scientific jargon common among the academic audience for whom he wrote this work.
4. You write: "We would have expected that as a Reformed scholar he would have stated clearly that although he does not adhere to the religion-historical approach, he will use this approach in order to show that even on the basis of those presuppositions one can defend a creation belief in eight century prophets." (p. 3) The point is that this is precisely what Dr. Paas wanted to do, according to his own testimony. He wrote this even more emphatically in the revised and translated version of his dissertation in 2003, in which (among other things) he forcefully criticizes the literary-critical method. One may debate whether Paas should have made this more explicit in 1998 within that context, but from his own declaration it is perfectly clear that this was his objective. Naturally, he could not have known what role his dissertation would play in the later discussions in the GKv (of

which Paas is not a member), and with what questions in mind people would read his dissertation many years later. The context of his dissertation and the people for whom he wrote are entirely different from the context of the later debate surrounding his dissertation in the GKv and its sister churches.

5. On p. 5 you also mention the article by Paas in *Wapenveld*. In the context of his appointment, we had a thorough discussion with Paas about this. This conversation showed to our satisfaction that Dr. Paas wants to understand Scripture according to God's intention, also concerning Genesis 1 and 2. That does not remove the possibility of disagreement about the concrete way he does this in this article. Such disagreements have always existed among orthodox Reformed theologians.

The Board of Trustees and Board of Directors concluded that the Theological University in Kampen had welcomed in Dr. Paas a valuable lecturer, who has deep reverence for the Scripture as the Word of God, and who knows himself bound to the Reformed Confession. By opposing Higher Critical theories on their own turf he actually supported scholarship that is faithful to the Bible.

In addition to this letter from 2012, the BoT emphasizes that the Synod of Harderwijk, 2011, deliberated in closed session about the objections to the appointment of Dr. S. Paas, which had been raised in letters to the BoT as well as in public articles. The clarification and defense of the BoT and BoD concerning this matter was approved by the Synod as part of the reports from the Theological University. In this way justice was done to the objections coming from the churches, and at the same time to Dr. Paas, who in 2008 was appointed by the Board of Directors.

2.2. Dissertation and appointment of Dr. K. van Bekkum

The letter dated April 22, 2013, from the Free Reformed Churches of Australia also mentions the 2010 dissertation of Dr. K. van Bekkum, as well as his 2011 appointment as lecturer at the university by the Synod of Harderwijk. The BoT points out that Prof. Dr. H.G.L. Peels, professor of Old Testament at the Theological University in Apeldoorn, had previously published a very favorable review of this dissertation in *Theologia Reformata*.¹ This document of the BoT focuses on the way in which the university and the churches have dealt with Van Bekkum's dissertation and his subsequent appointment. In the aforementioned letter of March 26, 2012, to the Canadian Reformed Churches, the BoT and BoD also addressed this matter, and in line with this letter we would like to say the following:

In your letters you also make some remarks concerning the dissertation of Dr. K. van Bekkum. In particular, you write that the distinction Van Bekkum makes between a "truth claim" and a "truth value" "does not reflect a high view of Scripture and should be rejected."

For the sake of clarity: a Board of Trustees of a university does not evaluate dissertations; neither does the Curatorium. The scholarly evaluation belongs to the thesis committee and the university senate. This includes the assessment as to whether the dissertation fits into the confessional framework of the university. In academic publications discussions are held about the results of academic investigations and methodological principles. Dissertations defended in Kampen must likewise be able to stand the test of such academic criticism. Hypotheses and models that are defended can also be attacked in that academic debate. The articles about Joshua 10:12-14 by E.A. de Boer and P.H.R. van Houwelingen, which you mentioned, were not published in an academic journal, but are illustration of a discussion that may be had about results of academic investigation. On a side note, they also state that Van Bekkum does not deny that God performed a miracle in response to Joshua's prayer.

¹ H.G.L. Peels, *Bijbeltekst, geschiedenis en archeologie* [Bible text, history, and archeology] in *Theologia Reformata*, vol. 54, issue 3, 306-314

The BoT and the Curatorium seek to be informed about the criteria and principles used by the supervisor of a dissertation and the senate of the university. To respond your questions concerning the dissertation by Dr. van Bekkum, we include in this letter the statement by his supervisor, professor of Old Testament Dr. G. Kwakkel:

1. At the core of Reformed theological study of the Bible—in agreement with the Bible passages quoted by the Canadian brothers as well as Belgic Confession, art. 3-7—is the question, "What does the text mean?" What do the texts intend to say? Following the Old Testament scholar Long, you can formulate this as the question regarding the "truth claim": what exactly is the "truth" the text "claims" to communicate? This comes with the question of the nature of the "truth claim"; for instance: does the text intend to communicate a historical or ethical truth, a combination of those, or perhaps something else? That question, regarding the content and nature of the "truth claim," you may discuss together as long as you want, as long as you are willing to listen carefully to the texts.
2. For me as a Reformed theologian it is *a priori* evident that anything belonging to the actual truth claim of the Scripture must therefore be received as true, directive, and normative, because God himself teaches it to us. In that respect a discussion about the "truth value" is really no longer necessary, for I assume from the start that the "truth claim" is correct.
3. Still, in some cases it can be useful to investigate this "truth value" after all, for instance by comparing the Scripture's testimony about historical data to the results of archeological research. Regarding this additional research, for example, in a dissertation, I do not need to convince myself of the factual "truth value" of the concrete text of Scripture. Its use is of a different nature and twofold:
 - a. In a discussion with others who do not share my *a priori* convictions concerning the "truth value" of a text, I can show them, to some extent, that there is more support for this "truth value" than they think. This is what Van Bekkum does in his dissertation. Or, if I fail to say more about the "truth value," I realize even more that I really take Scripture and nothing else as my starting point, and that therefore faith is truly the only, all-decisive factor.
 - b. A potential *occasion* to check my view concerning the nature and content of the "truth claim." For instance, if it appears that archeology presents a very different picture from what I think the Bible text presents, then I do well to check once again whether I have really understood the intention of the Bible text. If so, then I make peace with the (for me) unresolvable difference between Bible text and extra-Biblical academic research. If not, then I am grateful for my increased understanding of the Scripture. But in all this it remains so that I believe and accept the claims of Scripture "for their own sake," not on the basis of other evidence. (Here ends the statement by Prof. Dr. G. Kwakkel.)

As has been stated before, the BoT of the TU does not evaluate dissertations; nor do the churches at their Synod. The academic evaluation belongs to others. The BoT considers the statement above of Prof. Kwakkel a sufficient answer to the objections from the churches, in particular on the matter of the authority of Scripture and the relationship between what Scripture says and the results of archeological research.

A separate point of interest is the appointment of Dr. K. van Bekkum as university lecturer on the Old Testament. An appointment at the TU in Kampen follows a certain procedure, in which the evaluation of the Curatorium is also asked. In this situation, in part because of some critical reviews of the dissertation, there was a conversation between the Curatorium and Dr. K. van Bekkum, which also concerned his dissertation. This conversation resulted in a positive advice from the Curatorium to the Board of Directors and the Board of Trustees regarding the planned appointment at the Synod of Harderwijk, 2011.

Our conclusion is that the Synod itself did not give an elaborate assessment of the objections from the churches. These objections were not on the agenda of the Synod, either. But in the entire process leading up to the appointment by the Synod, careful consideration was given to the objections that had been published. In the closed session at Synod, the BoT gave an account of this; the Synod subsequently approved the plans of the BoT.

Additionally, Van Bekkum interacted extensively with expressed criticism early in 2014, with the approval of the Board of Directors.²

2.3. J.J.T. Doedens

The name of Rev. J.J.T. Doedens is brought up regularly. In 2002 he published the article *Taal en teken van trouw, over vorm en functie van Genesis 1* [Speech and sign of faithfulness: on the form and function of Genesis 1.] The article is part of *Woord op schrift: Theologische reflecties over het gezag van de bijbel*. [Word inscripturated: theological reflections on the authority of the Bible.] At the time of publication, the Curatorium established that Rev. Doedens was not connected to the TU, so that the Curatorium had no responsibility for this publication.

Individual church members did try to obtain an ecclesiastical decision. The Synod of Zwolle-Zuid, 2008, declared the letter of objection to be inadmissible. Grounds for this decision can be found in the Acts of Zwolle-Zuid, 2008, Art. 54.

2.4. Prof. dr. G. Harinck

In your letters you mention the name of Prof. Dr. G. Harinck, in connection with a number of statements in the press about a controversial approach to Scripture dealing with homosexuality. These statements were made in a radio interview with Dr. G. Harinck, part of which was published in the *Nederlands Dagblad* of January 26, 2008. On February 6, there was a conversation between Prof. Harinck and all those involved with his position as professor. This resulted in a declaration, which was also published in the *Nederlands Dagblad*. The BoT includes the second part of this declaration in this letter:

The Bible

In the conversation about dealing with the Bible and the way in which Reformed Christians use the Bible, Dr. Harinck declares that he certainly acknowledges the normative character of God's Word and the force of specific texts. This applies both to living with trust in the Lord, and to theological and ethical reflection. His comments on the Bible passages that deal with women were not meant as a personal hermeneutic, but as a reflection of his personal position in this matter. Earlier in his life he had arrived at an opinion about "woman and church office" on the basis of Scripture. Naturally this involves more than the one text he mentioned in the interview. He wanted to say that he is personally not interested in revisiting that kind of debate, with a repetition of mostly the same arguments. Although he has his own view, he accepts that in the churches to which he belongs women cannot be office bearers. As for the male homosexual friendships that Dr. Harinck called unobjectionable, he declares that he meant a relationship of friendship, and not a relationship comparable to that between a man and a woman. On this point, Dr. Harnack agrees, the Bible clearly rejects homosexual behavior.

Roman mass

In the conversation about "partaking" in a Roman Catholic mass, Dr. Harnick states that he did not mean participation in the Eucharist, but rather visiting a Roman Catholic service. "If that is convenient," he added in the interview, referring to a situation where it is impossible to attend a different church service.

² <http://oud.tukampen.nl/uploads/documents/389.pdf>. Also published in *Lux Mundi* 33.2 (2014), 44-50.

Careless

Initially the university understood the interview very different than Dr. Harinck intended, according to his later explanation. They were not the only ones. Some reactions to the interview were quite disturbed and vehement. Under pressure of these reactions Dr. Harinck wrote his further explanation in the paper of February 5.

The next day a conversation took place in Kampen, in which we spoke to one another in a vigorous but brotherly manner. By means of this candid discussion, we found one another in our love for the Word of the Lord and for the churches. In this setting Dr. Harinck acknowledged that his careless formulations and lack of consideration of the ecclesiastical context had led to misunderstandings concerning his views. He regrets this, and it was not his intention.

Trust

Together we realize that the current situation calls for much trust in the churches. These are important matters that have harmed the name of the Lord and of the churches, as well as the name of the university and of Dr. Harinck himself.

We emphatically expressed to one another the intention to proceed together in subjection to the Word of God and in adherence to the Reformed Confession. We also want to relate this renewed commitment to Scripture and confession to the churches.

There is homework to be done on both sides. We have concluded that the mutual fellowship in Kampen needs strengthening. We hope that, having learned from the intensive process of the previous weeks, we may be able to continue in a more united way in our concrete tasks in the service of church and society. This intention we have clearly expressed to one another. And we also express it to the churches. We ask that you give us the necessary trust, as well as your support through prayer and words of encouragement.

May our gracious God help us through his Spirit.

This declaration was signed by Professor G. Harinck, by Rev. P. Niemeijer on behalf of the Board of Directors, by Mr. J. Messelink on behalf of the Committee for Archives and Documentation, by Rev. E.A. Boer on behalf of the Board of Trustees for the lecturing position of the ADC, and by Prof. Dr. C.J. de Ruijter as the director of the Theological University.

The letter from the churches of Australia calls this declaration unsatisfactory. While a foreign sister-church may certainly evaluate critically an event that took place in the churches in The Netherlands, that same church ought to accept the judgment of the Dutch churches that the case has been resolved. In the same year, 2008, the National Synod of Zwolle-Zuid decided to reject the objections to Dr. Harinck's statements, with a reference to the Declaration quoted above (Acts Zwolle-Zuid, 2008, Art. 105, decision 3). Moreover, at the request of the Curatorium of the university, a decision was made to continue at the TUK the special lecturing position originating in the Center for Archives and Documentation (ADC) of the Reformed Churches. This lecturing position has been extended for another six years. In 2014, the Synod of Ede-Zuid adopted a similar proposal. The continuation of the lectorate also implied the continuation of the appointment of Prof. Dr. G. Harinck. Looking back on the 2008 declaration, the BoT wants to state that the trust expressed at that time has been confirmed. Our Lord has heard the prayers addressed to Him at that time, and He gave restoration and renewal.

2.5. Dr. A.L. Th. De Bruijne

The contributions of De Bruijne to *Woord op Schrift, Theologische reflecties over het gezag van de bijbel* [Word inscripturated: theological reflections on the authority of the Bible], ed. Dr. C. Trimp, Kok Kampen, 2002, were the occasion for many objections. The letter from the Free Reformed Churches of Australia, dated April 22, 2013, says that these objections were rejected on the grounds that the matter had already been dealt with by

the Board of Trustees of the Theological University, and also because the objections were submitted too late. It is indeed the case that the Synod of Zwolle-Zuid, 2008, did not itself deal with the objections to these teachings.

In 2003 the Curatorium dealt extensively with the four objections submitted against the contributions of De Bruijne. The Curatorium wrote a lengthy response to all four of them. On May 17, 2003, a conference was organized by the magazine *De Reformatie* and the TUK (cf. *De Reformatie*, vol. 78, issues 33-41). At that conference De Bruijne was able to clear up a number of misunderstandings.

The Curatorium did not receive any further reactions to this response from the authors of the objections. No objections to the response of the Curatorium were sent to the General Synod of Amersfoort-Centrum, 2005. Neither did the Synod receive complaints concerning the way in which the Curatorium had defended the confessional character of the education and research at the university.

Although no objections to the actions of the Curatorium in this matter were before the Synod, the synodical committee dealing with matters related to the TUK was asked to give special attention to the way in which the Curatorium had handled the objections to De Bruijne. The committee received the letters of objection and the responses of the Curatorium, and was able to gather information from Kampen. From this information they concluded that the Curatorium had carefully dealt with the matter. The Synod granted the proposal of the Drenthe committee to approve the actions of the Curatorium, and to discharge them from their duties. That this included their handling of the objection to De Bruijne is clear from the second ground of decision 1: "Deputy Curators have carefully and adequately handled the submitted objections" (Acts Amersfoort-Centrum, 2005, Art. 122, decision 1).

Subsequently the Synod of Zwolle-Zuid, 2008, rejected as inadmissible a letter of objection by certain brothers to the statements of the Curatorium concerning publications of Dr. De Bruijne. The ground for this was that the appeal against the statements of the Curatorium should have been submitted to the next meeting of its supervising body, in this case the General Synod of Amersfoort-Centrum, 2005 (Acts Zwolle-Zuid, Art. 105, decision 1, ground 1).

The BoT would like to point out that the Synod of Amersfoort-Centrum, 2005, already had arrived at an explicit conclusion concerning the dealings of the Curatorium of the university concerning the objections to the articles by De Bruijne. This can also be gleaned from the minutes of the discussion in the Acts of Synod.

3. Conclusion

In an additional document (Appendix 3) sent to the foreign churches, you will find a description of how the General Synod attempts to ensure that the education given in Kampen is Reformed in character. You will also find instructions concerning how to submit an objection, as a church member or consistory, to the writings of a professor. Such a document makes clear how the responsibilities are structured.

The BoT hopes to have made clear in this letter how the university and the churches have dealt with objections to publications and appointments of lecturers in the past 15 years. Even when the objections had not officially been submitted, the various Synods of the Reformed Churches have always dealt with those objections. Once every three years, the BoT and its predecessors gave an account of the way in which they had responded to objections of concerned church members. And the Synods discussed these accounts and approved them.

The BoT sincerely hopes that this document makes clear to you, as foreign sister- churches, how the churches in The Netherlands have responded to objections that you have raised in previous years. Even if this overview does not change your evaluation of the matters involved, the BoT hopes to be able to terminate the discussion with you regarding matters of the past. The university in Kampen is certainly willing to continue the academic

debate with theologians connected to the churches who have expressed their objections. The continuation of that debate will serve the development of Reformed theology worldwide.

The Synod asked us to formulate a response to the foreign churches that would have the character of an extensive exposition, accessible to a broad audience. By means of this extensive overview we as the BoT believe we have fulfilled this request. Moreover, the BoT would like to point out that the TUK continually gives an account, also to a broader audience, of the developments in education and research as it takes place in Kampen. Anyone interested in further information can consult the Annual Reports published on the university's website. We also refer to the Hamilton publication *Correctly handling the Word of Truth* which was recently published, and the projected publication of a collection of articles on hermeneutics in the middle of 2015.

The BoT hopes that you will receive this letter with an open heart, and that it will serve to terminate the discussion about matters of the past. The BoT also hopes that you will find an occasion, at your convenience, to encourage the professors and researchers at the university in Kampen. Like everyone else, theologians, too, need now and then to hear positive words of appreciation. That would also help create space for mutually edifying conversation, including the occasional critical questions.

Rest assured that we have written this letter in cordial union with you in Christ.

On behalf of the Board of Trustees of the Theological University,

Zwijndrecht, 8 november 2014
Rev. J. Ophoff, president
E.W. Evers, clerk

APPENDIX 5



Generale Synode van de Gereformeerde Kerken In Nederland

Ede 2014

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De Theologische Universiteit, de synode en de kerken - een eenvoudige weergave van de verantwoordelijkheden -

De Theologische Universiteit in Kampen is de school van de kerken. De Generale Synode heeft daarvoor verantwoordelijkheid. Maar op welke manier ziet de Generale Synode erop toe dat er in Kampen gereformeerd onderwijs wordt gegeven? En hoe kun je als gemeentelid of kerkenraad bezwaar maken tegen wat een hoogleraar schrijft?

Van verschillende kanten werd die vraag gesteld aan de synode van Ede 2014. Het klonk in brieven van kerkenraden, in het Appel dat door 1541 kerkleden was ondertekend en het kwam terug in de vermaningen van de zusterkerken in het buitenland. Er bleek misverstand en sommigen hadden de ervaring dat ze van het kastje naar de muur gestuurd werden. Was hierover duidelijkheid te geven?

Het moderamen van de synode kreeg de opdracht een toegankelijk document te publiceren waarin één en ander zo helder mogelijk is beschreven: de verantwoordelijkheden m.b.t. het gereformeerde karakter van de TU en het toezicht op docenten en onderzoekers.

Ander bestuursmodel TU

Het bestuursmodel van de TU is veranderd. Er is niet meer de eenvoudige structuur van een jaar of twintig geleden. Toen hadden deputaten-curatoren, aangesteld door de synode, het bestuur over de TU. Maar de Nederlandse wetgeving over het wetenschappelijk onderwijs is veranderd. Alle universiteiten moeten eenzelfde bestuursmodel hebben. Alleen zo blijft de universiteit door de overheid erkend. Dat is nodig, omdat studenten anders geen erkende diploma's kunnen behalen en ook geen studiefinanciering krijgen. Voor de duidelijkheid: dit staat los van de vraag of de TU (gedeeltelijk) financiering van de overheid krijgt. Ook zonder die financiering was een nieuw bestuursmodel nodig.

Er is nu een bestuursmodel met een College van Bestuur en een Raad van Toezicht. Daardoor is er aan de ene kant meer afstand gekomen tussen de TU en de synode, dus ook tussen de TU en de kerken. Aan de andere kant is er juist een Curatorium ingesteld (in een andere functie dan eerst) om de band tussen TU en synode/kerken te versterken.

Het College van Bestuur (CvB) is het bevoegde gezag binnen de TU. Het is verantwoordelijk voor het totale beheer en beleid, ook voor het toezicht op de hoogleraren en docenten. Dit College van Bestuur wordt benoemd door de Raad van Toezicht.

De Raad van Toezicht (RvT) ziet toe op het beheer en beleid van het CvB, en dus ook op het gereformeerd karakter van onderwijs en onderzoek. Deze raad wordt benoemd door de synode en legt, net als ieder deputaatschap, aan de synode verantwoording af. Op deze manier is het kerkelijke toezicht op de TU vastgelegd.

Het Curatorium is een commissie van de RvT; het adviseert gevraagd en ongevraagd over het wetenschappelijk niveau van de TU, over het gereformeerde karakter ervan en over het afwijzen van alles wat met Gods Woord en de gereformeerde confessie in strijd is. Het Curatorium (vier predikanten en twee wetenschappers van een andere universiteit) wordt ook benoemd door de synode.



Toezicht op docenten

Wie ziet er nu op toe dat hoogleraren en andere docenten of onderzoekers in hun werk blijven bij de grondslag van de TU: het Woord van God en de gereformeerde belijdenis? Dat is vooral de taak van het College van Bestuur. Het curatorium adviseert het CvB hierover.

Het CvB heeft gesprekken met docenten en onderzoekers. Als er aanleiding voor is, kan een nadere verantwoording worden gevraagd. Desnoods kan het CvB maatregelen nemen tegen een docent of onderzoeker. In het uiterste geval volgt er gedwongen ontslag.

Als het gaat om iemand die benoemd is door de synode, kan het CvB aan een synode voorstellen om hem te ontslaan. De beslissing ligt dan bij de synode.

Docenten en onderzoekers die niet door de synode maar door het CvB zijn benoemd, worden door het CvB ontslagen (alle gewone hoogleraren en de docenten met een vaste aanstelling voor minstens 60% worden door de synode benoemd en ontslagen; anderen door het CvB).

Het initiatief voor zo'n maatregel (tot en met ontslag) vanwege afwijking van de belijdenis wordt, als het goed is, genomen door het College van Bestuur zelf. Maar als het CvB dit niet doet, kan ook het Curatorium aan de bel trekken, of de Raad van Toezicht. Zij kunnen niet zelf maatregelen nemen, maar wel het CvB oproepen dit te doen. Wanneer het CvB zo'n oproep naast zich neer zou leggen, komt zo'n zaak bij de synode. Want het CvB en de RvT en ook het Curatorium rapporteren aan de synode. Dan zal de synode hierover een uitspraak kunnen doen.

Bezwaar maken tegen een docent

Kun je als gemeentelid of kerkenraad ook bezwaar maken tegen wat een hoogleraar of andere docent zegt of schrijft? Uiteraard ga je dan eerst met de betrokkene in gesprek. Ook als het gaat om iets dat publiek geschreven of gezegd is. Levert dat geen overeenstemming op, dan kun je je bezwaar neerleggen bij het College van Bestuur. De regel is dat je dat uiterlijk binnen een jaar doet.

Het CvB vraagt advies van het Curatorium en neemt een beslissing. Als het bezwaar wordt afgewezen, zal het CvB dat uitleggen aan wie het bezwaar had ingediend. In het uitzonderlijke geval dat het CvB tot een ander oordeel komt dan het Curatorium of de RvT, komt dit via hun rapportage op de tafel van de synode.

Een afgewezen bezwaar voorleggen aan de synode

Wat zijn je mogelijkheden als je bezwaar tegen een docent of onderzoeker is afgewezen door het College van Bestuur? Of als er geen antwoord op je bezwaren komt? Het CvB, en ook de RvT met het Curatorium, brengen verslag uit aan de Generale Synode. Deze verslagen zijn openbaar en worden op tijd gepubliceerd. Alle kerkenraden hebben gelegenheid om op die rapporten te reageren. Als reactie op dat rapport kan een kerkenraad de synode vragen om uit te spreken dat een bezwaar tegen een docent ten onrechte is afgewezen. Een kerkenraad kan de synode voorstellen om bij het CvB aan te dringen op maatregelen tegen een docent of onderzoeker. Ook kan de synode, als het nodig is, het CvB of de RvT erop aanspreken als bezwaren niet goed beantwoord worden.

Net als bij andere deputaten-rapporten hebben 'gewone' gemeenteleden niet de mogelijkheid om zelf de synode aan te schrijven. Zij kunnen vragen aan hun kerkenraad om dit te doen. De synode is namelijk een vergadering van kerken, niet de ledenvergadering van een vereniging.

Wanneer een synode meent dat er inderdaad maatregelen nodig zijn tegen een docent of onderzoeker, kan zij



dat niet altijd zelf doen. Iemand die niet door de synode is benoemd, kan ook niet door de synode worden ontslagen. De synode kan 'slechts' oordelen dat het College van Bestuur ten onrechte geen maatregelen genomen heeft. In een gezonde situatie zal het CvB dit dan vervolgens wel doen.

Direct bezwaar maken bij de synode?

Wie direct aan de synode vraagt om uit te spreken dat een docent of onderzoeker buiten de grondslag van Schrift en belijdenis gegaan is, zal geen gehoor vinden. De enige juiste weg (na gesprek met de betrokkene zelf!) is het indienen van een bezwaar bij het College van Bestuur. Alleen langs die weg kan het bezwaar eventueel ook ter beoordeling aan de synode voorgelegd worden.

Wetenschappelijke vrijheid voor een Universiteit

Onze kerken hebben tientallen jaren geleden al gekozen voor een wetenschappelijke opleiding met erkenning door de overheid. K. Schilder zette zich al in voor het promotierecht: aan de school der kerken moesten algemeen erkende wetenschappelijke titels behaald kunnen worden. Daarbij past het om het wetenschappelijke debat aan te gaan met theologen uit heel andere richtingen. Met hen sta je vaak niet op de grondslag van de gereformeerde belijdenis. Dan moet je ook argumenten en methoden gebruiken die door hen erkend worden. Daarom, en door het vakwetenschappelijk niveau, zal de taal en de argumentatie in zulke publicaties vaak anders zijn dan wat binnenkerkelijk voor een breed publiek geschreven wordt. Om te kunnen zijn wat de kerken willen, een erkende universiteit met betekenis voor theologie-beoefening wereldwijd, moet aan docenten en onderzoekers die wetenschappelijke vrijheid worden toevertrouwd. Zelf staan ze daarbij op het fundament van Schrift en belijdenis. Ze binden zich daar ook aan, door ondertekening van het bindingsformulier. Vanuit die basis gaan zij het debat aan met andere theologen op een wetenschappelijk verantwoorde manier.

Dankbaar zijn en kritisch blijven

We mogen God dankbaar zijn voor de enorme rijkdom van een gereformeerde universiteit. Altijd al hebben we als kerken het belangrijk gevonden dat aanstaande predikanten een universitaire opleiding krijgen. De TU heeft een goede plek binnen de theologie-beoefening in Nederland en wereldwijd. Er wordt op wetenschappelijk niveau onderzoek gedaan en er worden nieuwe theologen opgeleid. Docenten en onderzoekers willen hun werk doen in gebondenheid aan Gods Woord en in trouw aan de belijdenis. Laten we hun het vertrouwen geven dat zij dat inderdaad doen. Tegelijk moeten we kritisch mee blijven kijken hoe de theologie-beoefening in Kampen richting kiest en houdt. Ook in Kampen zijn mensen aan het werk. Trouw aan Gods Woord is nooit vanzelfsprekend. Daarom zijn er de instrumenten van CvB, RvT en Curatorium ingesteld, en is er de mogelijkheid van bezwaar. Zo dragen we samen als kerken verantwoordelijkheid, biddend en dankend.

voor het moderamen van de GS Ede 2014,
 R.J. Vreugdenhil, scriba II

Wat hierboven beschreven is, is formeel vastgelegd in het Statuut van de Theologische Universiteit van de Gereformeerde Kerken in Nederland (Acta GS Harderwijk, bijlage 6.3; ook beschikbaar op de site van de TU te Kampen)

APPENDIX 6



Generale Synode van de Gereformeerde kerken in Nederland

Ede 2014

Appendix 6: Decisions NGK

14 juni 2014

Contacten met de Nederlands Gereformeerde Kerken (NGK)

Materiaal:

1. rapport deputaten kerkelijke eenheid (DKE) 2013;
2. brief van de Landelijke Vergadering van de NGK Houten 2010 met als bijlage de besluiten inzake de binnenlandse kerkelijke relaties (07-09-2011);
3. Acta van de Landelijke Vergadering van de NGK Houten 2010-2011 (13-02-2013);
4. brief van de Landelijke Vergadering van de NGK Zeewolde 2013 waarin de Generale Synode Ede 2014 Gods zegen voor het werk wordt toegewenst (06-11-2013);
5. brief van de Landelijke Vergadering van de Nederlands Gereformeerde Kerken Zeewolde 2013-2014 (17-03-2014), waarin mededeling gedaan wordt van het volgende besluit: de Gereformeerde Kerken (vrijgemaakt), in Generale Synode te Ede bijeen, uit te nodigen om op DV 31 oktober 2016 samen met de Nederlands Gereformeerde Kerken te verklaren dat de Gereformeerde Kerken (vrijgemaakt) en de Nederlands Gereformeerde Kerken zich in een staat van hereniging bevinden.

Besluit 1:

de brief onder materiaal 5 in behandeling te nemen.

Gronden:

1. de brief is weliswaar na de sluitingsdatum voor ingekomen stukken bij de synode binnen gekomen, maar dit was tijdig aangekondigd;
2. het concrete verzoek kon niet eerder worden ingezonden, daar de LV eerst op 1 maart 2014 hierover een besluit heeft genomen;
3. de GS en de LV komen bewust in dezelfde periode samen; het zou onwenselijk zijn als besluiten van die vergaderingen die de onderlinge relaties aangaan meerdere jaren op een antwoord zouden moeten wachten;
4. in de brief wordt geen nieuwe zaak aan de agenda van de synode toegevoegd; de behandeling past in het kader van de nog te houden bespreking over het rapport van deputaten kerkelijke eenheid met betrekking tot de NGK.

Besluit 2:

met blijdschap kennis te nemen van de rapportage over de gesprekken met de Commissie voor Contact en Samenspreking van de NGK en de resultaten daarvan zoals die verwoord zijn in het rapport en met name in de notitie Tweede Overeenstemming.

Grond:

de rapportage geeft er blijk van, dat de gesprekken over de hermeneutiek eensgezindheid tonen, die o.a. zichtbaar wordt in de notities Eerste en Tweede Overeenstemming.

Besluit 3:

uit te spreken dat door de overeenstemming in de gesprekken over hermeneutiek de belemmering die er lag vanwege het besluit van de NGK om de ambten voor de zusters der gemeente open te stellen, is weggenomen.



Grond:

ondanks het verschil in praktische uitkomsten ten aanzien van de vrouw in het ambt, is gebleken dat we als kerken elkaar vertrouwen kunnen geven inzake de erkenning en aanvaarding van het gezag van de Heilige Schrift.

Besluit 4:

de contacten met de NGK voort te zetten en over te gaan van gesprekken naar samensprekingen met het oog op kerkelijke eenheid.

Grond:

nu de belangrijkste belemmering is weggenomen, ligt de weg naar samensprekingen over daadwerkelijke kerkelijke eenheid open.

Besluit 5:

dankbaar te zijn voor de brief van de LV Zeewolde 2013-2014 en die te beschouwen als een hartelijke aansporing om verder te gaan op de weg naar hereniging.

Gronden:

1. het is vertroostend en verblijdend te constateren dat de Heer van de kerk de NGK en de GKv 50 jaar na de droeve scheuring zo dicht tot elkaar heeft doen naderen;
2. nu al ingaan op de uitnodiging voor een gezamenlijke verklaring zou betekenen dat de fase van 'samensprekingen met het oog op kerkelijke eenheid' in het traject naar kerkelijke eenheid zou worden overgeslagen.

II. THE REFORMED CHURCHES (RESTORED) (RCR)

NOTES

1. Background

The RCR is a federation of churches which came into being in 2003/2004 when the first groups of people left the RCN. The official Dutch name of this federation is De Gereformeerde Kerken (hersteld). More information can be found on their official website: <http://www.gereformeerdekerken-hersteld.nl/>. The RCR had on a number of occasions approached the RCN with the request for further dialogue regarding the reason for their *liberation* in 2003. The RCN did not respond to these requests with any substantive suggestions other than that the RCR were wrong in leaving and must first return. The RCN has now informed the RCR that it is no longer interested in any further correspondence or contact.

Since our last meeting with the brothers of the RCR in 2012 several developments have taken place. Rev. E. Heres and his congregation at Daltsen (approx. 90 members) have joined the bond of the RCR churches. There is also a program of Training for the Ministry. Rev. C. Koster and Rev. M. Dijkstra completed their theological studies and have been ordained as ministers. Currently the federation consists of 12 congregations with 5 ministers. Efforts are continuing to reach out to others. In different places there are talks with the Gereformeerde Kerken Nederland (RCNvv). Moreover, informative evenings are being organized for the concerned in the RCN.

2. Contact

The subcommittee had opportunity to meet with 4 Deputies BBK of the RCR on May 15, 2014 in Hasselt, the Netherlands. A number of matters of concern by the respective churches had our attention at that meeting. We were able to speak about these somewhat difficult issues in a brotherly way. We questioned the brothers if the RCR still considers the CanRC a church on the wrong path and one which Reformed believers need to be concerned about. In response the RCR brothers expressed disappointment that Synod Carman 2013 did not respond to their letter to that body in which they had outlined their perceptions of the concerns. At the same time they were happy to note that there is more understanding now for the RCR and its struggles leading to the liberation from the RCN. However, if the CanRC maintains its declaration that the RCR is not far from being schismatic, they would find it difficult to see any use having to defend and explain the grounds for their liberation in 2003. We were able to explain that the opinion of Synod Carman and the churches is mainly based on the fact that RCR has a sister-church relationship with the Liberated Reformed Church in Abbotsford (LRCA). As long as this relationship is maintained closer contact between the CanRC and the RCR is impossible. This matter received considerable attention but we could not come to a common understanding.

Synod Groningen 2014 of the RCR

Much of our information has been gleaned from official reports and press releases published in the *Bazuin*, the official publication of the churches. In October 2015 we also received a cordial letter from the

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deputies BBK of the RCR informing us of the mandate given these deputies by Synod Groningen.

In its report to this synod the deputies BBK of the RCR reported on their work. Synod dealt with a number of proposals that could affect a possible future relationship. A study committee of 5 men had reviewed the Westminster Confession as to its faithfulness to Scripture. This resulted in a majority and minority report. The majority report compiled by 4 deputies concluded that 4 sections of the WC: covenant, church, assurance of faith, and church government, are not in agreement with Scripture and the Belgic Confession. Therefore the majority proposed not to accept the WC as a common confession in contacts with foreign churches. The other deputy in his minority report pointed out that the Lord in His church in different countries and peoples has followed different ways. The history of the Dutch churches is different than those in foreign countries. The 4 sections mentioned by the majority should be subject to further discussion in contacts with Presbyterian churches. The proposals of the majority and minority reports were not accepted and the reports are received as study reports.

A proposal to review the decision to enter into a sister church relationship with LRC Abbotsford was not adopted by the synod. The separation of the LRCA from the CanRC continues to be regarded as warranted. The CanRC continue to be portrayed as churches on a wrong path due to the relations with other churches whose practices are deemed unbiblical. Concerns had been expressed, however, that the deputies BBK had based the recommendation to enter into a sister church relationship with the LRCA on one-sided information. The deputies were therefore instructed to as yet take up contact with the Abbotsford CanRC in order to hear its consistory on the matters that led to the departure of those now being part of the LRCA. With regard to the CanRC the deputies were given the following mandate:

- a. to continue the contacts with the CanRC provided that room will be given within the CanRC, to discuss objections against internal ecclesiastical developments, that are associated with the liberation of the LRC.
- b. to encourage the CanRC to discontinue their sister-church relationship with the GKv, due to the ongoing unscriptural developments.
- c. to contact the CanRC at Abbotsford to hear their side of the matter concerning the liberation of Abbotsford. The brothers of the LRC Abbotsford shall be invited to be present as listeners at this discussion.

3. Conclusion and Recommendation

The sub-committee senses a difference of opinions growing within the RCR regarding its view of the Church and the world-wide church gathering work of our Saviour. Since the RCR is still a young federation with a small number of members, different views might be more pronounced. Perhaps as more concerned RCN members join this may abate somewhat. We believe it to be important to maintain some form of contact with the RCR and to continue monitoring developments within this federation even though they have maintained the relationship with the LRCA.

III. THE REFORMED CHURCHES NETHERLANDS (RCNvv)

NOTES

1. Background

To help us become better acquainted with this federation, we received a *Presentation* in which the RCNvv provided detailed information about the Biblical and Confessional foundation, composition and history of their churches. It is available in the Dutch language on the federation's website: (<http://www.gereformeerdekerkennederland.nl>). From it we learn: "The Gereformeerde Kerken Nederland (GKN), without the insert 'in' and without further postal or informal addition, is the name of the denomination as decided on November 26, 2009. A federation of local Reformed churches who, from the Protestant Reformation, through the secession of the Dutch Reformed Church in 1834, the Doleantie in 1886, the Union in 1892 and the Liberation in 1944, 2003 and subsequent years want to live in 2013, only according to the Holy Scripture". Because of its small size and resulting limitations in the church order, the federation was initially called a provisional federation (voorlopig verband). This term is obsolete but in order to be able to differentiate the various reformed churches in the Netherlands, however, we will continue to use the addition vv.)

2. Contact

The SRN also had an opportunity to meet with 4 Deputies BBK of the RCNvv on May 14, 2014 in Ede. Present on behalf of the RCNvv were Rev. E. Hoogendoorn, Rev. L. Heres, br. J. de Bruine, and br. J. van Wijk. Rev. Heres had recently been ordained as the third minister in this small federation that currently consists of nine congregations. One congregation (Kampen) had separated itself from the RCN(lib) after the minister, Rev. Hoogendoorn, had been set aside through some unusual maneuvering by classis and consistory. Two congregations came out of the RCR. The others were local developments of individual concerned members from within the RCN(lib). In general, the meeting was a positive experience. The brothers of the RCNvv freely answered the questions presented to them and acknowledged that in the past not all things were necessarily done in a church politically correct manner. A new church publication, *De Weerklank*, had recently gotten off the ground. They expressed a commitment to work together with the RCR - should they be willing - in order to seek unity with them. At this time there still appear to be some obstacles. The brothers informed us that there have also been discussions with deputies of Reformed churches in Australia (FRCA) and South Africa (FRCSA). The RCNvv have asked the VGKSA to continue this contact. The RCNvv also requested the CanRC to be positive about maintaining a form of contact.

Subsequent to the May, 2014 meeting, we have learned that Dr. J. Douma has left the RCN and joined the RCNvv. In his booklet *Afscheid van de Gereformeerde Kerken (vrijgemaakt)* he justified his separation from

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the RCN and explained his view of the RCNvv as a faithful and Reformed church and milder in tone than the RCR. He also expressed in the booklet his feeling that the RCR presents itself as being the only true church. Another more recent development is that at its National Assembly of September 26, 2015, in response to the invitation of the RCR, it was unanimously decided to enter into exploratory dialogue with the RCR. Finally, we also ascertained that in October, 2015, Rev. J.R. Visser of the RCN in Dronten-Noord accepted a call to the RCNvv in Zwolle.

3. Conclusion and Recommendation

The subcommittee appreciates the difficulties that may exist in a small federation as well as the need for a soundboard. Further encouragement to seek unity with the RCR and with concerned RCN members will be valuable. Therefore the sub-committee proposes that some form of contact be maintained with the RCNvv.

Rev. J. DeGelder
Rev. J. Moesker
G. J. Nordeman
Dr. C. Van Dam

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¹ See appendix.

² Hans Burger, “Voorbij Het Offerkritiek (Het Beeld Van Het Offer),” in *Cruciaal: De Verassende Betekenis Van Jezus’ Kruisiging*, Henk Bakker and et al. (Amsterdam: Buijten & Schipperheijn, 2014), 51–65.

³ With respect to Christ’s sacrifice in our place: Rom 5:8; 6:4-5; 2 Cor 5:21; as bearing our punishment: Isa 53; 1 Pet 2:24; Heb 9:28; as payment for our guilt: Matt 20:28; 1 Tim 2:6; 1 Pet 1:18-19.

⁴ Burger, “Voorbij Het Offerkritiek,” 64. The original reads: “De Bijbel tekent dus geen strenge God die bloed wil zien. Alsof God wil dat er koste wat kost doden vallen. Alsof hij een Vader is die zo bloeddorstig is dat hij dan maar zijn eigen Zoon slachtoffer: een nare, immorele God.”

⁵ A.T.B. McGowan, “The Atonement as Penal Substitution,” in *Always Reforming: Explorations in Systematic Theology*, ed. A. T. B. McGowan (Downers Grove, IL: IVP Academic, 2006), 197; see also pp. 194, 197-200..

⁶ The above is sufficient for our purpose, but much more could be said about Burger’s essay. See, e.g., the discussions in Rev. D. de Jong’s blog: <http://www.bijbelknopendoos.nl/kn24.htm>; <http://www.eeninwaarheid.info/>; and the review of *Cruciaal* by J. Douma: <http://www.jochemdouma.nl/boekbespreking/>.

⁷ See Committee On Relations With Churches Abroad of the Canadian Reformed Churches - Report to General Synod 2010, Part F, page 21, line 932ff (available online at <http://www.canrc.org/?assembly=77>).

⁸ See Report of the CRCA Subcommittee for Contact with the Reformed Churches in The Netherlands Liberated (RCN) to Synod Carman 2013, address page 27 (available online at <http://www.canrc.org/?assembly=181>).

⁹ Report of Deputies M/F in the Church for Synod Ede 2014, page 5.

¹⁰ Report of Deputies M/F, page 8.

¹¹ Report of M/F, page 41.

¹² Report of the CRCA Subcommittee for Contact with the Reformed Churches in the Netherlands Liberated (RCN) to Synod Carman 2013, D II, page 15.

¹³ Acts General Synod 2013 of the Canadian Reformed Churches, Art 165, page 215.

¹⁴ Decisions Ede 2014 available online at <http://www.gkv.nl/organisatie/generale-synode/besluiten-gs-2014/>.

¹⁵ Full decision available online at <http://www.gkv.nl/organisatie/generale-synode/besluiten-gs-2014/>.

¹⁶ Full Dutch language decision of Deputies Ecclesiastical Unity (DKE) available online at <http://www.gkv.nl/organisatie/generale-synode/besluiten-gs-2014/>.

¹⁷ As reported on the official website of the GKv at <http://www.gkv.nl/intentie-ambt-open-voor-vrouw-gkv-utrecht-noordwest/>.

¹⁸ Reported on the official website of the GKv Dalfsen-Oost at <http://dalfsen-oost.gkv.nl/index.php/thema?start=5>.

¹⁹ Idem.

²⁰ VOP stands for “Vrouwelijke Ouderlingen en Predikanten”. This is the document that led the NRC in 2004 to open all offices in the church for the sisters in the congregation.

²¹ Our committee is responsible for the English translation of the original Dutch.

**Reports to
General Synod Dunnville
2016**

**Report of the Board of Governors
of the Canadian Reformed Theological Seminary**

**BOARD OF GOVERNORS
OF THE CANADIAN REFORMED THEOLOGICAL SEMINARY
Report to General Synod Dunnville, 2016**

September 10, 2015

Esteemed brothers in the Lord,

The Board of Governors of the Theological College of the Canadian Reformed Churches, operating as the Canadian Reformed Theological Seminary (the “Seminary”), hereby submits to your assembly, in accordance with section 6 (1) of the Canadian Reformed Theological College Act 1981 (the “Act”), a report of its work and decisions since the last General Synod held in Carman, Manitoba in May of 2013 (“Synod 2013”).

The report is organized with the following sub headings:

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Board of Governors

Synod 2013 appointed to the Board brs. C. Medemblik, F. Oostdyk, and Revs. A. Souman and

M. Van Luik with the terms to continue to 2022. At the meeting of September 5, 2013 letters of acceptance were received from these brothers and they subsequently signed the “Declaration of Governors” as found in By-law 12 as well as the “Statement of Compliance” as found in the Handbook of the Seminary.

Since Synod 2013, the Board of Governors has met 6 times including its latest meeting of September 10, 2015. The meetings took place in Hamilton, Ontario in the facilities of the Seminary on the following dates: Jan. 17, 2013, Sept 5, 2013, Jan 15, 2014, Sept. 3 and 4, 2014,

Jan. 15, 2015 and September 10, 2015. Another meeting is planned for January 14, 2016. Minutes of these meetings of the Board are available for consultation by members of Synod 2016.

The following brothers have completed their term as Board members: Dr. A. Pol, Rev. E. Kampen, brs. A. Bax and H. Kampen. The Board would like to express its gratitude for the work done by these brothers during the last nine years. The Board is submitting a proposal to Synod to fill the vacancies in the Finance and Property Committee. Synod will receive background information regarding the qualifications of these brothers. Recommendations to fill the ministerial vacancies may be expected from Regional Synod West 2015 and Regional Synod East 2015.

Senate and Faculty

Retired faculty

During the last three years, the retired Professor of New Testament, Prof. J. Geertsema, no longer attended Senate meetings due to his treatments for cancer, though at the moment he is blessed with a stable condition and enjoying relatively good health. Both Dr. N. Gootjes and Dr. J. DeJong continue to be cared for at Shalom Manor in Grimsby, Ontario. In addition, sr. K. Deddens is doing well, and is grateful to the Lord that her cancer is in remission. In humbleness, we commend Dr. and sr. DeJong and their family, Dr. and Mrs. Gootjes and their family, as well as Prof. J. Geertsema and sr. Deddens into the care of our heavenly Father and request the continued prayers of the churches for these individuals. Dr. C. Van Dam enjoys good health and continues to be active in his retirement.

Faculty milestones

We are pleased to note with thankfulness that prior to Synod 2013, but past the time that our last report to synod was prepared, Dr. T. Van Raalte successfully defended his dissertation, entitled “Antoine de Chandieu (1534–1591): One of the Fathers of Reformed Scholasticism,” and received the degree of Doctor of Philosophy (Ph.D.), majoring in historical theology, from Calvin Theological Seminary in Grand Rapids, MI. It was

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most suitable that Dr. G. H. Visscher could be in attendance at the time of when he successfully defended his dissertation on May 14, 2013.

Further, since 2013 the following publication was completed and made available for distribution: *Correctly Handling the Word of Truth*, edited by Dr. M. te Velde and Dr. G. H. Visscher. This book is a reproduction of the speeches and responses given at the 2014 CRTS conference. All members of the Senate contributed to this book.

Tenure

One professor, Dr. J. Van Vliet, is eligible for tenure. [Documentation for this will be provided in a separate submission to Synod as the matter cannot be dealt with until the Board meeting of Jan. 14, 2016].

Principalship

As approved by Synod 2013, Dr. G.H. Visscher was re-appointed as Principal of the Seminary for the period 2014 to 2017. Now that he has served for three consecutive terms, the Board seeks the approval from Synod for Dr. J. Van Vliet to be Principal from 2017 to 2020. The principalship is subject to a review every three years as per CRTS Handbook 4.5, up to the usual maximum of nine years. Given that review, the Board requests approval of Synod for one three-year term.

Course work

The Board can report that with the full time and permanent appointment of Dr. T. Van Raalte as professor of Ecclesiology the work, training, and instruction at the Seminary has continued without interruption since the last General Synod. Each September, the Board received an extensive report from the Senate about the work of the previous academic year. These reports indicate that all courses were taught and that the adopted curriculum was fully implemented. In addition, each spring and fall, a team of two Board members visited the lectures for two days and provided a comprehensive report to the Board. These reports indicate that the instruction provided by the faculty is fully Scriptural, in accord with the confessions of the churches, and is academically challenging.

Visits to the Churches by Faculty Members

The following visits were made to the Western churches:

Dr. J. VanVliet visited the churches in Alberta (Oct.22-28, 2013); Dr. A.J. de Visser visited the churches in British Columbia (Oct. 28 - Nov. 3, 2014); in the month of October 2015 Dr. J. Smith visited the churches in Manitoba.

The faculty members also recently began an Ontario church tour with the goal of visiting every church in Ontario over the next three years. The Board and the Senate are confident that these visits to the churches by faculty members serve the positive purpose of promoting good relations and awareness of the Seminary as well as making connections with prospective students.

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Other Speaking Engagements

On April 28 to May 19, 2014, Dr. A.J. de Visser made a trip to South Africa and Malawi where among other things, he attended the Synod of the Free Reformed Church of South Africa. This was not on behalf of the Seminary. Two professors taught at the John Calvin Institute in Brazil: Dr. J. Smith (June 9-20, 2014) and Dr. A.J. de Visser (May 7-19, 2015). In addition to these larger trips, members of the faculty gave many more speeches and presentations.

Department of Ecclesiology

With the approval of Synod 2013, Dr. T. Van Raalte was duly appointed and installed as professor of Ecclesiology. With thankfulness we can report that Dr. T. Van Raalte has transitioned well and is now in his third full academic year in his role of leading this department.

Support from Australia

The bond between the Seminary and the Free Reformed Churches of Australia (FRCA) is reflected not only in the student body (though presently there are none from Australia), but also in the significant financial support received from these churches. Synod 2015 of the FRCA decided to provide support at the level of \$82.00 Aus. per communicant member and at the same time to investigate the feasibility of establishing a FRCA Theological Seminary, and report back to their next Synod. In light of that development the FRCA are no longer pressing the Board of Governors to investigate the possibilities in the area of Distance Learning via the Internet. During the last three years, the Board was also pleased, on one occasion, to receive representation from the Deputies for the Training for the Ministry of the FRCA at Board meetings and at the annual Convocation. As another indication of the bond between the Seminary and the FRCA, Dr. G. H. Visscher represented the Seminary on a speaking tour in Australia in the spring of 2014 and met with the Australian Deputies for Theological Education, as well as many possible future students.

Staff

Administrative assistants

The Board is grateful for the continued service of Catherine Mechelse in her administrative role. Although she had significant health concerns in the past year, she is feeling much better and is busy fulfilling a variety of roles within the functioning of the Seminary and helps to ensure that all facets of the Seminary run smoothly.

Leanne Kuizenga continues to serve as assistant to the faculty and especially to the Principal, doing excellent work. As of September 2015 she will be working, when needed, 4 instead of 3 days per week. She has also become an important link with government agencies and with future students as an assistant to the Registrar.

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Librarian

We are grateful for the faithful and professional service of our librarian, Margaret Van der Velde, who married Henry Alkema on July 6, 2013. Each year, the Librarian files a comprehensive report to the Board about developments and changes in the library. From these reports, it is abundantly evident that the library is well-managed and ever responsive to the needs of faculty and students as well to constant changes in technology.

The library has been growing steadily. However, there are several things to note. First, the funding received from the WSA fluctuates somewhat. The funding from the WSA has gone from a high of \$40,000 in 2013, to \$35,000 for 2015. The WSA is the main funding source for the library, with the exception of a \$5000 annual amount received from the Board. The low Canadian dollar is impacting the funds strongly. Although staff can source most of the books in Canada, they are still generally published in the United States or Europe, and they are priced accordingly. In addition, some of the essential databases and full-text resources are sold by American companies and must be paid annually in US dollars.

A considerable amount of time was spent on selecting and implementing new library software. The library catalogue and the Reformed Periodical Index (which includes Clarion, Diakonia, Reformed Perspective, Preach the Word, Lux Mundi, and past issues of Koinonia) can be found here:

Library catalogue:

<http://vtls-crts-app.iii.com:2391/search/query?theme=CRTS>

RPI Index:

<http://vtls-crts-app.iii.com:2391/search/query?theme=RPI>

Student Body

Since Synod Carman, eleven students graduated with a Master of Divinity Degree:

- a. Ben Schoof, Calvin Vanderlinde, and Theo Wierenga in 2013
- b. Gerrit Bruintjes, Jeff Poort, and Tyler Vandergaag in 2014
- c. Johan Bruintjes, Rick VanderHorst, Steve VanLeeuwen, Gerard Veurink, and Randall Visscher in 2015

In the academic year 2015-2016 there are:

- a. 7 freshmen: 6 in the M.Div. program and 1 in the Diploma of Theological Studies program
- b. 4 second-year students: 3 in the M. Div. and 1 in the Diploma of Theological Studies program
- c. 2 third-year students: 1 M. Div. and 1 Bachelor of Theology
- d. 8 fourth- year students: all M.Div.

Total: 18 M. Div., 2 Dip. Th., and 1 B.Th., for a grand total of 21 students

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degree; and b) demonstration of how the analysis shaped appropriate changes in the degree program. The report should include the student learning outcomes, assessment tools, and rubrics that were submitted in the January 1, 2015 report.

The Seminary continues to work with its Assessment Plan. This involves looking at key indicators to measure whether the M.Div. program is fulfilling its goal to educate and train capable men for ministry in the churches. It also ensures that administratively (staff, Senate, and Board), the Seminary is doing the best work it can, by assessing those various positions and roles.

Strategic Planning Session

On Sept. 4, 2014 the Board, faculty, staff, and other invited participants held a Strategic Planning Session led by Casey Langbroek of Catapult Business Coaching. The purpose of this day-long meeting was to brainstorm, determine and agree on the following aspects of the Seminary: strengths, weaknesses, opportunities, threats, purpose, core values, long-term goal, one-year goals, key initiatives and actions to achieve the one-year goals, three-year targets and main thrusts, and key performance indicators. Since all those aspects ought to be connected to, and flow forth from, the purpose of Seminary, the Board adopted a Statement of Institutional Purpose (SIP) for which it is seeking the approval of Synod. The only two statements that have been adopted by General Synod are the two in the Act, which read: “The object and purpose of the College is the advancement of learning in theology for the training for the ministry of the Gospel” [ACT 3], and “The Seminary shall be carried on as a Christian institute of theology whose basis shall be the infallible Word of God as interpreted by the Belgic Confession, the Heidelberg Catechism and Canons of Dort as adhered to by the churches” [ACT 4]. In both of these it appears that the advancement of theology is given priority to training for the ministry. As well, there is no reference to who exactly we are doing this for: ourselves, sister churches, the world? In its meeting of Jan. 15, 2015, therefore, the Board adopted the following SIP:

Our Identity

The Canadian Reformed Theological Seminary (CRTS) is a Christian institute of theology established by and accountable to the federation of Canadian Reformed Churches.

Our Purpose

The primary purpose of CRTS is to train students to serve as effective ministers of the Gospel. A secondary purpose is to produce scholarly and popular resources which will serve God’s people throughout the world.

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3. Pursuant to Section 5(2) of the Act and Section 3.04 of By-law 3
 - a. To appoint, elect or re-appoint six active ministers to hold office until the next General Synod and to appoint at least three substitutes from each Regional Synod area, keeping in mind that the By-laws prohibit anyone from serving more than three consecutive terms and also keeping in mind that:
 - i. The following brothers were appointed by Synod 2010 and are eligible to be reappointed for one more term: from Regional Synod West, Rev. R. Aasman; from Regional Synod East, Rev. J. Ludwig;
 - ii. The following brothers were appointed by Synod 2013 and are eligible for reappointment for two more terms: from Regional Synod West, Rev. A. Souman; from Regional Synod East, Rev. M. Van Luik;
 - b. To reappoint brs. C. Medemblik and F. Oostdyk as Governors for a term lasting until the second subsequent General Synod.
 - c. To reappoint br. B. Hordyk as Governor for a term lasting from the date of re- appointment until the next subsequent General Synod.
 - d. To appoint two new non-ministerial Governors for a term lasting from the date of appointment until the third subsequent General Synod, with a standby replacement candidate as well. The Board's recommendation for these appointments will be provided after the January 2016 Board meeting in a separate letter, which will also contain curricula vitae.
4. To request the churches to continue to remember in their prayers the needs of sr. K. Deddens, Dr. J. DeJong and his wife, sr. J. Faber, Prof. J. Geertsema, and Dr. N. Gootjes and his wife.
5. To approve the appointment of Dr. J. VanVliet as principal for a three-year term starting in Sept. 2017.
6. To approve the changes to the By-laws described in this report and to approve the revised Statement of Institutional Purpose.
7. To approve all other decisions and actions of the Board and of its committees for the years 2013, 2014 and 2015 until the date of this Report.
8. To express gratitude for the support from the Free Reformed Churches in Australia.
9. To accept the audited financial statements and the report of the Auditors for the previous fiscal periods; to relieve the Treasurer of the Board of all responsibilities for these fiscal periods; to support and recommend the reappointment of br. H. Salomons as Auditor until the next General Synod, subject to the discretion and direction of the Board.
10. To acknowledge with gratitude the financial contributions of the Women's Savings Action to the well-being of the Seminary.

Appendix 1
to
Report to
General Synod Dunnville 2016

Annual Reports of the
Finance and Property Committee for
2013, 2014 & 2015

September 5, 2013

The Board of Governors of the Theological College
Of the Canadian Reformed Churches
(operating as the Canadian Reformed Theological Seminary)

Esteemed Brothers:

The Finance and Property Committee (the “committee”) of the Board of the CRTS of the Canadian Reformed Churches is pleased to submit the Thirty Second Annual Report covering the period June 14, 2012 to June 21, 2013.

1. General Activities

The committee is pleased to report that the Lord enabled the members to meet four times over the year under review [September & November 2012 and March and June of 2013]. The committee consists of K. Veldkamp, chairman, B. Hordyk, Secretary, H. C. Kampen, Treasurer and two members at large, A. Bax and L. Jagt. Synod Carman 2013 (May) appointed brs. C.H. Medemblik and F. Oostdyk to serve the Board of Governors, as the terms of brs. Jagt and Veldkamp were completed at that time.

Consistent with our bylaws, all of the meetings were attended by the Principal, Dr. G.H. Visscher.

Arrangements with respect to the appointment of Rev. J. Ludwig (church polity) and Joshua Walker (Freshmen Greek), as temporary instructors for the 2012-2013 academic year were fulfilled. The appointment of Joshua Walker (Freshmen Greek) was confirmed once again for the 2013-2014 academic year.

The minutes of our meetings have been circulated to the Deputies for the Training for the Ministry of the Free Reformed Churches of Australia.

2. Physical Property and Maintenance

The facilities of the Seminary continue to serve the community of the Seminary and broader church community very well. On January 18 & 19, 2013 the third Annual Canadian Reformed Theological Seminary Series was held, entitled “Your Only Comfort: Commemorating the Heidelberg Catechism 1563-2013”.

In addition to routine maintenance, the following projects were attended to:

- a. the installation of new roof top air conditioning unit for the chapel.
- b. heat exchanger replaced on the library furnace.
- c. lighting improvements in the hallways.
- d. windows installed in the doors to the professor’s offices.

e. renovation completed in Ms. Catharine Mechelse's office making more efficient use of the space as well as a work station for Mrs. Leanne Kuizenga.

3. Finances relating to the Faculty and Staff

Consistent with Synod directives the salaries were reviewed. Adjustments were made to maintain Synod's intent that these salaries provide a disposable income comparable to that of ministers in the Hamilton/Burlington area. The result was an approximately 1.94% increase in salaries for 2013 – with a projected increase of 1.33% for the budget year 2014.

Over the last year we received additional bequests in the amount of \$10,000.00. At this stage the total amount of funds which have been designated for special projects is in the amount of \$280,000.00.

At present support is provided to two professors emeritus [Dr. C. Van Dam and Prof G. Geertsema] and two professors on long term disability leave [Dr. J. DeJong and Dr. N.H. Gootjes]. Support also continues for Mrs. Faber, widow of the late Dr. J. Faber.

Ms. Catharine Mechelse (Office Administrator) and Mrs. Leanne Kuizenga (Faculty Administrative Assistant) continue to serve us well. Sr. Rose Pol (nee Vermeulen) completed her term in September 2012, after nearly 3 years of faithful service, to move with her husband to Chilliwack, B.C. while expecting their first child.

Mrs. Margaret Alkema (nee Vandervelde) continues to serve us as our Librarian, also had a lead role in coordinating the self-study as part of the accreditation process with Association of Theological Schools. She currently serves as Interim Assessment Coordinator.

The staff salaries were reviewed and adjusted in accordance with the established schedules. Annual performance reviews were completed for all support staff.

4. Finances

It is deep gratitude and thankfulness that the churches continue their support of the Seminary faithfully. We note in particular the ongoing substantial support of our sister churches in Australia. Mr. Henry Salomons, C.A. continued as our auditor for the fiscal period ending December 31, 2012 and financial statements were issued and filed for such period. Mr. Salomons has been appointed our auditor for the fiscal period ending December 31, 2013.

You will have received the financial statements for the period ending December 31, 2012 and the budget for fiscal 2014.

The Seminary remains in good standing with the Canada Revenue Agency and maintains its status as a charitable and not for profit institution.

5. Tuition Fees

The tuition fees for the academic year starting September 2013 are \$2,300.00 for the next 3 academic years.

6. Budget

The budget for 2013 was submitted in 2012 and approved by the Board of Governors in September of 2012. A draft budget is being presented to the Board of Governors for approval at their meeting of September 5, 2013. The proposed budget proposes an increase in assessments to the churches for 2014 of 9.72%, going from \$72.00 to \$79.00 per communicant member.

7. Conclusion

With thankfulness and in humility we render all honour and glory to Christ, the Head of the Church, who again was pleased to enable the entire Seminary community to work for the benefit of our congregations, especially in Canada, the Unites States, Australia and abroad in the mission fields.

This report is respectfully submitted this 5th day of September, 2013, A. D.

With Brotherly Greetings
Yours in Christ
The Finance and Property Committee
Of the Board of Governors
Of the Canadian Reformed Theological Seminary

September 10, 2015

The Board of Governors of the Theological College
Of the Canadian Reformed Churches
(operating as the Canadian Reformed Theological Seminary)

Esteemed Brothers:

The Finance and Property Committee (the “committee”) of the Board of the CRTS of the Canadian Reformed Churches is pleased to submit the Thirty Third Annual Report covering the period June 22, 2013 to June 18, 2014.

1. General Activities

The committee is pleased to report that the Lord enabled the members to meet four times over the year under review [September 2013 and January, March and June of 2014]. The committee consists of A. Bax, Chairman, B. Hordyk, Secretary, H. C. Kampen, Treasurer and two members at large, C. Medemblik and F. Oostdyk.

Consistent with our bylaws, all of the meetings were attended by the Principal, Dr. G.H. Visscher except when he was on sabbatical beginning in January 2014. During the Principal’s sabbatical the Acting Principal Dr. Van Vliet attended the meetings.

The minutes of our meetings have been circulated to the Deputies for the Training for the Ministry of the Free Reformed Churches of Australia.

2. Physical Property and Maintenance

The facilities of the Seminary continue to serve the community of the Seminary and broader church community very well.

In addition to routine maintenance, the following projects were attended to:

- a. the painting and preparation of Dr. VanRaalte’s office.
- b. repairs to the parking lot.
- c. the installation of new eavestrough downspout and aluminum fascia on the chapel.

3. Finances relating to the Faculty and Staff

Consistent with Synod directives the salaries were reviewed. Adjustments were made to maintain Synod’s intent that these salaries provide a disposable income comparable to that of ministers in the Hamilton/Burlington area. The result was an approximately 1% increase in salaries for 2014.

Over the last year we received additional bequests in the amount of \$10,000.00. At this stage the total amount of funds which have been designated for special projects is in the amount of \$280,000.00. About \$10,000 from this fund has been made available for a library software program.

At present support is provided to three professors emeritus [Dr. C. Van Dam, Prof G. Geertsema and Dr N.H. Gootjes] and one professors on long term disability leave [Dr. J. DeJong]. Support also continues for Mrs. Faber, widow of the late Dr. J. Faber.

Ms. Catharine Mechelse (Office Administrator) and Mrs. Leanne Kuizenga (Faculty Administrative Assistant) continue to serve us well.

Mrs. Margaret Alkema continues to serve us as our Librarian, and plays a significant role in coordinating matters at the Seminary in regard to our accreditation with the Association of Theological Schools. She currently serves as Assessment Coordinator.

The staff salaries were reviewed and adjusted in accordance with the established schedules. Annual performance reviews were completed for all support staff.

4. Finances

It is deep gratitude and thankfulness that the churches continue their support of the Seminary faithfully. We note in particular the ongoing substantial support of our sister churches in Australia. Mr. Henry Salomons, C.A. continued as our auditor for the fiscal period ending December 31, 2013 and financial statements were issued and filed for such period. Mr. Salomons has been appointed our auditor for the fiscal period ending December 31, 2014.

You will have received the financial statements for the period ending December 31, 2013 and the budget for fiscal 2015.

The Seminary remains in good standing with the Canada Revenue Agency and maintains its status as a charitable institution.

5. Tuition Fees

The tuition fees for the academic year starting September 2013 are \$2,300.00 for the next 3 academic years.

6. Budget

The budget for 2014 was submitted in 2013 and approved by the Board of Governors in September of 2013. A draft budget for 2015 was presented to the Board of Governors and approved at their meeting of September 3, 2014. The 2014 budget includes an increase in assessments to the churches for 2014 of 9.72%, going from \$72.00 to \$79.00 per communicant member. The 2015 budget includes an

increase in the assessments to the churches of about 3.8% going from \$79.00 to \$82.00 per communicant member.

7. Conclusion

With thankfulness and in humility we render all honour and glory to Christ, the Head of the Church, who again was pleased to enable the entire Seminary community to work for the benefit of our congregations, especially in Canada, the Unites States, Australia and abroad in the mission fields.

This report is respectfully submitted this 10th day of September, 2015, A. D.

With Brotherly Greetings
Yours in Christ
The Finance and Property Committee
Of the Board of Governors
Of the Canadian Reformed Theological Seminary

September 10, 2015

The Board of Governors of the Theological College
Of the Canadian Reformed Churches
(operating as the Canadian Reformed Theological Seminary)

Esteemed Brothers:

The Finance and Property Committee (the “committee”) of the Board of the CRTS of the Canadian Reformed Churches is pleased to submit the Thirty Fourth Annual Report covering the period June 18, 2014 to June 10, 2015.

1. General Activities

The committee is pleased to report that the Lord enabled the members to meet four times over the year under review [September and December 2014, and March and June of 2015]. The committee consists of A. Bax, Chairman, B. Hordyk, Secretary, H. C. Kampen, Treasurer and two members at large, C. Medemblik and F. Oostdyk.

Consistent with our bylaws, all of the meetings were attended by the Principal, Dr. G.H. Visscher or the acting Principal, Dr. Van Vliet when the Principal was on sabbatical.

The minutes of our meetings have been circulated to the Deputies for the Training for the Ministry of the Free Reformed Churches of Australia.

2. Physical Property and Maintenance

The facilities of the Seminary continue to serve the community of the Seminary and broader church community very well.

In addition to routine maintenance, the following projects were attended to:

- a. Replacement of the sidewalk along the side of the building.
- b. Purchase and implementation of new Library Software.

3. Finances relating to the Faculty and Staff

Consistent with Synod directives the salaries were reviewed. Adjustments were made to maintain Synod’s intent that these salaries provide a disposable income comparable to that of ministers in the Hamilton/Burlington area. The result was an approximately 1.9% increase in salaries for 2015.

In addition, at the request of the Board, the committee studied and addressed a matter that was raised by new faculty in particular and confirmed by the entire

faculty that the housing costs that are built into the salary calculation are generally not adequate to allow the reasonable purchase of a house. The issue was that for most people they begin to acquire housing equity when they first purchase a house and then buy and sell as their housing needs change. For Ministers, particularly those who have studied to become qualified at the PhD level on a full-time basis and even those who have served as ministers in congregations where a manse is provided, they have not accumulated any significant equity. This makes the purchase of a house that works for the family costly. Because there is very little equity at the time of purchase this results in a large mortgage and a large mortgage requires a large monthly payment. The current salary calculation did not provide for this adequately.

The committee recommended and the Board approved a taxable allowance for the Faculty to address this item.

At present support is provided to four professors emeritus [Dr. C. Van Dam, Dr. N.H. Gootjes Prof G. Geertsema and Dr J. DeJong]. Support also continues for Mrs. Faber, widow of the late Dr. J. Faber.

Ms. Catharine Mechelse (Office Administrator) and Mrs. Leanne Kuizenga (Part-time Faculty Administrative Assistant) continue to serve us well.

Mrs. Margaret Alkema continues to serve us as our Librarian, and plays a significant role in coordinating matters at the Seminary in regard to our accreditation with the Association of Theological Schools. She currently serves as Assessment Coordinator.

The staff salaries were reviewed and adjusted in accordance with the established schedules. Annual performance reviews were completed for all support staff.

4. Finances

It is deep gratitude and thankfulness that the churches continue their support of the Seminary faithfully. We note in particular the ongoing substantial support of our sister churches in Australia. Mr. Henry Salomons, C.A. continued as our auditor for the fiscal period ending December 31, 2014 and financial statements were issued and filed for such period. Mr. Salomons has been appointed our auditor for the fiscal period ending December 31, 2015.

You will have received the financial statements for the period ending December 31, 2014 and the budget for fiscal 2016.

The Seminary remains in good standing with the Canada Revenue Agency and maintains its status as a charitable institution.

5. Tuition Fees

The tuition fees for the academic year starting September 2013 are \$2,300.00 for the next 3 academic years. The fees for part-time courses are raised to \$70 per credit hour. As a reference the fees for full-time courses is \$67 per credit hour.

6. Budget

The budget for 2015 was submitted in 2014 and approved by the Board of Governors in September of 2014. A draft budget for 2016 was presented to the Board of Governors and approved at their meeting of September 10, 2015. The 2015 budget includes an increase in the assessments to the churches of about 3.8% going from \$79.00 to \$82.00 per communicant member. The 2016 budget includes an increase in assessments to the churches for 2016 of about 1.38% going from \$82.00 to \$85 per communicant member.

7. Conclusion

With thankfulness and in humility we render all honour and glory to Christ, the Head of the Church, who again was pleased to enable the entire Seminary community to work for the benefit of our congregations, especially in Canada, the Unites States, Australia and abroad in the mission fields.

This report is respectfully submitted this 10th day of September, 2015, A. D.

With Brotherly Greetings
Yours in Christ
The Finance and Property Committee
Of the Board of Governors
Of the Canadian Reformed Theological Seminary

Appendix 2
to
Report to
General Synod Dunnville 2016

Audited Financial Statements for CRTS for the
fiscal years ended December 31st for each of
2012, 2013 & 2014

THEOLOGICAL COLLEGE
of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
FINANCIAL STATEMENTS
DECEMBER 31, 2012



Henry Salomons, B.A., C.A.
Chartered Accountant

Appendix 2 - 2012 Financial Statements

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THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
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DECEMBER 31, 2012

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Henry Salomons, B.A., C.A.
Chartered Accountant

Appendix 2 - 2012 Financial Statements

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Henry Salomons, B.A., C.A.
Chartered Accountant

INDEPENDENT AUDITOR'S REPORT

To the Governors of The Theological College of the Canadian Reformed Churches (Operating as Canadian Reformed Theological Seminary):

I have audited the accompanying financial statements of The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary), which comprise the statement of financial position as at December 31, 2012, the statement of operations and change in unrestricted net assets, and the statement of cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

My responsibility is to express an opinion on these financial statements based on my audit. I conducted my audit in accordance with Canadian generally accepted auditing standards. Those standards require that I comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

I believe that the audit evidence I obtained is sufficient and appropriate to provide a basis for my audit opinion.

Opinion

As disclosed in Note 2 to the financial statements, the real estate and library books capitalization and amortization is not recorded. In this respect, the financial statements are not in accordance with Canadian accounting standards for not-for-profit organizations. The effects of this departure have not been determined.

Except for the failure, as described in the preceding paragraph, to account for amortization of real estate and library books, in my opinion, these financial statements present fairly, in all material respects, the financial position of The Theological College of the Canadian Reformed Churches as at December 31, 2012 and its financial performance and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.



BEAMSVILLE, Canada
May 3, 2013

HENRY SALOMONS, BA, CA, CPA
CHARTERED ACCOUNTANT
LICENSED PUBLIC ACCOUNTANT #13867



Henry Salomons, B.A., C.A.
Chartered Accountant

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Appendix 2 - 2012 Financial Statements


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THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF FINANCIAL POSITION
 AS AT DECEMBER 31, 2012

	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Substantial Fund	Dec 31 2012	Dec 31 2011	Jan 1 2011
ASSETS									
Current assets									
Cash	79,437	12,591	1,076	1,832	5,658	19,588	120,182	57,376	116,476
Short-term investments (Note 6)	342,736	303,561	7,829	-	-	-	654,126	624,270	546,737
Prepaid expenses and interest receivable	72,665	5,109	9	-	-	-	77,781	78,390	108,912
Government sales taxes refundable	10,965	-	-	3,345	1,711	-	16,021	23,205	12,049
Advances to Funds (Note 7)	59,407	-	-	-	1,558	-	60,965	39,558	12,795
	565,208	321,261	8,914	5,177	8,927	19,588	929,075	822,799	796,969
Capital Assets (Note 8)			845	1,509,824	670,017		2,180,686	2,138,133	20,080,762
	565,208	321,261	9,759	1,515,001	678,944	19,588	3,109,761	2,960,932	20,877,731
LIABILITIES AND Net Assets									
Current liabilities									
Accounts payables and accrued liability	34,723	-	-	-	1,758	-	36,481	26,534	31,597
Government remittances payable	1,229	3,570	2,935	45,716	-	-	1,229	14,199	14,778
Advances from Funds (Note 7)	-	-	-	-	-	8,744	60,965	39,558	12,795
	35,952	3,570	2,935	45,716	1,758	8,744	98,675	80,291	59,120
Net Assets									
Invested in capital assets	-	-	845	1,509,824	670,017	-	2,180,686	2,138,133	2,080,762
Externally restricted	-	317,691	5,979	(40,539)	7,169	10,844	323,670	314,830	314,088
Internally restricted	529,256	-	-	-	-	-	529,256	440,482	366,839
Unrestricted	565,208	321,261	6,824	1,469,285	677,186	10,844	3,011,086	2,880,641	2,818,611
	565,208	321,261	9,759	1,515,001	678,944	19,588	3,109,761	2,960,932	2,877,731

The attached notes to the financial statements are an integral part of these statements

Approved:


 GOVERNOR



Henry Salomons, B.A., C.A.
 Chartered Accountant

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
STATEMENT OF FUND OPERATIONS
FOR THE YEAR ENDED DECEMBER 31, 2012

	2012							Total 2011
	General Budget	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Subsidiary Fund	
REVENUE								
Allocations from Churches	750,240	749,448	1,372	351	-	3,165	-	749,448
Gifts and collections	15,000	56,405	-	-	-	-	-	61,293
Girls - Sister Churches	138,000	132,526	-	-	-	-	-	152,526
Student fees	30,800	38,585	-	-	-	-	-	38,585
Supernumeration Pension	150,200	156,519	-	-	-	-	-	156,519
Women's Savings Action	35,000	35,000	-	-	-	-	-	35,000
Investment income	3,000	5,819	6,291	10	-	-	-	12,120
	1,122,240	1,194,302	7,663	361	-	3,165	-	1,205,491
								1,174,767
EXPENDITURES								
Faculty	737,800	740,175	-	-	-	3,202	-	743,377
Property	74,800	60,472	-	-	325	11	-	60,483
Administration	161,750	153,999	62	22	-	258	61	154,727
Library	77,500	80,882	-	-	-	381	-	81,263
Subscriptions	-	-	-	-	-	20,574	-	20,574
Depreciation of capital assets	-	-	1,100	-	13,522	-	-	13,522
Bursaries paid out	-	-	-	-	-	-	-	1,100
Publication costs	-	-	-	-	-	-	-	2,966
Subsidiary costs	-	-	-	-	-	-	-	62,963
	1,051,850	1,035,528	1,162	22	13,847	24,426	61	1,075,046
								1,112,737
	70,490	158,774	6,501	339	(13,847)	(21,261)	(61)	130,445
APPROPRIATIONS (Note 5)								
Library book funding	(40,000)	(40,000)	-	-	-	40,000	-	-
Capital assets funding	(15,000)	(15,000)	-	-	15,000	-	-	-
Provision for subsidies	(15,000)	(15,000)	-	-	-	-	15,000	-
Excess of	490	88,774	6,501	339	1,153	18,739	14,939	130,445
Revenues over Expenditures								62,030

The attached notes to the financial statements are an integral part of these statements



THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF CHANGES IN NET ASSETS
 FOR THE YEAR ENDED DECEMBER 31, 2012

	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund	Total 2012	Total 2011
Balance, beginning of year	440,482	311,190	6,485	1,468,132	658,447	(4,095)	2,880,641	2,818,611
Excess of Revenues over Expenditures	88,774	6,501	339	1,153	18,739	14,939	130,445	62,030
Balance, end of year	529,256	317,691	6,824	1,469,285	677,186	10,844	3,011,086	2,880,641

The attached notes to the financial statements are an integral part of these statements



THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
SCHEDULE 1: STATEMENT OF CASH FLOWS
FOR THE YEAR ENDED DECEMBER 31, 2012

	2012	2011
	\$	\$
Cash and short-term investments derived from (applied to):		
Operating activities		
Excess of revenue over expenditures	130,445	62,030
Items not affecting cash		
Depreciation	13,522	11,763
Change in non-cash operating working capital		
Prepaid expenses and interest receivable	609	30,522
Government sales taxes refundable	7,184	(11,156)
Accounts payables and accrued liability	9,947	(5,063)
Government remittances payable	(12,970)	(529)
	<u>148,737</u>	<u>87,567</u>
Investing activities		
Purchase of equipment	<u>(56,075)</u>	<u>(69,134)</u>
Net increase in cash and short-term investments	92,662	18,433
Cash and short-term investments, beginning of year	<u>681,646</u>	<u>663,213</u>
Cash and short-term investments, end of year	<u>774,308</u>	<u>681,646</u>
Cash and short-term investments are comprised of the following:		
Cash	120,182	57,376
Short-term investments	<u>654,126</u>	<u>624,270</u>
	<u>774,308</u>	<u>681,646</u>

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
SCHEDULE 2: EXPENDITURE DETAIL - GENERAL FUND
AS AT DECEMBER 31, 2012

	2012	2012	2011
	<u>Budget</u>	<u>Actual</u>	<u>Actual</u>
Faculty			
Salaries - professors	391,000	387,696	384,026
Pension - professors	186,000	191,491	154,007
Employee benefits	102,000	101,050	116,507
Superannuation	30,800	30,277	32,112
Professional development	10,000	10,605	8,985
Extra teaching staff	18,000	19,056	18,730
	<u>737,800</u>	<u>740,175</u>	<u>714,367</u>
Property			
Caretaking, maintenance, and security	31,500	36,588	35,483
Building Improvements	15,000	19	2,781
Insurance	8,300	7,351	7,744
Utilities	20,000	16,514	17,940
	<u>74,800</u>	<u>60,472</u>	<u>63,948</u>
Administration			
Travel and meetings	13,000	17,744	18,330
Office supplies and general	10,000	5,984	9,539
Salary - administrative assistants	94,000	84,032	84,587
Employee benefits	13,000	14,483	13,014
Professional services	7,200	7,787	7,490
Telephone	3,150	2,383	2,231
Accreditation	7,500	11,085	5,623
Bank charges and interest	1,200	493	1,072
Office equipment maintenance and rental	1,200	719	1,562
Public relations	11,500	9,290	16,282
	<u>161,750</u>	<u>154,000</u>	<u>159,730</u>
Library			
Supplies	2,000	3,771	2,496
Salary - librarian	66,000	66,913	66,111
Employee benefits	9,500	10,198	9,469
	<u>77,500</u>	<u>80,882</u>	<u>78,076</u>
Total General Fund	<u>1,051,850</u>	<u>1,035,529</u>	<u>1,016,121</u>

The attached notes to the financial statements are an integral part of these statements



Henry Salomons, B.A., C.A.
Chartered Accountant

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Appendix 2 - 2012 Financial Statements

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THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2012

1 Purpose of the Organization

The Theological College of the Canadian Reformed Churches was opened on September 10, 1969 for the purpose of providing training for the ministry. As a registered charity, the College is exempt from income tax and may issue receipts for charitable donations.

2 Significant Accounting Policies

Fund Accounting

The General Fund accounts for the Theological College's general operations. Unrestricted donations are reported in this fund.

The Bursary Funds (Faber-Holwerda Bursary, Selles Bursary, and Foreign Student Bursary) provide support to students who prepare for the ministry of the Word. Restricted donations for this purpose are reported in these funds.

The Publication Foundation provides funds for the purpose of publishing theological works. Restricted donations for this purpose and proceeds on the sale of these publications are reported in this fund.

The Capital Fund has been established in order to receive funds for capital improvements. The College appropriates funds annually for this account.

The Library Fund has been established in order to receive funds for library disbursements, which includes the Book Centre. Restricted donations for this purpose are reported in this fund.

The Sabbatical Fund accounts for the costs associated with sabbaticals granted to the professors. The College appropriates funds annually for this account.

Recognition of contributions

The College follows the fund accounting method in which externally restricted contributions are recognized when they are received in the fund corresponding to the purpose for which they were donated. Unrestricted contributions are recognized in the general fund.

Capital Assets

Capital assets are recorded at cost. The real estate and library are not amortized as the fair market value of these assets are considered to exceed their cost as outlined in Part III of the CICA Handbook - Section 4431 "Tangible Capital Assets held by not-for-profit organizations". The computer equipment and furniture and fixtures are amortized over their estimated lives using the straight-line basis at the following.

Computer equipment	33.3%
Other equipment, furniture and fixtures	10.0%



2 Significant Accounting Policies (continued)

Financial Instruments

The College has elected not to disclose fair value information about financial assets and liabilities for which fair value was not readily obtainable. The fair value of other assets and liabilities has been established as follows:

The fair value of prepaid expenses and interest receivable, government sales tax refundable, accounts payable and accruals, and government remittances payable is approximately equal to their carrying value, due to their short term maturity date.

3 Financial Instruments

The College's financial instruments comprised of cash, short-term investments, interest receivable and accruals, all carried at cost, which due to their short term nature, approximate their fair value. Unless otherwise noted, it is management's and the Board's opinions that the College is not exposed to significant interest rate, currency or credit risks arising from these financial instruments.

Credit risk

Amounts receivable are substantially from member churches. The College has historically been subject to low risk associated with assessed amounts receivable.

4 Adoption of Accounting Standards for not-for-profit organizations

These financial statements were prepared in accordance with Part III of the CICA Handbook - Canadian accounting standards for not-for-profit organizations

The College's first reporting period using Part III is for the year ended December 31, 2012. As a result, the date of transition to Part III is January 1, 2011. The College presented financial statements under its previous Canadian generally accounting principles annually to December 31st of each fiscal year up to, and including, December 31, 2011.

As these financial statements are the first financial statements for which the College has applied Part III, the financial statements have been prepared in accordance with the provisions set out in Section 1501 of Part III, First-time Adoption by not-for-profit organizations.

There have been no adjustments resulting from adopting Part III related to comparative figures. The opening Balance Sheet as at January 1, 2012 has not been presented as they have not changed from applying Part III to the December 31, 2011 figures.

5 Inter-fund Transfers

The transfers to the Bursary, Publication, Capital, Sabbatical and Library Funds were based on the Board of Governors' decision to appropriate funds from the general budget.



THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 NOTES TO THE FINANCIAL STATEMENTS
 AS AT DECEMBER 31, 2012

6 Short-term Investments

Depending on cash requirements, excess funds are placed in short-term investments in order to maximize interest income. Term deposits earn interest at market rates at the date of issuance and terms vary from approximately 2 to 12 months.

7 Advances to/from Funds

The advances between the funds bear no interest and will be repaid in the following year.

8 Capital Assets

	<u>Cost</u>	<u>Accumulated Depreciation</u>	<u>2012 Net Book Value</u>	<u>2011 Net Book Value</u>
Real estate	611,057	-	611,057	611,057
Real estate - building addition	837,785	-	837,785	815,564
Library books	670,862	-	670,862	651,027
Computer equipment	61,820	56,661	5,159	7,451
Equipment and furniture	<u>245,527</u>	<u>189,704</u>	<u>55,823</u>	<u>53,034</u>
	<u>2,427,051</u>	<u>246,365</u>	<u>2,180,686</u>	<u>2,138,133</u>
Additions:				
Real estate			-	39,152
Real estate - building			22,221	11,341
Library books			19,835	24,617
Computer equipment			3,872	8,063
Equipment and furniture			11,760	17,494
Total			<u>57,689</u>	<u>100,667</u>

The Board of Directors of the College are of the opinion that the fair market value of the real estate and library books exceeds their net book value.

9 Related Party Transactions

The College is operated by a Federation of Churches, and solicits revenues and procures goods and services from members of these Churches at market rates.

These financial statements do not include goods and services that are donated to the College, the value of which is not readily determinable.



Henry Salomons, B.A., C.A.
 Chartered Accountant

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 NOTES TO THE FINANCIAL STATEMENTS
 AS AT DECEMBER 31, 2012

10 Bursary funds

	<u>Foreign Students</u>	<u>Other Bursaries</u>	<u>2012</u>	<u>2011</u>
Balance, beginning of year	223,811	90,949	314,760	304,512
Contributions	833	540	1,373	2,273
Investment income	4,456	1,834	6,290	8,882
	<u>229,100</u>	<u>93,323</u>	<u>322,423</u>	<u>315,667</u>
Bursaries recovered (paid out)	-	(1,100)	(1,100)	(800)
Operating expenditures	(62)	-	(62)	(107)
Balance, end of year	<u><u>229,038</u></u>	<u><u>92,223</u></u>	<u><u>321,261</u></u>	<u><u>314,760</u></u>
As follows:				
Cash	4,862	7,729	12,591	5,605
Short-term investments	219,236	84,325	303,561	304,980
Interest and sundry receivables	4,940	169	5,109	4,175
Less: Due from (to) general fund	-	-	-	-
	<u><u>229,038</u></u>	<u><u>92,223</u></u>	<u><u>321,261</u></u>	<u><u>314,760</u></u>



Henry Salomons, B.A., C.A.
 Chartered Accountant

**THEOLOGICAL COLLEGE
of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
FINANCIAL STATEMENTS**

DECEMBER 31, 2013

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
FINANCIAL STATEMENTS
DECEMBER 31, 2013

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INDEPENDENT AUDITOR'S REPORT

To the Governors of The Theological College of the Canadian Reformed Churches (Operating as Canadian Reformed Theological Seminary):

We have audited the accompanying financial statements of The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary), which comprise the statement of financial position as at December 31, 2013, the statement of operations and change in net assets, and the statement of cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

As disclosed in Note 8 to the financial statements, the library books capitalization and amortization is not recorded. In this respect, the financial statements are not in accordance with Canadian accounting standards for not-for-profit organizations. The effects of this departure have not been determined.

Except for the failure, as described in the preceding paragraph, to account for amortization of the library books, in our opinion, these financial statements present fairly, in all material respects, the financial position of The Theological College of the Canadian Reformed Churches as at December 31, 2013 and its financial performance and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.



**BEAMSVILLE, Canada
June 18, 2014**

**HENRY SALOMONS, CPA
PROFESSIONAL CORPORATION**

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF FINANCIAL POSITION
 AS AT DECEMBER 31, 2013

	General	Bursary	Publication	Capital	Library	Sabbatical	Dec 31	Dec 31
	Fund	Funds	Foundation	Fund	Fund	Fund	2013	2012
ASSETS								
Current assets								
Cash	92,908	11,826	36,148	1,716	6,390	3,001	151,989	120,182
Short-term investments (Note 6)	308,902	311,577	7,983	-	-	-	628,462	654,126
Prepaid expenses and interest receivable	85,133	2,424	9	-	-	-	87,566	77,781
Government sales taxes refundable	9,917	-	-	3,877	1,796	429	16,019	16,021
Advances to Funds (Note 7)	63,889	-	-	-	3,276	5,751	72,916	60,965
	560,749	325,827	44,140	5,593	11,462	9,181	956,952	929,075
Capital assets (Note 8)								
			845	1,496,634	693,605		2,191,084	2,180,686
	560,749	325,827	44,985	1,502,227	705,067	9,181	3,148,036	3,109,761
LIABILITIES AND NET ASSETS								
Current liabilities								
Accounts payables and accrued liability	49,468	-	-	-	-	-	49,468	36,481
Government remittances payable	1,290	-	2,935	60,954	-	-	1,290	1,229
Advances from Funds (Note 7)	9,027	-	2,935	60,954	-	-	72,916	60,965
	59,785	-	2,935	60,954	-	-	123,674	98,675
Net assets								
Invested in capital assets	-	-	845	1,496,634	693,605	-	2,191,084	2,180,686
Externally restricted	-	325,827	41,205	-	-	-	367,032	323,670
Internally restricted	-	-	-	(55,361)	11,462	9,181	(34,718)	(22,526)
Unrestricted	500,964	-	-	-	-	-	500,964	529,256
	500,964	325,827	42,050	1,441,273	705,067	9,181	3,024,362	3,011,086
	560,749	325,827	44,985	1,502,227	705,067	9,181	3,148,036	3,109,761

The attached notes to the financial statements are an integral part of these statements

Approved: _____ Governor
 _____ Governor

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF FUND OPERATIONS
 FOR THE YEAR ENDED DECEMBER 31, 2013

	2013							Total 2013	Total 2012
	General Budget	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund		
REVENUE									
Alloiments from churches	760,680	759,425	-	-	-	-	-	759,425	749,448
Gifts and collections	20,000	45,094	590	35,000	-	-	-	80,684	61,293
Gifts - Sister churches	151,900	146,906	-	-	-	-	-	146,906	152,526
Student fees	41,800	43,385	-	-	-	-	-	43,385	38,585
Supernannation pension	149,300	147,681	-	-	-	-	-	147,681	156,519
Women's Savings Action	35,000	40,000	-	-	-	-	-	40,000	35,000
Sundry and investment income	5,000	3,932	8,984	234	-	-	-	13,150	12,120
	1,163,680	1,186,423	9,574	35,234	-	-	-	1,231,231	1,208,491
EXPENDITURES									
Faculty	786,780	855,158	-	-	-	-	-	855,158	743,377
Property	73,300	60,818	-	-	-	-	-	60,818	60,483
Administration	149,600	141,534	188	8	-	-	-	141,817	154,727
Library	82,000	82,205	-	-	-	-	-	82,205	81,263
Subscriptions	-	-	-	-	43,012	-	-	43,012	13,522
Depreciation of capital assets	-	-	1,250	-	-	-	-	1,250	1,100
Bursaries paid out	-	-	-	-	-	-	-	-	-
Publication costs	-	-	-	-	-	-	-	-	-
Sabbatical costs	-	-	-	-	-	-	16,576	16,576	-
	1,093,680	1,139,715	1,438	8	43,012	-	16,663	1,217,955	1,075,046
	70,000	46,708	8,136	35,226	(43,012)	(17,119)	(16,663)	13,276	130,445
APPROPRIATIONS (Note 5)									
Library book funding	(40,000)	(45,000)	-	-	-	-	-	-	45,000
Capital assets funding	(15,000)	(15,000)	-	-	15,000	-	-	-	-
Provision for sabbaticals	(15,000)	(15,000)	-	-	-	-	15,000	-	-
Excess of Revenues over Expenditures	-	(28,292)	8,136	35,226	(28,012)	27,881	(1,663)	13,276	130,445

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF CHANGES IN NET ASSETS
 FOR THE YEAR ENDED DECEMBER 31, 2013

	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund	Total 2013	Total 2012
Balance, beginning of year	529,236	317,691	6,824	1,469,285	677,186	10,844	3,011,086	2,880,641
Excess of Revenues over Expenditures	(28,292)	8,136	35,226	(28,012)	27,881	(1,663)	13,276	130,445
Balance, end of year	500,964	325,827	42,050	1,441,273	705,067	9,181	3,024,362	3,011,086

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
SCHEDULE 1: STATEMENT OF CASH FLOWS
FOR THE YEAR ENDED DECEMBER 31, 2013

	2013	2012
	\$	\$
Cash and short-term investments derived from (applied to):		
Operating activities		
Excess of revenue over expenditures	13,276	130,445
Items not affecting cash		
Depreciation	43,012	13,522
Change in non-cash operating working capital		
Prepaid expenses and interest receivable	(9,785)	609
Government sales taxes refundable	2	7,184
Accounts payables and accrued liability	12,987	9,947
Government remittances payable	61	(12,970)
	<u>59,553</u>	<u>148,737</u>
Investing activities		
Purchase of equipment	<u>(53,410)</u>	<u>(56,075)</u>
Net increase in cash and short-term investments	6,143	92,662
Cash and short-term investments, beginning of year	<u>774,308</u>	<u>681,646</u>
Cash and short-term investments, end of year	<u><u>780,451</u></u>	<u><u>774,308</u></u>
Cash and short-term investments are comprised of the following:		
Cash	151,989	120,182
Short-term investments	<u>628,462</u>	<u>654,126</u>
	<u><u>780,451</u></u>	<u><u>774,308</u></u>

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 SCHEDULE 2: EXPENDITURE DETAIL - GENERAL FUND
 AS AT DECEMBER 31, 2013

	<u>2013</u> <u>Budget</u>	<u>2013</u> <u>Actual</u>	<u>2012</u> <u>Actual</u>
Faculty			
Salaries - professors	398,500	454,018	390,898
Pension - professors	220,500	207,173	191,491
Employee benefits	103,480	124,970	101,050
Superannuation	33,300	36,774	30,277
Professional development	13,000	18,578	10,605
Extra teaching staff	18,000	13,645	19,056
	<u>786,780</u>	<u>855,158</u>	<u>743,377</u>
Property			
Caretaking, maintenance, and security	34,000	38,446	36,599
Building Improvements	15,000	-	19
Insurance	8,300	7,242	7,351
Utilities	18,000	15,130	16,514
	<u>75,300</u>	<u>60,818</u>	<u>60,483</u>
Administration			
Travel and meetings	15,000	10,976	17,744
Office supplies and general	10,000	4,580	5,984
Salary - administrative assistants	77,000	74,473	84,032
Employee benefits	12,000	11,264	14,483
Professional services	8,000	8,273	7,787
Telephone	2,700	2,239	2,383
Accreditation	7,500	16,351	11,085
Bank charges and interest	1,200	2,004	(140,683)
Office equipment maintenance and rental	1,200	667	719
Public relations	15,000	10,707	9,290
	<u>149,600</u>	<u>141,534</u>	<u>12,824</u>
Library			
Supplies	2,000	2,562	3,771
Salary - librarian	69,000	68,600	67,294
Employee benefits	11,000	11,043	10,198
	<u>82,000</u>	<u>82,205</u>	<u>81,263</u>
Total General Fund	<u>1,093,680</u>	<u>1,139,715</u>	<u>897,947</u>

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches

(Operating as Canadian Reformed Theological Seminary)

NOTES TO THE FINANCIAL STATEMENTS

AS AT DECEMBER 31, 2013

1 Purpose of the Organization

The Theological College of the Canadian Reformed Churches ("the College") was opened on September 10, 1969 for the purpose of providing training for the ministry. As a registered charity, the College is exempt from income tax and may issue receipts for charitable donations.

2 Statement of Compliance with Canadian Accounting Standards

These financial statements have been prepared in accordance with Canadian accounting standards for not-for-profit organizations.

3 Significant Accounting Policies

Fund Accounting

The General Fund accounts for the College's general operations. Unrestricted donations are reported in this fund.

The Bursary Funds (Faber-Holwerda Bursary, Selles Bursary, and Foreign Student Bursary) provide support to students who prepare for the ministry of the Word. Restricted donations for this purpose are reported in these funds.

The Publication Foundation provides funds for the purpose of publishing theological works. Restricted donations for this purpose and proceeds on the sale of these publications are reported in this fund.

The Capital Fund has been established in order to receive funds for capital improvements. The College appropriates funds annually for this account.

The Library Fund has been established in order to receive funds for library disbursements, which includes the Book Centre. Restricted donations for this purpose are reported in this fund.

The Sabbatical Fund accounts for the costs associated with sabbaticals granted to the professors. The College appropriates funds annually for this account.

Recognition of Contributions

The College follows the fund accounting method in which externally restricted contributions are recognized when they are received in the fund corresponding to the purpose for which they were donated. Unrestricted contributions are recognized in the general fund.

Capital Assets

Capital assets are recorded at cost. The assets are amortized on a straight-line basis over their estimated useful lives as follows:

Computer equipment	33.3%
Other equipment, furniture and fixtures	10.0%
Real estate	2.5%

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THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2013

3 Significant Accounting Policies, Continued

Financial Instruments

The College has elected not to disclose fair value information about financial assets and liabilities for which fair value was not readily obtainable. The fair value of other assets and liabilities has been established as follows:

The fair value of prepaid expenses and interest receivable, government sales tax refundable, accounts payable and accruals, and government remittances payable is approximately equal to their carrying value, due to their short term maturity date.

4 Financial Instruments

The College's financial instruments comprised of cash, short-term investments, interest receivable and accruals, all carried at cost, which due to their short term nature, approximate their fair value. Unless otherwise noted, it is management's and the Board's opinions that the College is not exposed to significant interest rate, currency or credit risks arising from these financial instruments.

Credit risk

Amounts receivable are substantially from member churches. The College has historically been subject to low risk associated with assessed amounts receivable.

5 Inter-fund Transfers

The transfers to the Bursary, Publication, Capital, Sabbatical and Library Funds were based on the Board of Governors' decision to appropriate funds from the general budget.

6 Short-term Investments

Depending on cash requirements, excess funds are placed in short-term investments in order to maximize interest income. Term deposits earn interest at market rates at the date of issuance and terms vary from approximately 2 to 12 months.

7 Advances to/from Funds

The advances between the funds bear no interest and will be repaid in the following year.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2013

6 Short-term Investments

Depending on cash requirements, excess funds are placed in short-term investments in order to maximize interest income. Term deposits earn interest at market rates at the date of issuance and terms vary from approximately 2 to 12 months.

7 Advances to/from Funds

The advances between the funds bear no interest and will be repaid in the following year.

8 Capital Assets

	<u>Cost</u>	<u>Accumulated Depreciation</u>	<u>2013 Net Book Value</u>	<u>2012 Net Book Value</u>
Real estate - Land	305,110	-	305,110	305,110
Real estate - building	1,135,530	28,389	1,107,141	1,119,888
Real estate - Parking lot	23,844	2,385	21,459	23,844
Computer equipment	64,898	60,251	4,647	5,159
Equipment and furniture	256,632	198,354	58,278	55,823
	1,786,014	289,379	1,496,635	1,509,824
Intangibles - Library	694,449	-	694,449	670,862
	<u>2,480,463</u>	<u>289,379</u>	<u>2,191,084</u>	<u>2,180,686</u>
Additions:				
Real estate - building			15,640	22,221
Library books			23,588	19,835
Computer equipment			3,077	3,872
Equipment and furniture			11,105	11,760
Total			<u>53,410</u>	<u>57,688</u>

The Board of Directors of the College are of the opinion that the fair market value of the real estate and library books exceeds their net book value.

9 Related Party Transactions

The College is operated by a Federation of Churches, and solicits revenues and procures goods and services from members of these Churches at market rates.

These financial statements do not include goods and services that are donated to the College, the value of which is not readily determinable.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 NOTES TO THE FINANCIAL STATEMENTS
 AS AT DECEMBER 31, 2013

10 Bursary funds

	<u>Foreign Students</u>	<u>Other Bursaries</u>	<u>2013</u>	<u>2012</u>
Balance, beginning of year	225,468	92,223	317,691	314,760
Contributions	50	540	590	1,373
Investment income	7,023	1,961	8,984	6,290
	<u>232,541</u>	<u>94,724</u>	<u>327,265</u>	<u>322,423</u>
Bursaries recovered (paid out)		(1,250)	(1,250)	(1,100)
Operating expenditures	(188)	-	(188)	(62)
Balance, end of year	<u>232,353</u>	<u>93,474</u>	<u>325,827</u>	<u>321,261</u>
As follows:				
Cash	4,967	6,859	11,826	12,591
Short-term investments	225,385	86,192	311,577	303,561
Interest and sundry receivables	2,208	216	2,424	5,109
Less: Due from (to) general fund	-	-	-	(3,570)
	<u>232,560</u>	<u>93,267</u>	<u>325,827</u>	<u>317,691</u>

**THEOLOGICAL COLLEGE
of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
FINANCIAL STATEMENTS**

DECEMBER 31, 2014

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
FINANCIAL STATEMENTS
DECEMBER 31, 2014

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INDEPENDENT AUDITOR'S REPORT

To the Governors of The Theological College of the Canadian Reformed Churches (Operating as Canadian Reformed Theological Seminary):

We have audited the accompanying financial statements of The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary), which comprise the statement of financial position as at December 31, 2014, the statements of operations and net assets and statement of cash flows for the year then ended, and a summary of significant accounting policies and other explanatory information.

Management's Responsibility for the Financial Statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained in my audit is sufficient and appropriate to provide a basis for my audit opinion.

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Basis for Qualified Opinion

In common with many charitable organizations, The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary) derives revenue from donations, the completeness of which is not susceptible of satisfactory audit verification. Accordingly, our verification of these revenues was limited to the amounts recorded in the records of The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary) and we were not able to determine whether any adjustments might be necessary to recorded contributions, the excess of revenues over expenses, and cash flows from operations for the year ended December 31, 2014, current assets as at December 31, 2014 and net assets as at December 31, 2014.

Qualified Opinion

In our opinion, except for the possible effects of the matter described in the "Basis for Qualified Opinion" paragraph, the financial statements present fairly, in all material respects, the financial position of The Theological College of the Canadian Reformed Churches (operating as Canadian Reformed Theological Seminary) as at December 31, 2014 and its results of operations and its cash flows for the year then ended in accordance with Canadian accounting standards for not-for-profit organizations.



**BEAMSVILLE, Canada
June 12, 2015**

**HENRY SALOMONS, CPA
PROFESSIONAL CORPORATION
LICENSED PUBLIC ACCOUNTANT**

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THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
STATEMENT OF FINANCIAL POSITION
AS AT DECEMBER 31, 2014

	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund	Dec 31 2014	Dec 31 2013
ASSETS								
Current assets								
Cash and cash equivalents	70,843	10,738	11,755	1,716	7,768	2,917	105,737	169,371
Term deposits (Note 4)	104,297	155,325	8,047	-	-	-	267,669	351,620
Trade and other receivables	33,647	22,508	9	-	-	-	56,164	48,655
Government sales taxes refundable	12,292	-	-	-	-	-	12,292	16,019
Prepaid expenses and sundry assets	49,305	-	-	-	-	-	49,305	46,499
Interfund amounts receivable (Note 5)	-	-	-	8,296	2,116	11,180	-	-
	270,384	188,571	19,811	10,012	9,884	14,097	491,167	632,164
Investments (Note 4)	208,494	141,679	-	1,459,710	-	-	350,173	242,672
Capital assets (Note 6)	-	-	-	-	126,816	-	1,459,710	1,496,634
Reference collection (Note 6)	-	-	-	-	-	-	126,816	129,086
	478,878	330,250	19,811	1,469,722	136,700	14,097	2,427,866	2,500,556
LIABILITIES AND NET ASSETS								
Current liabilities								
Accounts payables and accrued liability	22,029	-	-	-	-	-	22,029	28,768
Government remittances payable	1,389	-	-	-	-	-	1,389	1,290
Deferred revenue	17,036	-	502	-	-	-	17,036	11,500
Interfund amounts (Note 5)	21,090	-	502	-	-	-	40,454	41,558
	61,544	-	502	-	-	-	40,454	41,558
Deferred capital contributions (Note 7)	3,230	-	-	-	-	-	3,230	-
	64,774	-	502	-	-	-	43,684	41,558
Net assets								
Invested in capital assets	-	-	-	1,459,710	126,816	-	1,586,526	1,625,720
Externally restricted	-	330,250	19,309	-	-	-	349,559	367,296
Internally restricted	-	-	-	10,012	9,884	14,097	33,993	22,359
Unrestricted	414,104	330,250	19,309	1,469,722	136,700	14,097	414,104	443,623
	478,878	330,250	19,811	1,469,722	136,700	14,097	2,384,182	2,458,998
							2,427,866	2,500,556

The attached notes to the financial statements are an integral part of these statements

Approved: _____ Governor
 _____ Governor
 _____ Governor

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
STATEMENT OF FUND OPERATIONS
FOR THE YEAR ENDED DECEMBER 31, 2014

	2014 General Budget	General Fund	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund	Total 2014	Total 2013 (Note 11)
REVENUE									
Allowments from churches	845,300	849,933	-	-	-	-	-	849,933	759,425
Gifts and collections	30,000	45,570	700	-	-	250	-	46,520	80,684
Gifts - Sister churches	158,100	160,718	-	-	-	-	-	160,718	146,906
Student fees	41,480	41,880	-	-	-	-	-	41,880	43,385
Superannuation pension	146,600	145,466	-	-	-	-	-	145,466	147,681
Women's Savings Action	35,000	37,000	-	-	-	-	-	37,000	40,000
Sundry and Investment income	5,000	6,524	5,617	1,360	-	-	-	13,501	13,150
	1,261,400	1,287,091	6,517	1,360	-	250	-	1,295,018	1,231,231
EXPENDITURES									
Faculty	921,700	930,431	-	-	-	-	-	930,431	855,158
Property	61,609	68,511	-	-	-	-	-	68,511	60,818
Administration	148,100	150,970	83	-	-	-	84	151,137	141,817
Library	83,500	100,852	-	-	-	-	-	100,852	82,205
Subscriptions	-	-	-	-	-	-	-	17,979	17,119
Depreciation capital assets (Note 11)	-	-	2,075	-	43,628	26,120	-	69,748	69,242
Bursaries paid out	-	-	-	-	-	-	-	2,075	1,250
Publication costs	-	-	-	24,101	-	-	-	24,101	-
Sabbatical costs	-	-	-	-	-	-	5,000	5,000	16,576
	1,214,900	1,250,764	2,158	24,101	43,628	44,099	5,084	1,369,834	1,244,185
Excess of revenues over expenditures	46,500	36,327	4,159	(22,741)	(43,628)	(43,849)	(5,084)	(74,816)	(12,954)

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
 (Operating as Canadian Reformed Theological Seminary)
 STATEMENT OF CHANGES IN NET ASSETS
 FOR THE YEAR ENDED DECEMBER 31, 2014

	Unrestricted		Externally restricted				Internally restricted			Total 2014	Total 2013 (Note 11)
	General Fund	Invested in Capital Assets	Bursary Funds	Publication Foundation	Capital Fund	Library Fund	Sabbatical Fund				
Balance, beginning of year	500,963	-	325,827	42,050	1,441,273	705,068	9,181		3,024,362	3,011,086	
Prior period adjustment (Note 11)	(57,341)	1,623,720	264	(845)	(1,439,557)	(693,605)	-		(565,364)	(339,134)	
Balance, beginning of year, restated	443,622	1,623,720	326,091	41,205	1,716	11,463	9,181		2,458,998	2,671,952	
Excess of revenues over expenditures	36,327	-	4,159	(22,741)	(43,628)	(43,849)	(5,084)		(74,816)	(12,954)	
Purchase of capital assets	-	30,554	-	-	(6,704)	(23,830)	-		-	-	
Interfund transfers											
Budget appropriations	(65,000)	-	-	-	15,000	40,000	10,000		-	-	
Depreciation of capital assets	(845)	(69,748)	-	845	43,628	26,120	-		-	-	
Balance, end of year	414,104	1,586,576	330,250	19,309	10,012	9,884	14,097		2,384,182	2,658,998	

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
STATEMENT OF CASH FLOWS
FOR THE YEAR ENDED DECEMBER 31, 2014

	2014	2013
	\$	\$
Cash flows from operations		
Excess of revenue over expenditures	(74,816)	(12,954)
Non-cash items		
Depreciation	69,748	69,242
	(5,068)	56,288
Change in non-cash operating working capital		
Term deposits	83,951	(141,412)
Trade and other receivables	(7,509)	2,355
Government sales taxes refundable	3,727	2
Prepays	(2,806)	(12,140)
Accounts payables and accrued liability	(6,740)	3,826
Government remittances payable	99	22
Deferred revenue	5,536	9,200
	<u>71,190</u>	<u>(81,859)</u>
Cash flows from investing activities		
Purchase of capital assets	(6,703)	(29,822)
Purchase of reference collection	(23,850)	(23,588)
Redemption (acquisition) of investments	(107,501)	184,458
	<u>(138,054)</u>	<u>131,048</u>
Cash flows from financing activities		
Deferred capital contributions	3,230	-
Net increase in cash and cash equivalents	(63,634)	49,189
Cash and cash equivalents, beginning of year	169,371	120,182
Cash and cash equivalents, end of year	<u>105,737</u>	<u>169,371</u>
Interest received	<u>6,588</u>	<u>11,190</u>

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
EXPENDITURE DETAIL - GENERAL FUND
AS AT DECEMBER 31, 2014

	<u>2014</u> <u>Budget</u>	<u>2014</u> <u>Actual</u>	<u>2013</u> <u>Actual</u>
Faculty			
Salaries - professors	503,100	503,071	454,018
Pension - professors	239,825	245,298	207,173
Employee benefits	114,400	108,078	124,970
Superannuation	45,875	45,794	36,774
Professional development	15,500	19,840	9,381
Extra teaching staff	3,000	8,350	13,645
	<u>921,700</u>	<u>930,431</u>	<u>845,961</u>
Property			
Caretaking, maintenance, and security	36,000	43,260	38,446
Building Improvements	-	294	-
Insurance	8,600	7,975	7,242
Utilities	17,000	16,982	15,130
	<u>61,600</u>	<u>68,511</u>	<u>60,818</u>
Administration			
Travel and meetings	16,000	13,698	10,976
Office supplies and general	10,000	5,269	4,580
Salary - administrative assistants	78,500	77,554	74,473
Employee benefits	12,500	12,439	11,264
Professional services	9,000	8,531	8,273
Telephone	2,400	1,946	2,239
Accreditation	3,000	4,625	16,351
Bank charges and interest	1,500	1,768	2,004
Office equipment maintenance and rental	1,200	1,579	667
Public relations	14,000	15,297	10,707
Web-site	-	8,264	-
	<u>148,100</u>	<u>150,970</u>	<u>141,534</u>
Library			
Supplies	2,000	3,299	2,562
Salary - librarian	70,000	69,510	68,600
Employee benefits	11,500	11,315	11,043
Software	-	16,728	9,197
	<u>83,500</u>	<u>100,852</u>	<u>91,402</u>
Total General Fund	<u>1,214,900</u>	<u>1,250,764</u>	<u>1,139,715</u>

The attached notes to the financial statements are an integral part of these statements

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

1. Purpose of the Organization

The Theological College of the Canadian Reformed Churches, the "College", which operates by authority of the Theological College of Canadian Reformed Churches Act, 1981, provides training for the ministry. As a registered charity, the College is exempt from income tax and may issue receipts for charitable donations.

2. Significant Accounting Policies

The financial statements were prepared in accordance with Canadian accounting standards for not-for-profit organizations in Part III of the CPA Canadian Handbook and include the following significant accounting policies:

Fund Accounting

Revenues and expenses for the College's general operations are reported in the General Fund.

Bursary Contributions are reported in the Bursary Fund (Faber-Holwerda Bursary, Selles Bursary, and Foreign Student Bursary). Interest income is reported in the Bursary Fund.

Revenues and expenses related to publishing theological works are reported in the Publication Foundation Fund. Interest income is reported in the Publication Foundation Fund.

The Capital Fund reports the assets, liabilities, revenues and expenses related to capital assets.

Revenues and expenses related to library disbursements (including the Book Centre) are reported in the Library Fund.

The Sabbatical Fund accounts for the costs associated with sabbaticals granted to the professors.

Revenue Recognition

The College follows the restricted fund method of accounting for contributions. Restricted contributions are recognized as revenue in the year in which the related expenses are incurred. Unrestricted contributions are recognized as revenue when they are received. Allotments from churches are recognized as revenue in the year they are assessed.

Investment income in the Bursary Fund and Publication Foundation Fund includes interest income and realized investment gains and losses on sale of investments.

Unrestricted interest income is recognized as revenue when earned.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

2. Significant Accounting Policies (continued)

Revenue Recognition

Tuition fees related to academic terms occurring after December 31st are recorded as deferred revenue.

The College is named as a beneficiary in certain wills. Revenue on these arrangements, whether interest or capital, is recognized on receipt.

Capital Assets

Capital assets are recorded at cost. The building, parking lot, computer equipment, and furniture and fixtures are amortized using the straight-line method at the following rates:

Building	2.5%
Parking Lot	10.0%
Computer equipment	33.3%
Other equipment, furniture and fixtures	10.0%
Reference collection	10.0%

Reference collection

The College maintains a collection of reference books. These books are recognized at cost. Included in the collection are a number of books that the College considers to be rare and precious and do not depreciate in value. The costs to obtain these books are not amortized and are recorded at \$ 2,547 (2013 - \$ 2,547).

Employee future benefits

Faculty are covered by a defined benefit multiemployer pension plan for which contributions are recognized as a salary expense in the income statement. Participation in this plan is mandatory and is based on an established assessment criteria. Benefits and contributions are determined and administered by the Foundation for Superannuation of the Canadian Reformed Churches. Since the College does not control the plan, it is not possible to estimate the potential contributions that could be required to fund the College's proportionate share of the plan's unfunded vested benefit. Thus, the College is unable to account for this plan as a defined benefit plan and uses defined contribution plan accounting instead.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

2. Significant Accounting Policies (continued)

Employee future benefits (continued)

The College also makes regular contributions to a Group Registered Retirement Savings Plan ("RRSP") administered by a third party, on behalf of each eligible employee. Group RRSP contributions are charged to operations in the year made.

Financial Instruments

The College initially measures its financial assets and financial liabilities at fair value. The College subsequently measures all its financial assets and financial liabilities at amortized cost.

Financial assets measured at amortized cost include cash, trade and other receivables, government remittances receivable, prepaids, and investments.

Financial liabilities measured at amortized cost include accounts payable and accrued liabilities and government remittances payable.

Cash and cash equivalents

The College's policy is to present bank balances and term deposits with a maturity period of 3 months or less from the date of acquisition under cash and cash equivalents. No term deposits are included in the current and prior year cash.

Contributed services

Because of the difficulty of determining the fair value, contributed goods and services are not recognized in the financial statements.

Estimates

The preparation of financial statements requires management to make estimates and assumptions that affect the reported amounts of assets and liabilities and disclosure of contingent assets and liabilities at the dates of the financial statements and the reported amounts of revenue and expenditures during the year. Actual results could differ from those estimates. Balances for which estimates were used are capital assets (depreciation) and accrued liabilities.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

3. Interfund Transfers

In order to fund disbursements and to offset capital asset acquisitions, the following transfers were made. These internally restricted amounts are not available for any other purpose without the approval of the Board of Governors.

	2014	2013
	\$	\$
Capital fund	15,000	15,000
Library fund	40,000	45,000
Sabbatical fund	10,000	15,000
Transfer from General fund	<u>65,000</u>	<u>75,000</u>

4. Investments

	2014	2013
	\$	\$
General Fund: Term deposits, 1.2% to 1.8%, maturing September, 2015 to October, 2016, measured at amortized cost	312,790	308,901
Bursary Fund: Term deposits, 1.1% to 2.95%, maturing February, 2015 to February, 2019, measured at amortized cost	274,806	255,210
Bursary Fund: Marketable securities, maturing November 19, 2016, measured at amortized cost. Fair market value is \$39,874 (2013 - \$38,987)	22,199	22,199
Publication Fund: Term deposit, 0.8%, maturing November, 2015, measured at amortized cost	8,047	7,982
	<u>617,842</u>	<u>594,292</u>
Less: current portion	<u>267,669</u>	<u>351,620</u>
	<u>350,173</u>	<u>242,672</u>

5. Interfund Amounts Receivable

Interfund amounts receivable bear no interest and are not governed by terms of repayment.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

6. Capital Assets

	<u>Cost</u>	<u>Accumulated Depreciation</u>	<u>2014 Net Book Value</u>	<u>2013 Net Book Value</u>
			\$	\$
Land	305,110	-	305,110	305,110
Building	1,135,530	56,777	1,078,753	1,107,141
Parking lot	23,844	4,769	19,075	21,459
Computer equipment	71,602	63,998	7,604	4,647
Equipment and furniture	256,631	207,463	49,168	58,277
	<u>1,792,717</u>	<u>333,007</u>	<u>1,459,710</u>	<u>1,496,634</u>
Reference collection	<u>718,299</u>	<u>591,483</u>	<u>126,816</u>	<u>129,086</u>
Additions:				
Real estate - Building			-	15,640
Computer equipment			6,704	3,077
Equipment and furniture			-	11,105
Reference collection			23,850	23,588
			<u>30,554</u>	<u>53,410</u>

7. Deferred Capital Contributions

	<u>2014</u>	<u>2013</u>
	\$	\$
Balance, beginning of the year	-	-
Plus amounts received related to capital additions	3,230	-
Less amounts amortized to revenue	-	-
Balance, end of the year	<u>3,230</u>	<u>-</u>

Deferred capital contributions represent the unamortized amount of donations received for the purchase of capital assets. Amortization of deferred capital contributions is recorded in sundry and investment income on the statement of revenue and expenditures.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

8. Related Party Transactions

The College is operated by a Federation of Churches, and solicits revenues and procures goods and services from members of these Churches at market rates.

The College has provided loans to current and retired professors to assist with the purchase of housing or special circumstances.

At year end the amount of loans receivable (included in trade and other receivables) owing from the current and retired professors was as follows:

	2014	2013
	\$	\$
Loans receivable	<u>19,135</u>	<u>24,416</u>

9. Financial Instruments

The College is exposed to various risks through its financial instruments. The following analysis presents the College's exposure to significant risk at the reporting date December 31, 2014.

Credit risk

The College is exposed to credit risk with respect to term deposits, trade and other receivables and government remittances receivable. The College assesses, on a continuous basis, trade and other receivables on the basis of amounts it is virtually certain to receive. The credit risk with respect to term deposits is insignificant since they are held in large financial institutions.

Interest rate risk

The College is exposed to interest rate risk on its fixed interest rate financial instruments. Fixed rate instruments subject the College to risk of changes in fair value. The College is exposed to this type of risk as a result of its investments. However, the risk associated with investments is reduced to a minimum since these assets are invested in guaranteed income certificates.

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

10. Bursary Funds

	Foreign Students	Other Bursaries	2014	2013
			\$	\$
Balance, beginning of year	232,617	93,474	326,091	321,261
Contributions	100	600	700	590
Investment income	3,372	2,245	5,617	5,595
	<u>236,089</u>	<u>96,319</u>	<u>332,408</u>	<u>327,446</u>
Bursaries paid out	-	(2,075)	(2,075)	(1,250)
Operating expenditures	(108)	25	(83)	(105)
Balance, end of year	<u>235,981</u>	<u>94,269</u>	<u>330,250</u>	<u>326,091</u>
As follows:				
Cash	4,749	5,989	10,738	11,908
Investments	227,385	69,619	297,004	292,266
Interest receivable	3,847	18,661	22,508	21,917
	<u>235,981</u>	<u>94,269</u>	<u>330,250</u>	<u>326,091</u>

11. Prior Period Adjustment

In prior years the reference collection (library books) was not amortized as the fair market value of the asset was considered to exceed with cost. In 2014, the College change their accounting policy and have decided to amortize the cost of the reference material on a straight-line basis over 10 years. The change in the accounting policy has resulted in a prior period adjustment of \$565,364, reducing the capital assets and net assets (invested in capital assets), and a restatement of the December 31, 2013 balances, to reflect the changes as follows:

	Dec 2013 Original	Change	Dec 2013 Restated
Capital assets	2,191,084	(694,450)	1,496,634
Reference collection	-	129,086	129,086
Total Assets	<u>2,191,084</u>	<u>(565,364)</u>	<u>1,625,720</u>
Invested in capital assets	<u>2,191,084</u>	<u>(565,364)</u>	<u>1,625,720</u>
Depreciation and, total expenditures	<u>1,217,955</u>	<u>26,230</u>	<u>1,244,185</u>
Change in net assets	<u>13,276</u>	<u>(26,230)</u>	<u>(12,954)</u>
Net assets	<u>3,011,086</u>	<u>(539,134)</u>	<u>2,471,952</u>

THEOLOGICAL COLLEGE of the Canadian Reformed Churches
(Operating as Canadian Reformed Theological Seminary)
NOTES TO THE FINANCIAL STATEMENTS
AS AT DECEMBER 31, 2014

12. Comparative figures

Certain comparative information has been reclassified to conform with the prior period adjustment and the financial statement presentation adopted in the current year.

Appendix 3
to
Report to
General Synod Dunnville 2016

Operating By-law 12 with amendments

CANADIAN REFORMED THEOLOGICAL SEMINARY

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;

“adjunct lecturer” means someone who instructs a course, courses, or part of a course;

“adjunct professor” means someone who holds a doctorate degree, is a professor at another institution of learning, and who instructs a course or courses;

“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” shall include, in addition to those defined and included in the definition of “faculty” in the Act, the Principal, temporary lecturers and instructors, but shall expressly not include adjunct lecturers and adjunct professors.

“General Synod” means the national Synod convened by the churches from time to

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CANADIAN REFORMED THEOLOGICAL SEMINARY

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:

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Appendix 3 - Amendments to By-law 12

CANADIAN REFORMED THEOLOGICAL SEMINARY

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

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Appendix 3 - Amendments to By-law 12

CANADIAN REFORMED THEOLOGICAL SEMINARY

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 Seventeen 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

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CANADIAN REFORMED THEOLOGICAL SEMINARY

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.

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CANADIAN REFORMED THEOLOGICAL SEMINARY

- 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.
 - (e) to hire adjunct professors or adjunct lecturers on a limited and fixed contract basis, to fix their duties and responsibilities and to discharge them, after consultation with the Senate, and upon the recommendation of the Academic Committee,
- 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 adjunct lecturers and adjunct professors, 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

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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.

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

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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
 - (d) Vice-Chairman

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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 – Three 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

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- (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;
 - (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; and
 - (g) make recommendations to the Board of Governors after consultation with the Senate, with respect to the appointment of and exercising supervision over adjunct professors and adjunct lecturers;
- 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.

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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, adjunct professor(s), adjunct lecturer(s), 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.

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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.

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- 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 therefore 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

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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.
- 10.04 Adjunct Professors and Adjunct Lecturers – For greater clarity it is confirmed that adjunct professors and adjunct lecturers shall not be considered to be members of the faculty and shall not enjoy any of the benefits and privileges of tenure enjoyed and received by the faculty.

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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 to the faculty by the Board of Governors ;
- (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.
- (f) review requests for adjunct professors and adjunct lecturers and make recommendations to the Academic Committee and the Board.

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), have not reach age 76, 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

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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).
- (d) to make recommendations to the Board concerning contracting the services of adjunct professors and/or adjunct lecturers;

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 therefore, 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:

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- (a) ~~to execute general supervision of the daily affairs of the College, including without limiting the generality of the foregoing the faculty, adjunct professors or lecturers, the administration, the instruction and the students;~~
- ~~(b) to act as Chancellor of the College and as Chancellor to confer all degrees;~~
- (b) ~~(c) to convene and act as Chairman of all meetings of the Senate;~~ diplomas.
- (c) ~~(d) to beserve as an ex officio advisory member of all Senate and Board and Senate committees, excepting except the Executive Committee;~~
- (d) ~~(e) to act in the Senate as Chairman of the Senate, and~~ as the Academic Dean; and
- (e) ~~(f) to report to the Board annually with respect to all aforementioned duties regard to his function and the work of the Senate.~~

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, faculty, professors, lecturers, and Librarian in order to implement the policies established by academic nature of their roles and the Senate programs of CRTS;~~
- (b) to co-ordinate all departments and academic programs in consultation with the faculty;
- (c) ~~to edit supervise the Calendar academic aspects of the Theological College and submit it to the Seminary's website in consultation with the Senate for final approval;~~
- (d) to be responsible for the preparation of the Lecture Schedule;
- (e) ~~advise a student who anticipates being absent from any examination and who has presented an explanation to the Academic Dean, whether he is excused;~~
- (f) ~~determine a time when a deferred examination is to be written;~~
- (g) ~~co-ordinate course evaluations at the end of each semester;~~
- (h) ~~supervise the Sabbatical Leave program and encourage the academic progress of faculty members;~~
- ~~(e) (i) participate in the administration of the Tenure Policy;~~
- (i) ~~administer the regular assessment and development of faculty;~~
- (k) 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;

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- iii to resolve any problems between faculty or Adjuncts 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) Deleted
- (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:

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- (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 Section deleted
- 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

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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; and an interim semester;~~

- 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. ~~the January Interim Semester #A commences on the 1st day of January and ends on at the 14th day end of March;~~ the second full week in January; and
- iii. Semester ~~#B~~ commences on the ~~15th day~~ Monday of March ~~the third full week in January~~ and ends on the 31st day of May, inclusive of appropriate examination periods.

12.06 Course Work

- (a) Subject to any restrictions imposed by Synod, the Board of Governors or the Senate, the course instructor shall determine the format of his respective courses.
- (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 course instructor 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 instructor 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 course instructor, 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 course instructor 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>
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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	D-
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 course instructor 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 course instructor 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 of Academic Decisions

- (a) Any decision made by the course instructor 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 course instructor or the Academic Dean.
- (c) The notice in writing shall contain a brief statement as to the grounds of appeal.
- (d) The course instructor involved in the decision being appealed, and the Academic Dean, if also involved in the decision being appealed, shall be disqualified from voting on the appeal. The hearing shall be held forthwith.
- (e) The Senate shall deliver their decision in writing to the student and shall provide

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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 course instructor 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

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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.

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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.
- (d) The Bachelor of Theology is granted to those who have successfully completed the three (3) years of study for this program.

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 (i) or (ii) or (iii) below. A child shall be deemed to be under the age of 18 years for the balance of the calendar year in which he/she attains that age
 - i. a professor’s child who:
 - a) is under the age of 18 years, and
 - b) is unmarried, and
 - c) is not employed full-time, and
 - d) who normally resides with the professor or if he/she does not reside with the professor, is in full-time attendance at a school or university, or
 - ii. a professor’s child over the age of 19 years who through illness or infirmity is unable to earn a livelihood, or
 - iii. 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;

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- 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 Thirteen, 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

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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

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any agency thereof.

- (d) Notwithstanding the provisions of subparagraphs (a), (b) and (c) of this section 13.10, the amount of any pension or other allowance paid to a professor, 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 shall include any and all amounts that would be paid but are not as a result of:
- i the net income of the professor, his widow or his dependants, as the case may be, exceeding the threshold amount determined by the tax authorities from time to time whereby such entitlement for any such pension or allowance is not paid, either in whole or in part; or
 - ii any other action of the professor, his widow or his dependants which is entirely within the control and discretion of such professor, widow or dependants, as the case may be."

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 Thirteen 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.

13.14 Exclusion of adjunct professor or lecturer

For greater certainty, notwithstanding the provision of this Section 13, an adjunct professor or adjunct lecturer is not eligible for any benefits listed in this Section 13 but is paid solely as per the terms of the contract established at the time of his appointment, or as otherwise amended.

SECTION FOURTEEN

CONVOCATION COMMITTEE

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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.

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- 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;

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- (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 at least one representative of 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.

CH - 2.2.2

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Appendix 3 - Amendments to By-law 12

CANADIAN REFORMED THEOLOGICAL SEMINARY

- 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

CH - 2.2.2

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Appendix 3 - Amendments to By-law 12

CRTS Report to Synod 2016

CANADIAN REFORMED THEOLOGICAL SEMINARY

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 6th day of September, 2012.

Chairman

Secretary

CH - 2.2.2

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Appendix 3 - Amendments to By-law 12

**Reports to
General Synod Dunnville
2016**

Committee for the Official Website (CWEB)

NOTES

COMMITTEE ACTIVITIES

As far as the technical set-up is concerned, nothing has changed in the last three years. We continue to have our website hosted by Dreamhost.com, which has continued to provide satisfactory and affordable service. For Synod’s information, we have attached an appendix with some technical statistics about the usage of the www.canrc.org website.

Little new content has been added to the website, beyond the regular flow of news items, reports, press releases and new information about local churches or ministers. We would like to note to Synod that, since the revised *Book of Praise* is under certain copyright restrictions, we no longer host links to the Psalms and Hymns on the website.

We continue to provide e-mail services to the churches. The ministers are provided with permanent canrc.org e-mail addresses and a mailing list for discussions and so on. Some of the churches also use the canrc.org domain for their clerk’s e-mail.

We also continue to provide website hosting and domain name services for individual churches who wish to take advantage of it.

CWEB continues to receive comments from website visitors. Many of the e-mails that the committee receives are clearly spam and are treated as such. However, occasionally we do receive inquiries from serious parties and these are responded to in a timely and appropriate fashion, usually by the convener. We also occasionally receive messages that are intended for individual ministers, and we forward these to the appropriate individuals. We also occasionally receive feedback from the churches – we value this interaction and often use it to improve our web presence.

As part of our mandate, CWEB began the work of digitizing all past Acts of Synod and Synodical reports in searchable format. Br. Jonathan Chase was found to be willing to take on this task. The Acts have all been successfully digitized, and are available on the website. For this work, Br. Chase was paid the sum of \$1250. He has begun the work of collecting and digitizing the past Synodical reports, but this is not yet complete. This work has been valued at \$3250.

With regard to other costs, the only expenses CWEB incurs have to do with the hosting plan at Dreamhost.com. For the details, we refer synod to the financial report attached.

Finally, Synod Carman 2013 also mandated that the committee “investigate the effectiveness of the website and to come with a proposal for improvement and include that in the report to the next general synod”. CWEB regrets to inform Synod that we have not completed this mandate. Synod Carman 2013 noted that the website visits appeared to be declining; the statistics attached to this report show that between 2013 and 2015 there has been a slight increase in traffic.

APPENDIX A: FINANCIAL STATEMENT AND BUDGET

	Budget	Actual	Projected
	2013-2015	2013-2015	2016-2018
Website hosting plan	\$450.00	\$438.08	\$900.00
Domain name registration	\$50.00	\$0.00	\$50.00
Document scanning	\$4,500.00	\$1,250.00	\$3,250.00
Total	\$5,000.00	\$1,688.08	\$4,200.00

WEBSITE HOSTING PLAN

This expense is \$382.80 USD, and is charged once every two years. The last renewal was September 2014; it will be due again in 2016 and 2018, and is naturally subject to fluctuations in the exchange rate.

DOMAIN NAME REGISTRATION

This is the fee for renewing the “canrc.org” domain name. Our website hosting provider has done this at no charge over the last three years, but we are not confident that this will continue. Typical rates are approximately \$10 USD per year.

DOCUMENT SCANNING

Br. Jonathan Chase has been reimbursed \$1,250 for the work he has done scanning past Acts of Synod. The remaining amount is earmarked for scanning the past Synodical reports.

**Reports to
General Synod Dunnville
2016**

**Report of the
Pastoral Training Program Funding Committee**

NOTES

Report by the Emmanuel Canadian Reformed Church at Guelph to Synod Dunnville 2016 regarding the Pastoral Training Program Funding Committee

General Synod Carman (2013) decided:

“4.2 To reappoint the Emmanuel Canadian Reformed Church at Guelph as the PTP funding committee with the following mandate:

4.2.1 To look after all internship-related funding matters.

4.2.2 To assess the churches each year based on the anticipated funding required for a particular summer.

4.2.3 To report about its activities to the next general synod, which report shall be sent to all the churches at least six months prior to the next general synod” (See Article 73, pages 55-56 of the Acts).

The Committee, at the commencement of its task in the fall of 2007 formulated a document titled “The Committee for Pastoral Training Program Funding” describing its mandate, membership, duties of its members, the manner of appointment of Committee members and auditors of the financial records, and the requirement to prepare triennially a report to be sent to the Church at Guelph for submission to the Churches before the next General Synod” (See Appendix 1), and composed a document called “Guidelines developed by the Pastoral Training Program Funding Committee” (See Appendix 2). These appendices have been updated to reflect a change in the name to the Canadian Reformed Theological Seminary and to record the increased amounts paid to churches employing students.

In 2013, the Committee assessed and received an amount of \$3.50 per communicant member from the churches. In the summer of 2013, three students were enrolled in the Pastoral Training Program (PTP) and employed by, mentored by and paid as shown below:

Student	Hosting Church	Mentor	Payment to Church
Gerrit Bruintjes	Lincoln, ON	Rev. Wynia	\$8,497.50
Jeff Poort	Aldergrove, BC	Rev. Schouten	\$9,497.50 (includes \$1,000 travel)
Tyler Vandergaag	Neerlandia, AB	Rev. Louwse	\$10,020.00 (includes \$750 travel)

The total financial support for students in the program in 2013 was \$28,015.00. A report regarding amounts received and disbursed during the years 2013-2015 is attached (See Appendix 3). Please note that the amounts sent to the employing churches not only varied with allowances for travel but also with the number of weeks employed (See Appendix 2).

NOTES

Mr. E. J. Post and Mr. K. Reinink, reappointed by the Church of Guelph to audit the financial records of the PTP Funding Committee, reported by letter dated October 20, 2013 to the Church of Guelph that the financial records of the PTP Funding Committee were in good order.

In 2014, the Committee assessed and received an amount of \$4.50 per communicant member from the churches. During the same year, five students were enrolled in the Pastoral Training Program and employed by, mentored by and paid as shown below:

Student	Hosting Church	Mentor	Payment to Church
Johan Bruintjes	Winnipeg-Redeemer, MB	Rev. Joe Poppe	\$10,020.00 (includes \$750 for travel)
Rick Vanderhorst	Smithers, BC	Rev. Slaa	\$9,497.50 (includes \$1,000 for travel)
Steve Vanleeuwen	Smithville, ON	Rev. Bouwman	\$9,270.00
Gerard Veurink	Willoughby Heights, BC	Rev. Souman	\$10,270.00 (includes \$1,000 for travel)
Randall Visscher	Grand Valley, ON	Rev. Feenstra	\$9,270.00

The total financial support for students in the program in 2014 was \$48,327.50 (Appendix 3).

Mr. Tony Van Tol and Mr. Calvin Lodder, appointed by the Church of Guelph to audit the financial records of the Pastoral Training Program Funding Committee, reported by letter dated October 24, 2014 to the Church of Guelph that the financial records of the PTP Funding Committee were in good order.

NOTES

During 2015, the Committee assessed and received an amount of \$5.50 per communicant member from the churches. During the summer of that year, nine students were enrolled in the Pastoral Training Program and employed by, mentored by and paid as shown below:

Student	Hosting Church	Mentor	Payment to Church
Iwan Borst	Dunnville, ON	Rev. Vanwoudenberg	\$9,270.00
Jonathan Chase	Guelph-Living Word, ON	Rev. Agema	\$8,497.50
Jeremy deHaan	Fergus-North, ON	Rev. Jagt	\$9,270.00
William denHollander	Neerlandia, AB	Rev. Louwerse	\$9,247.50 (includes \$750 for travel)
Hilmer Jagersma	Edmonton-Providence, AB	Rev. Richard Aasman	\$10,020.00 (includes \$750 for travel)
Jake Torenvliet	Lincoln, ON	Rev. Wynia	\$7,725.00
Tim Schouten	Chatham, ON	Rev. Deboer	\$9,270.00
Hangil Lee	Hamilton, ON (Streetlight Ministries)	Rev. Paul Aasman	\$8,497.50
David Pol	Southern River, W.A., Australia	Rev. Dirk Poppe	Paid by the Deputies for Training for the Ministry of the FRCA ¹

¹FRCA = Free Reformed Churches in Australia

The total financial support for students in the program in 2015 was \$71,797.50. A report regarding amounts received and disbursed during 2013 - 2015 is attached (See Appendix 3).

Mr. Tony Van Tol and Mr. Calvin Lodder, appointed by the Church of Guelph to audit the financial records of the Pastoral Training Program Funding Committee, reported by letter dated October 7, 2015 to the Church of Guelph that the financial records of the PTP Funding Committee were in good order.

NOTES

APPENDIX 1

The Committee for Pastoral Training Program Funding

The Church at Guelph has been charged by Synod Smithers 2007 to appoint a Committee for Pastoral Training Program (PTP) Funding (Art. 159.2 of the Acts).

The **Mandate** of the Committee has been described in the Acts as follows (Art. 78.4.11.1):

- a. To look after all internship-related funding matters
- b. To determine a reasonable compensation for internship, and to develop guidelines for such compensation
- c. To assess the churches each year based on the anticipated funding required for a particular summer
- d. To report about their activities to the next general synod, which report shall be sent to all the churches.

Membership:

The **membership** of the Committee consists of a Chairman, a Vice-chairman, a Treasurer, a Secretary, a Liaison with Council, and a Liaison between the Theological Seminary and the Committee, the PTP Coordinator (Art 78, 4.11.2).

Duties of Members:

The **Chairman** is responsible for directing the activities of the Committee in fulfilling its mandate. He will call a meeting on no less than two occasions per annum, preferably in May and October. These meetings will enable the Committee to discuss funding by Churches to employ students and assessment of Churches to include in budgets, respectively.

The **Vice-Chairman** acts as Chairman in his absence and assists the Committee with carrying out its mandate. The Vice-Chairman and the Treasurer will jointly open a bank account and sign cheques.

The **Treasurer** is responsible for managing the receipts and disbursements of funds. He is to submit an annual statement of receipts and expenditures to the Committee before its meeting in October of each year and to make recommendations regarding the annual assessment to be submitted by the Churches. He is to keep accurate records of receipts and disbursements and have these available for auditing before the Committee meeting in October of each year.

Guidelines developed by the Pastoral Training Program Funding Committee

1. Compensation for students in the Pastoral Training Program

- a. The mandate of the Committee is “To determine a reasonable compensation for internship, and to develop guidelines for such compensation” (Acts of General Synod Smithers 2007, Art. 78:4.11.1.2). The Committee considered that the Pastoral Training Program (PTP) is an **educational** program that endeavours to equip students more fully for their future task among God’s people. The Committee obtained information from past participants in the Program, both students and churches where students were placed during their internship, from students who hope to be enrolled in the PTP, and examined co-op programs in graduate studies at Canadian universities. The Committee considered that the PTP is not unlike co-op programs at Canadian universities that aim to provide practical training and expertise to students. The students that enrol in the PTP are in a Master of Divinity Program of Studies. The Pastoral Training Program is mandatory for all students aspiring to the ministry of the Word among the Canadian Reformed Churches in accordance with the document entitled “Guidelines for the pastoral Proficiency Program” (Art. 78:4.10). The Federal Government established rates of pay to students in a Master’s program during 2014 and 2015 to range from \$17.92 to \$22.54 per hour when employed in a co-op program at Federal departments, laboratories and agencies. The highest amount was only to be paid to students who are re-employed or to students who have relevant previous work experience. The website is: www.tbs-sct.gc.ca/pubs_pol/hrpubs/compensation/tces1_e.asp. New rates of pay are published every two years. After considering these matters, the Committee decided to pay \$20.60 per hour or \$772.50 per week for students employed during the summer of 2013, 2014 and 2015. Since the requirements of the PTP program are considered to be fulfilled during a minimum of 10 weeks but preferably 12 weeks of training, the Committee decided to pay the employer, the Church where the student is placed by mutual agreement between the PTP Coordinator and the mentor, a total amount of \$9,270.00 for 12 weeks of training. (If the student worked 10 weeks the amount would be \$7,725.00 and if he worked 11 weeks the amount would be \$8,497.50). The Committee will pay each of the Churches employing a student the above stated amount in a manner ensuring that the student can be paid on time.
- b. To encourage participation of the Churches in Western Canada in the Pastoral Training Program, the Committee decided to provide an additional amount of funding to students travelling outside of Ontario; \$500.00 for travel to Manitoba; \$750.00 for travel to Al-

NOTES

berta, and \$1000.00 for travel to British Columbia. This amount would also be sent to the local hosting church.

- c. The Committee decided not to pay for additional travel costs, mileage, the student being married and having a family to look after, housing expenses, tuition fees or other considerations. The Committee considered that it has as mandate to fund an educational employment program. The Committee is not a Committee for Needy Students. Also, employers that hire students enrolled in a cooperative program of studies at Canadian universities pay students for the period of the training program, but not for travel expenses, family needs, housing expenses or other expenses. However, a local hosting church could, at its discretion, add to the approved amount based on the individual student's circumstances.
- d. The Committee decided to fund only the 10-12 week Pastoral Training Program period. Students should be able to complete the requirements of the mandatory 10 to 12-week Pastoral Training Program during that period of time. The Church employing the student may, at its discretion, enter into an agreement with the student to employ him for a period longer than 12 weeks but would then itself face payment of the additional costs.

2. Assessment

The Committee will consider at its October meeting the number of students to be employed by the Churches in the ensuing year and send a letter to the Churches regarding the annual assessment for the PTP requesting the churches to pay the assessment before March 31 of the following year.

3. Foreign Students

- a. The student should apply early for a work permit, i.e. before January of the year in which he will be enrolled in the Pastoral Training Program.
- b. The granting of a work permit may be expedited when the student writes in his application to Citizenship and Immigration Canada that he is enrolled in a Master of Divinity Program of Studies at the Canadian Reformed Theological Seminary in Hamilton, Ontario, that the Theological Seminary is a Province of Ontario recognized degree-granting institution, that the program is mandatory to complete the requirements for entrance into the ministry, and that he is required to complete the Pastoral Training Program immediately following the 3rd year of studies of the 4-year M.Div. program.
- c. The Committee will provide advice to foreign students requesting help in applying to Citizenship and Immigration Canada for a social insurance number and a work permit.

4. Employment and taxes

- a. The Committee will advise churches regarding employment of students and payroll deductions for taxes, unemployment insurance, etc.

NOTES

APPENDIX 3

**Pastoral Training Program Funding Committee
Statement of Receipts & Disbursements**

	<u>2013</u>	<u>2014</u>	<u>2015</u>
Receipts			
Annual assessments	36,918.00	48,316.50	59,735.50
Total Receipts	<u>36,918.00</u>	<u>48,316.50</u>	<u>59,735.50</u>
Disbursements			
Student Support	28,015.00	48,327.50	71,797.50
Bank Service Charges	45.42	73.82	77.83
Total Disbursements	<u>28,060.42</u>	<u>48,401.32</u>	<u>71,875.33</u>
Surplus	<u>8,857.58</u>	<u>-84.82</u>	<u>-12,139.83</u>
Student Support Detail:	<u>2013</u>	<u>2014</u>	<u>2015</u>
Aldergrove - Jeff Poort	9,497.50		
Lincoln - Gerrit Bruinjtjes	8,497.50		
Neerlandia - Tyler Vandergaag	10,020.00		
Grand Valley - Randall Visscher		9,270.00	
Smithers - Rick Vanderhorst		9,497.50	
Smithville - Steve Vanleeuwen		9,270.00	
Willoughby Heights - Gerard Veurink		10,270.00	
Winnipeg Redeemer - Johan Bruitjes		10,020.00	
Chatham - Tim Schouten			9,270.00
Dunnville - Iwan Borst			9,270.00
Edmonton Providence - Hilmer Jagersma			10,020.00
Fergus North - Jeremy deHaan			9,270.00
Guelph Living Word - Jonathan Chase			8,497.50
Hamilton Streetlight - Hangil Lee			8,497.50
Lincoln - Jake Torenvliet			7,725.00
Neerlandia - William denHollander			9,247.50
	<u>28,015.00</u>	<u>48,327.50</u>	<u>71,797.50</u>

Statement of Financial Position as at December 31

ASSETS	<u>2013</u>	<u>2014</u>	<u>2015</u>
Cash & GIC's	32,388.46	32,747.45	20,243.22
Accounts Receivable	322.22	-121.39	242.81
TOTAL ASSETS	<u>32,710.68</u>	<u>32,626.06</u>	<u>20,486.03</u>

VB: Balance is being maintained for future increases in student enrolment to avoid large fluctuations in the annual assessment amount.

**Reports to
General Synod Dunnville
2016**

**Standing Committee for the Publication
of the *Book of Praise***

NOTES

2.0 Publication, Printing and Distribution (Acts, Art. 102,186)

- 2.1 Publication
- 2.2 Printing
- 2.3 Contract
- 2.4 Distribution

3.0 Fostering Awareness (Acts, Art.186)

4.0 Contact with Australian Sister Churches (Acts, Art.196)

- 4.1 Communication
- 4.2 Recent decisions by the FRCA Synod (June 2015)

5.0 Corporate Status (Acts, Art. 104)

6.0 Committee Membership (Acts, Art.111, 177)

- 6.1 Members as appointed by General Synod Carman
- 6.2 Passing into glory of br. C.J. Nobels
- 6.3 Upcoming term completion of Rev. G. Ph. van Popta
- 6.4 Suggested future Membership

SECTION TWO

7.0 Corrections Made as Result of Proofreading

- 7.1 Table of Cross References to the Three Forms of Unity
- 7.2 Heidelberg Catechism, Lord's Day 40, A105

SECTION THREE

8.0 Committee Address

- 8.1 Permanent Mailing Address
- 8.2 eMail Address
- 8.3 Meetings and Place of Meeting
- 8.4 Archives

SECTION FOUR

9.0 Acknowledgements and Summary of Requests

- 9.1 Acknowledgements
- 9.2 Summary of Requests

NOTES

1.1.3 Recommendation 4.3.1 – Form for the Solemnization of Marriage
In the prayer of the marriage form, 2nd par., “We pray you, grant them your Holy Spirit.....” was corrected to read: “**We pray that you will grant them your Holy Spirit...**” (p. 630).

1.1.4 Recommendation 4.3.2 – Form for the Solemnization of Marriage
The committee consulted with Dr. G.H. Visscher for assistance, and upon his recommendation changed the word ‘maintain’ to ‘**care for**’.

1.1 Article 103 Index of Scripture References

1.1.1 Par 4

The Committee has included the Index of Scripture References on page 676 of the *Book of Praise*, immediately following the Index of First Lines.

1.2 Article 125 Confessions and Church Order

Heidelberg Catechism

1.2.1 Recommendation 4.1.1

The introduction to the Heidelberg Catechism was changed as follows: “The National Synods of the sixteenth century adopted it as one of the doctrinal standards of the Reformed churches,...”

1.2.2 Recommendation 4.1.4

In answer 10, the word ‘displeased’ was changed to the word ‘angry’.

1.2.3 Recommendation 4.1.8

In answer 75, the words ‘everlasting life’ were changed to ‘eternal life’.

1.2.4 Recommendation 4.1.9

The font size for the text of the Heidelberg Catechism was changed to be the same size as it is in the other confessions.

Belgic Confession

1.3.5 Recommendation 4.2.1

The word ‘symbolical’ was removed from the introduction to the Belgic Confession.

1.3.6 Recommendation 4.2.2

The words ‘in the following year’ were removed from line 9 of the introduction.

1.3.7 Recommendation 4.2.3

In Article 3, the word ‘impulse’ was changed to ‘will’.

NOTES

Canons of Dort

1.3.8 Recommendation 4.3

The introductory words to the Rejection of Errors (chapter 1) were corrected as follows: "Having explained the true doctrine of divine election and reprobation...."

Church Order

1.3.9 Recommendation 4.4

In Article 59, the word 'engrafted' was changed to 'incorporated'

1.4 Article 151 Revision of Psalms

1.4.1 Recommendation 4.3 – Psalm 3

The committee consulted with musical advisors regarding Psalm 3, line 2, second last note. In accordance with their advice, no change was made.

1.4.2 Recommendation 4.5 – Psalm 17 stanza 5

The revised stanza was implemented as follows:

*They like a lion crave their prey.
Rise up, O LORD, rise up to show them
the sword you draw to overthrow them.
Now with your hand snatch me away
from those who trust in earthly treasure,
who have in this life their reward.
O gorge them and their offspring, LORD,
with bitter fruits in fullest measure.*

1.4.3 Recommendation 4.6 – Psalm 18 stanza 8

Line 5 of this stanza was changed as follows:

The shrewd and crafty you outdo in cunning.

1.4.4 Recommendation 4.8 – Psalm 20 stanza 2

While Synod proposed to change the wording in line 3 to *May songs in celebration shouted*, Synod did not mandate the committee to make this change, instead asking the committee to *consider* making the change. The suggested word 'shouted' does not rhyme with the word 'granted' in line 1. We also note that the change that was proposed originally came from the churches. After careful consideration, the following change was adopted:

May songs in celebration chanted.

Horizontal lines for taking notes.

NOTES

1.4.5 Recommendation 4.10 – Psalm 25 stanza 6

The revised stanza was implemented as follows:

*Who, then, serves the LORD and fears him?
God will guide him all his days,
teaching him what path to follow,
leading him in righteous ways.
Then will he know happiness,
and his children God will favour:
all the land they will possess
as their heritage forever.*

0.3.6 Recommendation 4.11 – Psalm 30 stanza 1

The following revision was implemented in lines 2 and 3:

*Out of the depths you lifted me;
you healed me and you kept my foes*

0.3.7 Recommendation 4.13 – Psalm 44 stanza 1

The following revision was implemented in lines 4-6:

*You drove out na-tions proud and bold;
you crushed them with your might-y hand.
Your own you plant-ed, made them flour-ish.*

0.3.8 Recommendation 4.14 – Psalm 57 stanza 3

The following revision was implemented in lines 3&4:

*Alarmed was I when foes against me banded
to set a snare, but to their great surprise*

0.3.9 Recommendation 4.16 – Psalm 71 stanza 2

The following revision was implemented in lines 5&6:

*Protect me from their power:
you are my strength and tower.*

0.3.10 Recommendation 4.17 – Psalm 81 stanza 6

The revised stanza was implemented as follows:

*“In a thundercloud
I, the LORD, addressed you;
my support I vowed,
and you also saw
how at Meribah
I was there to test you.*

NOTES

Regarding line 6, while it is true that both the NIV and ESV have “pit” in Ps 103:4, the Hebrew noun *shachath* means pit, pit of death, Sheol; pit of perdition or perdition, destruction (Clines’ Dictionary of Classical Hebrew). Since the context has to do with rescue from death, the APV’s rendition “death’s abyss” is an acceptable interpretation. Furthermore, the rest of line 6 (“who redeems your life”) is closer to the Hebrew than in the 1984 version (“who saves you and redeems you”).

Regarding line 3, again it is true that both the NIV and the ESV have “benefits” which rhymes well (though not perfectly) with “pit”. Here the Hebrew word is *gamul*, which is sometimes translated as “benefit” but properly means “recompense”, here “all his recompenses” (Clines’ Dictionary of Classical Hebrew). Often it refers to God’s retribution upon the wicked, repaying them according to their deeds, but here the context is positive, referring to God’s gracious dealings with those he loves. Hence “deeds of love and grace” is a good interpretation, and “grace” also rhymes well (though not perfectly) with “abyss”. Further, the rest of the line (“do not forget”) sounds more modern than the 1984 wording (“forget not”).

1.4.18 Recommendation 4.28 – Psalm 118 stanza 6

Dr. W. Helder was asked for input into this recommendation, and he offered the following:

Synod asked the Committee to revert to the 1984 version of Psalm 118, stanza 6, line 5. In Psalm 118 practically all English Bible translations speak of “the day that the LORD has [or hath] made.” The tense of the verb also has the present in focus. In the wording “the day that the LORD made” something is lost because the focus on the past. The sound of the present perfect also flows better. Hence the APV formulation: “This is the day he has created.”

Grand Valley asks why “LORD” was taken out of Psalm 118:6, but it does not specify where this word should be inserted. “LORD” also happens to be left out of line 4. If it is Grand Valley’s understandable desire to reduce such omissions and to include “LORD” more frequently, would the following adaptation of lines 3-4 not offer a suitable solution?

*This is a marvel unexpected,
the doing of the LORD alone.*

The advantage of this version is that “God” can be replaced with the covenant name “LORD” and that the present perfect can be retained. Incidentally, many will be pleased to see the word “doing” used in line 4 since it is found in the ESV as well as in the NASB and NKJV.

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In two respects the revision now proposed is closer to the biblical text. Presumably both synod and Grand Valley would therefore be pleased with it.

The Committee decided to adopt the recommended change.

1.4.19 Recommendation 4.29 – Psalm 119 stanza 34

The following revision was implemented in line 1:

Forever fixed in heaven is your word;

1.4.20 Recommendation 4.30 – Psalm 119 stanza 38

The following revision was implemented in line 2

for all your precepts I have been observing.

1.4.21 Recommendation 4.31 – Psalm 120 stanza 1

The following revision was implemented in line 2:

and cry to him for his protection:

1.4.22 Recommendation 4.32 – Psalm 123 stanza 1

The following revision was implemented in line 7:

so do our eyes look to our Mas-ter's face

1.4.23 Recommendation 4.33 – Psalm 136 stanza 10

The following revision was implemented in line 1:

Sihon of the Amorites,

1.4.24 Recommendation 4.34 – Psalm 148 stanza 4

Dr. W. Helder provided input into this recommendation as follows:

Since the committee’s recommended change incorrectly associates “praise and splendour with “his saints” instead of “his people’s horn”, Synod directed the committee to implement the following change as per Burlington Rehoboth:

*He raised his people’s horn on high,
which Israel, his faithful nation
did praise in joyful celebration.*

The point raised by Burlington-Ebenezer and Burlington-Rehoboth seems helpful in making sense of a difficult text. However, the auxiliary verb form “did praise” in Burlington-Rehoboth’s suggestion is an archaic element that is best avoided. Also, it is not clear whether the “which” clause is intended to modify “horn” (from which it is

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separated by the words “on high”) or whether it somehow applies more loosely and colloquially to line 4 as a whole (i.e. to the action of raising the horn). Both are significant stylistic flaws, but they can easily be eliminated without detracting from the essentials of Burlington-Rehoboth’s proposal. The wording of synod’s consideration suggests that synod is mainly concerned about the meaning and that it would therefore find the following formulation acceptable:

*He raised his people’s horn on high,
made it for Israel, his nation,
the theme of praise and celebration.*

The Committee decided to adopt the recommended change as proposed by Dr. Helder.

1.4.25 Recommendation 4.35 – Musical notation of the last note of each Psalm.

Our musical advisors have given recommendation to leave the brevis in place. We presently use the notation of the Liedbook voor de Kerken, which also uses the brevis.

1.5 Article 171 Changes to Hymn Texts

1.5.1 Recommendation 4.2 – Hymn 1

Synod mandated the committee to change “heaven and earth” to “heav’n and earth”. The Committee noted, however, that we are not using contractions anywhere else in the *Book of Praise*, but are using ligatures instead. The Committee decided to change “heaven and earth” to “heaven and earth”.

1.5.2 Recommendation 4.3 – Hymn 1

In line 12, the word ‘thence’ was changed to ‘there’.

1.5.3 Recommendation 4.5 – Hymn 8

The committee implemented the change mandated by Synod to make the singing of the “Amen” standard (i.e., remove brackets, asterisk, and the phrase “may be sung with Amen-cadence”). This also meant that the brevis over the word Ghost needed be removed. In consultation with our musical advisors, a decision was made to change this note to a whole note.

1.5.4 Recommendation 4.6 – Hymn 17: 1

The following revised stanza was implemented:

*My soul does mag-ni-fy
the Lord, for he Most High
has shown to me his fa-vour.*

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*I praise him with my voice;
my spir-it does re-joice
in him, my God and Sav-iour.*

Note: this also necessitated an update to the authorship and copy-right for this Hymn. The following change was made: *St. 1: 1967, William W. J. VanOene, © 1984, SCBP. St. 2-6: © 2009, William Helder.*

1.5.5 Recommendation 4.11 – Hymn 56: 3

The word 'straight' was replaced with 'strait'.

1.5.6 Recommendation 4.12 – Hymn 58

The text of this hymn was revised as follows:

1. *Our children, LORD, as covenant heirs,
are baptized in your name,
for they your stead-fast promise share,
which you to us pro-claim.*
2. *Such children Jesus did embrace
while dwelling here below;
to us and ours, O God of grace,
the same compassion show.*
3. *As they grow up, keep them secure
from worldly snares, we pray;
O let them to the end endure
in every righteous way.*

1.5.7 Recommendation 4.14 – Hymn 77:

The text of this hymn was revised as follows:

1. *We praise you, O God, our Re-deem-er, Cre-a-tor;
in grate-ful de-vo-tion our tri-bute we bring.
We lay it be-fore you, we kneel and a-dore you;
we bless your ho-ly name, glad prais-es we sing.*
2. *We worship you, God of our fathers, we bless you;
through life's storm and tempest our Guide you have been.
When perils o'ertake us, you will not forsake us,
and with your help, O Lord, our battles we win.*
3. *With voices united our praises we offer;
our songs of thanksgiving to you we now raise.
Your strong arm will guide us, our God is beside us;
to you, our great Redeemer, fore'er be praise.*

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1.5.8 Recommendation 4.15 – Hymn 78: 2

Lines 3 & 4 were changed to read as follows:

*Have you not seen? All that is needful has been
sent by his gracious ordaining.*

1.6 Article 171 Revision of Hymn Tunes

1.6.1 Recommendation 4.2.2 – Hymn 2

The 1984 musical notation (old Hymn 1B) was reinstated with the exception of breath marks.

1.6.2 Recommendation 4.2.5 – Hymn 12

The 1984 musical notation (old Hymn 8) was reinstated with the exception of breath marks.

1.6.3 Recommendation 4.2.6 – Hymn 18

The 1984 melody was reinstated, with the exception that the rest which is after line 5 in the 1984 melody was moved to line 6.

1.6.4 Recommendation 4.2.10 – Hymn 30

This hymn was reverted back to the notation in the Augment.

1.6.5 Recommendation 4.2.11 – Hymn 31

Hymn 31B was deleted, and Hymn 31A was renamed Hymn 31. The 1984 musical notation (old Hymn 26) was reinstated with the exception of breath marks.

1.6.6 Recommendation 4.2.13 – Hymn 37

The 1984 musical notation (old Hymn 29) was reinstated.

1.6.7 Recommendation 4.2.14 – Hymn 40

The fermatas at the end of lines 3 and 6 were reinstated.

1.6.8 Recommendation 4.2.17 – Hymn 47

The 1984 musical notation (old Hymn 36) was reinstated with the exception of breath marks.

1.6.9 Recommendation 4.2.18 – Hymn 48

The 1984 melody (old Hymn 37) was reinstated.

1.6.10 Recommendation 4.2.19 – Hymn 49

A breath mark was inserted at the end of line 2

1.6.11 Recommendation 4.2.21 – Hymn 53

The fermatas at the end of lines 2, 4 and 9 were reinstated

1.6.12 Recommendation 4.2.24 – Hymn 65

The 1984 melody (old Hymn 48) was reinstated.

1.6.13 Recommendation 4.2.27 – Hymn 73

Fermatas were inserted after lines 2, 4 and 6.

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1.6.14 Recommendation 4.2.28 – Hymn 74
Fermatas were inserted after lines 2 and 4.

1.6.15 Recommendation 4.2.31 – Hymn 78
Notation was reverted to the 1967 Supplement (in line 1, measure 3; line 2, measure 3; line 3, measure 3 and line 3 measure 4 the dotted quarter note, 8th note, quarter note combinations were replaced with 3 quarter notes).

1.7. Article 185 Bible Translation in the Prose Section

1.7.1 The Committee changed the NIV quotations in the prose section of the *Book of Praise* to the ESV. As a result of this change in Bible translation, some of the prose sections needed to be updated to address issues of grammar, consistency or clarity of the text. These changes are itemized in the following points.

1.7.2 Belgic Confession – Article 21

Lines 9 – 15: The proper words, in ESV translation, read: “*like a lamb that is led to the slaughter.*” This may be problematic for the grammar and meaning of the whole. To address this, the following wording was adopted: “For it is written, *upon him was the chastisement that brought us peace, and with his wounds we are healed. He was like a lamb that is led to the slaughter, and was numbered with the transgressors* (Is 53:5, 7, 12), and condemned as a criminal by Pontius Pilate, though he had first declared him innocent.” This wording flows smoothly and also agrees closely with both the APV (which quotes the NIV) and the 1984 BoP (which quotes the RSV).

Lines 15-16: the first-person quotation from Ps 69:4 does not make much sense in the context of the article. Since ESV here agrees exactly with RSV, a decision was made to go back to the wording of the 1984 BoP: “*He restored what he had not stolen.*” The 1984 version has it in italics, but since it is not a direct quotation, a decision was made to leave italics out. The text reference will now read: “He restored what he had not stolen (Ps 69:4).”

1.7.3 Lord’s Day 26, Answer 71

In Titus 3:5 the NIV has “rebirth” but the ESV has “regeneration” as in the RSV. Although it is not a direct quotation and although we are not mandated to change the non-quoted language of the prose section to reflect the ESV, in this case it is a direct reference to Scripture. Since the change to “rebirth” was likely prompted by the NIV, here there is merit to change it back to “regeneration.” Note too that the APV has retained the word “regeneration” in Q. 73, which refers back to A. 71. In order that these would be harmonized, and for the reasons given above, the word “rebirth” has been changed to “regeneration”.

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1.7.4 Canons of Dort, Chapter 1, Article 10

The beginning of the quotation from Romans 9 needs to be clarified in order to make clear who “*they*” refers to. The 1984 BoP here had “(the children)”. We suggest “(the twins)” (APV = NIV), which is even more clear. Further, the reference to Rom 9:11-13 is in the wrong place since the quotation extends to *Esau I have hated*. (This was a mistake in the APV as well.) It makes sense to move the reference to the end of the quotation, and then add Gen. 25:23 and Mal. 1:2-3 after it, since the latter are quotations within a quotation. Thus the second half of this article is revised as follows (close to 1984 BoP): For it is written: *though they (the twins) were not yet born and had done nothing either good or bad, and so on, she (namely, Rebekah) was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated”* (Rom 9:11-13; cf. Gen 25:23; Mal 1:2-3).

1.7.5 Abbreviated Form for the Celebration of the Lord's Supper

Under the section entitled Invitation and Admonition, second paragraph first sentence, the words “and do not repent **from** them” were changed to “and do not repent **of** them” in order to be consistent with the ESV which renders this phrase as “repent of” rather than “repent “from”. Three language experts (Dr. K. Dieleman, Dr. B. Faber and Dr. W. Helder) confirmed that this is the correct usage of the phrase. Additionally, earlier in this section (first sentence) the form already uses the phrase “repent of”.

2.0 Publication, Printing and Distribution (Acts, Art. 102; Article 186)

2.1 Publication

As authorized in Article 186, Recommendation 4.1.2, the Committee on July 17, 2014 gave Premier Printing the green light to begin printing the 2014 *Book of Praise*. On September 23, 2014 the churches were informed by way of letter that the 2014 *Book of Praise* was available for purchase from Premier Printing. 4 editions were made available to the churches:

- 1.) A faux-leather bound ‘Deluxe’ Edition
- 2.) A hard cover ‘Standard’ Edition
- 3.) A ‘Pulpit/Accompanist’ Set which is coil bound. It comes in two separate volumes (Psalms and Hymns/Prose).
- 4.) An interactive ‘Digital’ Edition in the form of a tagged PDF. At a later date, Premier also produced a ‘Text-Only’ edition suitable for use in projection, text-searches, or copying/pasting.

In accordance with Article 186, Recommendation 4.2.1 the music section of the *Book of Praise* is published in melody-only format.

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As per Recommendation 4.2.4 of the same article, the committee is currently investigating the feasibility of producing a coil-bound version of the prose section only. Feasibility will be determined based on demand from the churches, and the cost of producing such an edition.

The Committee requests the privilege of the floor at General Synod Dunnville 2016 in order to officially present the 2014 *Book of Praise* to Synod.

2.2 Contract

Presently the Committee operates under contractual relationship with Premier Printing Ltd., Winnipeg MB. This contract expires on February 28, 2017.

The Committee seeks the approval from Synod to negotiate the continuation of this contract for an additional five (5) years with an expiry date of February 28, 2022.

2.2 Printing

Deluxe edition:	2014	5,655
	2015	0
Standard Edition	2014	13,139
	2015	10,376
Pulpit / Acc. Set	2014	165
	2015	58
Total books printed:		29,393

2.3 Distribution

During the past three years, sales may be summarized as follows:

Deluxe Edition:

Canada:	2,870
United States of America	13
International	32
Total Sales – Deluxe Edition	2,915

Standard Edition:

Canada:	17,413
United States of America	208
International	29
Total Sales – Standard Edition	17,650

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Pulpit / Accompanist Set:	
Canada:	197
United States of America	4
International	0
Total Sales – Digital Editions	201

Digital / Electronic Editions:	
Canada:	2,933
United States of America	24
International	97
Total Sales – Digital Editions	3,054

* includes individual and corporate purchases

Inventory October, 2015	
Deluxe Edition	2,722
Standard Edition	5,845
Pulpit / Accompanist Set	20
Total Inventory	8,587

There is a small discrepancy between Printed, Distributed and Inventory in each category. This is due to defects, and copies used by Premier Printing for administrative purposes.

The current retail price for the editions of the *Book of Praise* is broken down as follows (all funds CDN):

Standard Edition:	\$24.00
Deluxe Edition:	\$39.00
Digital Edition – PDF:	\$9.75
Digital Edition – Text:	\$9.75 for personal use, or \$1 per member or student for church/school use

Premier Printing offers a 25% discount for churches and/or schools when placing bulk orders.

3.0 Fostering Awareness (*Acts*, Art. 186)

The Committee notes with gratitude the many expressions of interest in our *Book of Praise*. During the past three years, the Committee responded to various requests for information regarding the *Book of Praise*, and also dealt with a number of requests to copy, in whole or in part the Psalms and Hymns as well as other parts of the *Book of Praise*. These requests originated from within as well as from outside of our federation of churches. The Committee is delighted that there remains considerable interest at home and abroad in the Anglo-Genevan Psalter.

The Committee published press releases in Clarion, Christian Renewal and Una Sancta in order to keep the churches informed about the progress of the work of the Committee.

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- a. To encourage the churches to use the 2014 Canadian *Book of Praise* for the interim.
- b. To appoint new deputies with a mandate to develop an Australian Version of the Canadian *Book of Praise* and present it to the next Synod that:
 - i. contains the Psalms and Hymns of the 2014 Canadian *Book of Praise* that are approved for use in the FRCA and not to include any unapproved hymns;
 - ii. incorporates changes to the creeds, confessions and liturgical forms as made by the FRCA, as well as the Australian Church Order;
 - iii. to prepare two versions, one using the NKJV for all Scripture quotations and capitalising all pronouns referring to God, the other retaining the ESV without capitalisation;
 - iv. contains a list of all hymns with the corresponding numbers of the hymns in the Canadian *Book of Praise*.
- c. The deputies were also mandated to work through all legal and practical matters related to this project.
- d. Further, the Australian deputies were mandated to solicit feedback from the churches and propose suggested names for an Australian version of the Canadian *Book of Praise*.
- e. Finally, the deputies were mandated to maintain good contact with the Standing Committee for the Publication of the *Book of Praise* of the Canadian Reformed Churches, alerting the churches of any proposed changes.

The Committee takes note of these developments, and requests Synod that the mandate to maintain contact with our Australian sister churches and to assist them in their pursuit of an Australian version of the *Book of Praise* be continued.

5.0 Corporate Status (Acts, Art. 104 par. 4)

- 5.1 The Committee has maintained its status as a corporation; all necessary documents for this purpose have been kept up to date. This also includes filing the *Annual Income Tax* forms with Revenue Canada. This is a legal requirement even though the Committee does not operate under an annual budget, and the Corporation does not generate an income or profit. The Committee requests Synod that the mandate to maintain its corporate status be continued for the purpose of protecting the interests of the Canadian Reformed Churches in matters concerning the *Book of Praise*.

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SECTION TWO

7.0 Corrections Made As a Result of Proof Reading

In the course of proof reading the manuscripts for the 2014 *Book of Praise*, a few items that required correction were noted. These are itemized as below, along with rationale for the corrections.

7.1 Table of Cross References to the Three Forms of Unity

The following cross references were added/modified:

L.D. 35	96	25, 32	-
	97	25	-
	98	7, 25	III/IV, 17; V, 14

Rationale: This decision was made based on the following input from Dr. J. Van Vliet:

- a. Lord’s Day 35 emphasizes that in worship we don’t use visual images in order to worship God through them; BC 25 helps us in this by showing that although there were more visual things involved in OT worship, we now live in the fulfillment in Christ. For example, worship in the Roman Catholic Church is highly visual and in many respects it has failed to grasp the significance of what we confess in BC 25. Said in other terms, the Roman Catholic Church is still stuck liturgically in the OT (priests with vestments, altars, incense, candles, etc.)
- b. Lord’s Day 35 also contains the regulative principle of worship and that is also captured, in a slightly different way, in the second (final) paragraph of BC 25.

7.2 Heidelberg Catechism, Lord’s Day 40, A105

Footnote 3: Mt 26:52 was moved from footnote 3 to footnote 4.

Three reasons for this change:

- a. The point of Jesus’ words is not that Peter was recklessly endangering himself, but that Peter was giving himself a role that properly belonged to the government.
- b. The placement of this proof text in the original (see Bakhuizen van den Brink, p. 211) suggests that it was intended as proof for the doctrine that the government bears the sword
- c. The 1972 edition had it in footnote 4, but the 1984 revision inadvertently placed it in footnote 3, where it has been ever since. Since this was probably a mechanical error, it is within the general mandate of the Committee to make this correction.

NOTES

SECTION FOUR

9.0 Acknowledgements and Summary of Requests

9.1 Acknowledgements

As the Committee fulfilled its mandate to publish the 2014 *Book of Praise*, some expert advice was required in specific areas. The Committee is grateful that such advice was always provided when requested. The Committee therefore wishes to acknowledge with appreciation the contributions of the following individuals in their respective areas of expertise:

Dr. W. Helder (Hamilton, ON) for ongoing input as individually mandated items from Synod Carman were implemented.

Mr. F. Ezinga (Langley, BC) for advice in music related issues.

Mr. M. Jongsma (Hamilton, ON) for advice in music related issues.

Dr. K. Dieleman (Lansing, IL) for advice in language related issues.

Dr. B. Faber (Hamilton, ON) for advice in language related issues.

Dr. J. Van Vliet (Hamilton, ON) for advice in creeds and confessions, proof texts.

Dr. G.H. Visscher (Hamilton, ON) for advice in scriptural language in liturgical forms.

Rev. C. Bosch (Burlington ON), for serving as archivist for the Committee.

9.2 Summary of Requests

9.2.1 Re: Introduction and Par 2.1: The committee seeks the privilege of the floor at General Synod Dunnville 2016 in order to officially present the 2014 *Book of Praise* to General Synod.

9.2.2 Re: Par 2.2: The committee seeks the approval from Synod to negotiate the continuation of this contract for an additional five (5) years with an expiry date of February 28, 2022.

9.2.3 Re: Par 3.0: The Committee requests Synod that the mandate to foster an increased awareness of the existence of the Book of Praise, among others in the English-speaking world, be continued.

9.2.4 Re: Par 3.0: The Committee requests Synod to mandate the Committee to continue maintaining its website at www.bookof-praise.ca.

9.2.5 Re: Par 4.2: The Committee requests Synod that the mandate to maintain contact with our Australian sister churches be continued.

9.2.6 Re: Par 5.1: The Committee requests Synod that the mandate to maintain its corporate status be continued for the purpose of protecting the interests of the Canadian Reformed Churches in matters concerning the *Book of Praise*.

