

# **SUPPLEMENTS, FORMS & MANDATES**

**Of the  
Church Order  
of the  
Free Reformed Churches of North America**

## **Addenda to the Church Order**

In ordering a reprint of the Church Order, Synod requested that only those supplements which are frequently used in the setting of the broader assemblies or for Church Visitation be included in the bound copy of the C.O. while others, relating to local congregational life, be made available separately, in loose leaf format.

In complying with this, we decided it would be least confusing if we would maintain the identifying labelling system of the previous version of the C.O.; hence, within this loose leaf volume you will find only supplements sections A, D and E.

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**A. Supplements regarding Office Bearers and  
Member Transfers**

**Supplement No. A –1**  
**(cf. Article 4 & 5)**

**CONCEPT REGULATIONS FOR  
THE ELECTION AND CALLING OF MINISTERS OF THE WORD**

**Article 1**

The election and calling of a minister of the Word shall be performed by the Consistory, with the assistance of the voting members of the congregation, in accordance with C.O. Articles 4 and 5. Voting members are male members of the congregation who are permitted to attend the Lord's Supper and are not under censure.

**Article 2**

In the event of a ministerial vacancy, the Consistory meets for the purpose of producing a nomination. In the process of setting nominees, the Consistory is at liberty to give to the members of the congregation the opportunity to call attention to certain ministers or candidates.

To fill the vacancy it proposes two (or more) persons from amongst whom the congregation may choose.

**Article 3**

After the names which have been placed on the nomination have been announced two consecutive Lord's Days to the congregation, the Consistory calls a meeting of the voting members, which, under the presidency of the counselor or his substitute and after calling upon the Name of the Lord, proceeds to the election.

**Article 4**

At this meeting all those who are present shall sign a roster and the President is empowered, if necessary, to request proof of membership.

**Article 5**

Only those who are present at the meeting may participate in the voting.

**Article 6**

Before the voting begins, the President shall read again the names of the persons on the nomination. He shall further observe that an actual count is made of the church members present at the meeting and participating in the voting and also the number of votes that each of the nominees receives. The record of this voting is to be recorded in the usual minute book of the Consistory and approved and signed by the Consistory.

**Article 7**

At the counting of the votes, blank ballots and other illegal votes, such as ballots with more names than the number of vacancies, other names, etc., shall be excluded from the count.

**Article 8**

That person is elected who receives the most legal votes, considering that in no case is

one considered elected, if he receives less than one-half plus one of an even total of legal votes cast or, in the case of an uneven total, less than half plus one-half of the total of legal votes cast and in accordance with the stipulations in articles 5 and 6, above.

When there is a tie vote, another vote shall be held. At a nomination of two persons, the voting is for one of the two. When more than two persons have been nominated, the vote is between the two who received the most votes; in case they did not receive a majority, then one more free vote shall take place. If the votes are tied for the second time, a decision is to be made by casting lots.

**Article 9**

The minister or candidate chosen by the congregation may be called by the Consistory to be the Shepherd and Minister of the congregation, whereof he is informed by the Consistory as soon as possible by means of a calling letter, signed by the President and Secretary and also by or in name of the counselor. In this calling letter salary and benefits are to be mentioned and also a commitment is to be made of an emeritus salary in accordance with Synodical stipulations.

**Article 10**

After the minister or candidate has accepted the call, the Consistory shall announce his name to the congregation on two consecutive Lord's Days, that it may thus be approved by the congregation in accordance with C.O. Articles 4 and 5 and the Form for the Ordination of the Ministers of God's Word.

**Article 11**

After the approbation of the congregation and of the Classis, the public ordination and/or installation according to the ecclesiastical stipulations shall take place upon the arrival of the called candidate/minister.

**Article 12**

Objections of a formal nature against the selection of a minister must be brought to the same meeting at which the minister is elected. Only in this case does a complainant have the right to appeal to a major assembly in the event that his complaint has not been resolved.

By the Consistory mentioned in these articles is understood the broad Consistory, i.e. the Consistory with the deacons.

Accepted and approved in the meeting of the Consistory held on: \_\_\_\_\_.

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

**Supplement No. A - 2**  
**(cf. Article 4 & 5)**

**CONCEPT - CALL LETTER**

The Consistory of the Free Reformed Church at \_\_\_\_\_, convinced of the urgent need of having its own Pastor and Teacher, has again taken up the work of calling a minister.

After having called upon the King of the Church with prayers and supplications at the meeting today of the Consistory with the voting members of the congregation, you were chosen (out of a previously made nomination consisting of yourself and Rev. \_\_\_\_\_, with the majority of the votes, to be our Pastor and Teacher. Thus, the Consistory has decided to extend the call to you, which we hereby do in writing. The Consistory does this with the prayer that the King of the Church, who also sends out His servants, may crown this call with His blessing and favour.

To the services that the congregation desires from its ministers belong:

- A. Preaching two times on the Lord's Day, once on what is a free subject or text out of the Old or New Testament and once on a Lord's Day, or part thereof, of the Heidelberg Catechism so that no part of the Catechism is omitted.
- B. Preaching on the Christian feast days, Old and New Year's Day and on the Prayer and Thanksgiving days.
- C. Administration of the Holy Sacraments.
- D. Solemnizing of marriages and conducting of funerals.
- E. Instruction of the youth of the congregation in the doctrine according to godliness in weekly catechism classes, using textbooks approved by the Consistory.
- F. Visiting of the sick and family visitation and further all that which pertains to the work of a minister of the Gospel.

All of this should be performed in strict accordance to the Word of God and in agreement with the Three Forms of Unity, the currently prevailing Church Order and the further stipulations and decisions of the Free Reformed Churches of North America.

The Consistory, prayerfully looking to the Lord, from its side promises to support you in brotherly love and communion of spirit to feed the congregation of the Lord at this place.

And in order that you, labouring in the Gospel, may also without concern live of the Gospel and because the labourer is worthy of his hire, the Consistory promises you:

- A. An annual salary of \$\_\_\_\_\_ to be paid in twelve equal monthly instalments.
- B. Free use of a parsonage (or housing allowance).
- C. A car allowance of \$\_\_\_\_\_.
- D. Provisions for medical costs.
- E. Service increment of \$\_\_\_\_\_ for each year in the ministry to a maximum of 10 years.
- F. \_\_\_\_\_ free Sabbaths, in addition to those that must be spent in the service of vacant churches in accordance with the determination of Synod.

The Consistory also guarantees you the sum stipulated by the Synod to be paid out of the denominational fund for emeritus ministers, minister's widows and orphan children in the event you should become emeritus while serving at our church or should pass away during this time.

May the Lord give you light and wisdom to make a decision that is to the glory of God and may it be to our joy, so that we may soon hear from you that you have accepted our call with much liberty.

Done in Consistory, this \_\_\_\_\_ of \_\_\_\_\_ 2\_\_\_\_\_.

The Consistory of the Free Reformed Church at \_\_\_\_\_.

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

\_\_\_\_\_ Counsellor

**Supplement No. A- 3**  
**(cf. Article 5 & 10)**

**CREDENTIAL FORMS FOR DEPARTING MINISTERS**

**FREE REFORMED CHURCHES OF NORTH AMERICA**  
**CREDENTIALS FOR DEPARTING MINISTERS**

NOTE:

1. The Consistory of the departing minister shall provide him with 2 copies of Form A (cf. Form A-3) and send 1 of Form A plus 1 copy of Form B to the Classis of its own congregation (or to the Consistory or Consistories that have been appointed to approve credentials. See Classis Contracta, Article 5-C, Church Order).  
[The Classis Contracta presently consists of the Consistories of Hamilton and Toronto, with Dundas as alternate. See Acts of Synod 1981, art.11, p.4. and Acts of Synod 1982 , art.41]
2. This Classis (or Classis Contracta) after approval of Form A and B, shall provide the departing minister with one copy of Form C (cf. Form C-3) and forward 1 copy of Form C to the Consistory of the new congregation.
3. Form C, point "A", shall only be included if a movement from one Classis or Synod to another takes place. If such is the case, 2 copies of Form C shall be sent to the Classis to which the minister is going (or to the Classis Contracta which is designated to approve credentials).

FREE REFORMED CHURCHES OF NORTH AMERICA  
CREDENTIALS FOR DEPARTING MINISTERS  
FORM A

The Consistory of The Free Reformed Church of \_\_\_\_\_, having heard from the Rev. \_\_\_\_\_, Minister of the Divine Word here since \_\_\_\_\_ that he desires to accept the call extended to him by the Free Reformed Church of \_\_\_\_\_,

and considering that sufficient reasons have been adduced for the Consistory to acquiesce in his acceptance of this call, has in its meeting of \_\_\_\_\_ decided:

1. **to release, with honour**, Rev. \_\_\_\_\_ from his agreement with the Free Reformed Church of \_\_\_\_\_, effective the date of his installation as Minister of the Word in the church of \_\_\_\_\_;
2. **to declare** concerning Rev. \_\_\_\_\_ that during the time of his labours at the church of \_\_\_\_\_ he was faithful and diligent in his office, Christian and upright in his confession and walk, and has been inoffensive and blameless in the congregation;
3. **to give** Rev. \_\_\_\_\_ a copy of this declaration, in duplicate, so that these credentials, in accordance with Articles 5 and 10 of the Church Order of Dordrecht, may serve to the Free Reformed Church at \_\_\_\_\_ and the Free Reformed Synod (via the Classis Contracta) as a legal testimony of his departure from the congregation where he has served and as a good ecclesiastical attestation of doctrine and life; and
4. **to commend** Rev. \_\_\_\_\_ at his coming departure unto God and the Word of His grace; with sincere thanks for the faithful service performed here during \_\_\_\_\_ years, with the heartfelt prayer that it may please the Lord to make him to be a rich blessing in the congregation that he is about to serve.

The Consistory of the Free Reformed Church at \_\_\_\_\_.

Date: \_\_\_\_\_

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

FREE REFORMED CHURCHES OF NORTH AMERICA  
**CREDENTIALS FOR DEPARTING MINISTERS**  
**FORM B**

To the Classis (Classis Contracta) of the Free Reformed Churches of North America:

The Consistory of the Free Reformed Church at \_\_\_\_\_ has the honour hereby to advise the Classis (Classis Contracta) that the Rev. \_\_\_\_\_, Minister of the Word at this church since \_\_\_\_\_, desires to accept the call extended to him by the Free Reformed Church at \_\_\_\_\_ and considering that sufficient reasons have been adduced for the Consistory to acquiesce in his acceptance of this call,

The Consistory therefore:

**Resolves** to discharge Rev. \_\_\_\_\_ from his agreement with the Free Reformed Church at \_\_\_\_\_, which discharge shall be effective the date of his installation as Minister of the Word in the church at \_\_\_\_\_;

**Grants** this discharge in a most honourable manner, declaring that Rev. \_\_\_\_\_ all the time of his labours at the church of \_\_\_\_\_ was faithful and diligent in his office, Christian and upright in his confession and walk, being blameless and inoffensive in the congregation.

The Consistory therefore:

**Proposes** to the Classis (Classis Contracta) that the Synod, in a like manner and with a similar declaration, acquiesce in this discharge in order that the church at \_\_\_\_\_ may receive him, in accordance with Articles 5 and 10, of the Church Order of Dordrecht, with legal testimonials of his departure from the church of \_\_\_\_\_ where he has served and with good ecclesiastical credentials concerning doctrine and life.

The Consistory of the Free Reformed Church at \_\_\_\_\_.

Date: \_\_\_\_\_

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

**FREE REFORMED CHURCHES OF NORTH AMERICA**  
**CREDENTIALS FOR DEPARTING MINISTERS**  
**FORM C**

The Classis (Classis Contracta) of the Free Reformed Church of North America, having seen the communication of the church at \_\_\_\_\_, that the Rev. \_\_\_\_\_, Minister of the Word at this congregation since \_\_\_\_\_, desires to accept the call extended to him by the Free Reformed Church at \_\_\_\_\_ and that the Consistory of the church at \_\_\_\_\_ has decided to acquiesce in his acceptance of this call considering that sufficient reasons have been adduced for it; has decided in its meeting of \_\_\_\_\_:

1. **To discharge**, with honour, Rev. \_\_\_\_\_ from his services in the Classis of \_\_\_\_\_, which release shall be effective the date he shall be united to the service in the Classis of \_\_\_\_\_.
2. **To declare** concerning Rev. \_\_\_\_\_ that during the entire period of his labours in the Synod he was faithful and diligent in his office, Christian and upright in his confession and walk, being blameless and inoffensive in Synod;
3. **To give** Rev. \_\_\_\_\_ a copy of this declaration so these credentials, in accordance with Articles 5 and 10 of the Church Order of Dordrecht, may serve to the Free Reformed Church at \_\_\_\_\_ as a legal testimony of his departure from the congregation at \_\_\_\_\_ where he has served, and as a good ecclesiastical attestation of doctrine and life; and
4. **To commend** Rev. \_\_\_\_\_ upon his departure unto God and the Word of His grace, with sincere thankfulness for the faithful service performed here during \_\_\_\_\_ years and with the heartfelt prayer that it may please the Lord to make him to be a rich blessing in the congregation that he is about to serve.

For the above mentioned Classis (Classis Contracta):

Date \_\_\_\_\_

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

**Supplement No. A - 4**  
**(cf. Article 13)**

**CONCEPT - CREDENTIAL FOR EMERITUS  
DECLARATION OF MINISTERS**

The Classis \_\_\_\_\_ of the Free Reformed Churches, having seen and considered:

- A. the request for emeritation and the reasons adduced therefore, submitted by the Rev. \_\_\_\_\_ to the consistory of the Free Reformed Church at \_\_\_\_\_;
- B. the compliance with the request by the consistory;
- C. the certificates submitted by two physicians, indicating that the Rev. \_\_\_\_\_ has been rendered incapable of performing the duties of his office. *(This requirement applies only when the applicant for emeritation has become physically or mentally incapable of discharging his usual duties and has not reached the age at which this status may customarily be requested.)*

considers the request justified and for that reason decides:

- 1. to grant to the Rev. \_\_\_\_\_ emeritus status, effective \_\_\_\_\_
- 2. to grant this emeritus status based on Article 13. due to \_\_\_\_\_
- 3. that according to the ecclesiastical ordinances Rev. \_\_\_\_\_ is emeritus minister of the church of \_\_\_\_\_ and consequently the responsibility for providing honourably in his need rests with the consistory of this church;
- 4. to commend the Rev. \_\_\_\_\_ to God and the Word of His grace, with sincere thanks for the faithful service performed in the above named classis during \_\_\_\_ years, which service shall remain in grateful memory and with the hearty prayer that it may please the Lord to confirm the blessings on that labour in the most honourable way.

For the Classis above named,

Date: \_\_\_\_\_

President \_\_\_\_\_.

Secretary \_\_\_\_\_.

**Supplement No. A- 5**  
**(See Article 5-F)**

**MINISTERIAL CERTIFICATE OF DISMISSAL**  
*(In connection with removal to a foreign Church which does  
not stand in correspondence relationship)*

The consistory of the Free Reformed Church of \_\_\_\_\_, having heard from the Rev. \_\_\_\_\_ that he wishes to accept a call from a foreign church with which our churches do not maintain a relationship of correspondence, has decided, in its meeting of \_\_\_\_\_ 20\_\_:

- A. **to release, with honour**, the Rev. \_\_\_\_\_ from his bond to the Free Reformed Church of \_\_\_\_\_, this release to be effective \_\_\_\_\_ (see Art. 5-F-1);
- B. **to declare** concerning the Rev. \_\_\_\_\_, that he, during the time he laboured in the Free Reformed Church of \_\_\_\_\_, did so faithfully and diligently, adhering in doctrine and life to the Word of God as interpreted by our Forms of Unity and the Church Order of Dordrecht;
- C. to commend the Rev. \_\_\_\_\_, at his coming departure, unto God and the Word of His grace, with sincere thanks for the faithful service performed here during \_\_\_\_\_ years.

The Consistory of the Free Reformed Church of \_\_\_\_\_.

Date \_\_\_\_\_

(Vice) President \_\_\_\_\_

Secretary \_\_\_\_\_

Secretary \_\_\_\_\_

**Supplement No. A - 6**  
(cf. Articles 22 & 24)

**CONCEPT-REGULATIONS FOR THE ELECTION OF ELDERS AND DEACONS**

Article 1

In accordance with articles 22 and 24 of the Church Order, the elders and deacons shall be chosen by the consistory with the assistance of the voting members of the congregation, according to the stipulations of the Church Order, with observance of the rules contained in the following articles.

Voting members are those male members of the congregation who are confessing members and are not under censure.

Article 2

During the month of \_\_\_\_\_ the Consistory shall give an opportunity to the voting members of the congregation to suggest, by means of signed letters, names of brothers whom they consider to be suitable for the office of elder or deacon. This method is optional according to the by-laws of the individual church.

At the next meeting of the consistory, the consistory may add other names to this list and from this list make up a final list of candidates of twice the number of vacancies in order that the voting members may choose half of this number.

Article 3

After the names of the candidates have been announced to the congregation on two consecutive Lord's Days, the Consistory, during the month of \_\_\_\_\_, shall call a meeting with the voting members in order to proceed to the election of elders and deacons under its leadership and after calling upon the name of the Lord.

Article 4

At this meeting all those voting members who are present shall sign an attendance list, and the President has authority to request proof of membership and to exclude non-voting members.

Article 5

All eligible members who have signed the attendance list may participate in the vote. An absentee ballot must be submitted in a sealed envelope, signed (by hand only) on the outside. The ballots shall not identify the voter in any way and will not be counted again if subsequent rounds of voting are needed.

Article 6

Before the voting takes place, the President shall read the names of the persons on the nomination lists, both of the elders and the deacons, according to the nomination set by the Consistory. He shall further observe that an actual count is made of the number of church members present at the meeting and participating in the voting, plus the number of legitimate and accepted absentee ballots and also the number of votes that each of the nominees receives. After the ballots have been counted, the chairman may

announce the number of votes each nominee received. The deed of this voting shall be recorded in the usual minute book of the Consistory and approved and signed by the Consistory.

#### Article 7

At the counting of the votes, blank ballots and other illegal votes (such as ballots with more names than the number of vacancies, other names, etc.) shall be excluded from the count.

#### Article 8

The brother or brothers who receive the majority shall be considered elected. One half of the valid votes plus one shall constitute a majority. When there is a tie vote, another election shall take place. When there is another tie vote, then the oldest in years shall be chosen. When, with a nomination of more than two persons, there is no majority of votes in the first round of voting, a second round shall take place to vote between those who received the most votes.

#### Article 9

The Consistory shall inform the chosen brethren that they have been appointed as soon as possible. If an elected brother declines the appointment, and the Consistory approves his reasons, a new election shall take place, according to the same rules.

#### Article 10

After the elected brothers have accepted their appointment, the Consistory shall announce their names on two consecutive Lord's Days, in order that the congregation may approve the appointment made by the Consistory. If no legitimate objections are brought against them, they shall be installed in their office(s) on an announced date in the month of \_\_\_\_\_, or, if for some reason that will not be possible, on the following Lord's Day, according to the form for installation of elders and deacons in a worship service of the congregation.

#### Article 11

The elders and deacons shall be chosen for a \_\_\_\_ year term of office. Every year a certain number of office-bearers shall retire, in accordance with a set schedule. Those who retire shall be succeeded by others. When vacancies cannot be filled in accordance with these rules, the Consistory shall have the right to re-nominate the retiring brothers, in order to give the congregation an opportunity to re-elect them..

The term of office of the elders and deacons shall begin with their installation and last - except in case of death or deposition - until successors shall have been installed in their place at the end of their term of service.

Article 12

When vacancies occur during the course of the year, the Consistory shall decide when they will fill the vacancies. In such instances, the Consistory shall observe these regulations except for the time element. Interim-appointed elders and deacons shall be ordained as soon as possible.

Article 13

Objections against methods of procedure shall be made known at the same meeting at which they occur. They who fail to do so at that same meeting forfeit their right of appeal to the broader assemblies.

Accepted and approved in the meeting of the Consistory held on

\_\_\_\_\_.

\_\_\_\_\_ President

\_\_\_\_\_ Secretary

**Supplement No. A - 7**  
**(cf. Article 52)**

**FORMULA OF SUBSCRIPTION**

We, the undersigned, Ministers of the Gospel, Elders and Deacons of the Free Reformed Churches of North America, do hereby sincerely and in good conscience before the Lord declare by this, our subscription, that we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrines made by the National Synod of Dordrecht of 1618-1619, do fully agree with the Word of God.

We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine without either directly or indirectly contradicting the same by our public preaching or writing.

We declare, moreover, that we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned Synod, but that we are disposed to refute and contradict these and to exert ourselves in keeping the church free from such errors. And if hereafter any difficulties or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiments to the Consistory, Classis and Synod, that the same may be there examined, being ready always cheerfully to submit to the judgment of the Consistory, Classis and Synod, under the penalty in case of refusal, by that very fact to be suspended from our office.

And further, if at any time the Consistory, Classis or Synod, upon sufficient ground of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism or the explanation of the National Synod, we do hereby promise always to be willing and ready to comply with such requisition, under penalty above mentioned, reserving for ourselves however, the right of an appeal whenever we shall believe ourselves aggrieved by the sentence of the Consistory, Classis or Synod and until a decision is made upon such an appeal, we will acquiesce in the determination and judgment already passed.

Whereunto we do hereby set these our signatures this . . . day of . . . . ., 2. . . .

Ministers

Elders

Deacons

\_\_\_\_\_

**Supplement No. A - 8**  
**(cf. Article 82)**

**CERTIFICATE OF MEMBERSHIP**

**(Church letterhead)**

LS.

The Consistory of the Free Reformed Church at \_\_\_\_\_ hereby declares that the member(s)

\_\_\_\_\_ born \_\_\_\_\_  
\_\_\_\_\_ born \_\_\_\_\_

as far as is known to them, is (are) sound in the faith and upright in walk. We therefore commend the above named \_\_\_\_\_ to the church at \_\_\_\_\_ and request the Consistory of that church to take him (her, them) under their Christian guidance and supervision, permitting him (her, them) to use the Holy Sacraments and whenever necessary to assist him (her, them) by word and deed.

For the Consistory of the Free Reformed Church at \_\_\_\_\_

Date \_\_\_\_\_ President \_\_\_\_\_

Secretary \_\_\_\_\_

NOTE: This certificate must be submitted to the above-mentioned consistory as soon as possible. (see Church Order, Art. 82-A-3)

**(Reverse Side)**

Married: \_\_\_\_\_

Confession of Faith: \_\_\_\_\_

Names of Their Children:

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_ Date of Baptism \_\_\_\_\_

Residence of the above mentioned member: \_\_\_\_\_

**Supplement No. A – 9**  
**(cf. Article 82-A-4, also Article 60-D)**

**CERTIFICATE OF BAPTISMAL MEMBERSHIP**

**(Church Letterhead)**

L.S.

The consistory of the Free Reformed Church of \_\_\_\_\_ hereby notifies the  
consistory of the Free Reformed Church of \_\_\_\_\_ that the baptized member  
\_\_\_\_\_ has moved to your congregation and hereby commends the  
above mentioned baptized member to your spiritual care.

For the consistory of the Free Reformed Church of \_\_\_\_\_.

Date \_\_\_\_\_

President \_\_\_\_\_

Secretary \_\_\_\_\_

.....  
**(reverse side)**

Name of parents: \_\_\_\_\_

Born: \_\_\_\_\_, \_\_\_\_

Baptized: \_\_\_\_\_, \_\_\_\_\_, in the \_\_\_\_\_

Married to: \_\_\_\_\_

Present address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Remarks:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**D. Forms for Use within  
Congregational Public Services**

**Supplement No. D - 1**  
(cf. Article 61)

**FORM FOR THE PUBLIC CONFESSIOIN OF FAITH**

**Form "A"** (the questions derived from G. Voetius)

(Before or after the sermon, the minister requests those who intend to make public confession of their faith to arise and to reply to the following questions:)

1. Do you declare and acknowledge that the doctrine of this church, insofar as you have heard, learned, and confessed it, is the true and complete doctrine of salvation in accordance with the Holy Scriptures?
2. Do you promise that, with the grace of the Lord, you will steadfastly continue in the confession of this doctrine of salvation and live and die therein?
3. Do you promise that your life will always be, with Christ's help and grace, godly, honourable, and inoffensive, and that you will adorn your confession with good works?
4. Do you promise that you will submit and subject yourself to the instruction and admonition of the church and to church discipline, in case you should become delinquent (which may God graciously forbid) either in doctrine or in life?

Answer: Yes.

***Form "B"*** (the Alternate Questions approved by the Christelijke Gereformeerde Kerken and declared acceptable for use in our churches by Synod 2001):

1. Do you believe the truth of God which is revealed in the Old and New Testament and confessed in the articles of the Christian faith and taught here in this Christian church to be the true and complete doctrine of salvation?
2. Do you promise by the grace of God steadfastly to continue in the confession of this truth of God and to live and die therein?
3. Do you confess that you abhor and humble yourself before God because of your sins and that you seek your life outside of yourself in Jesus Christ and do you desire to celebrate the Lord's Supper for the strengthening of your faith?
4. Do you confess that it is your heartfelt desire, by the power of the Holy Spirit, to love the Lord your God and to serve Him according to His Word, to manifest yourself as a faithful member of the church of Christ, to contribute to the upbuilding of His church, to confess His Name in the world and to submit yourself willingly to the pastoral supervision and the discipline of the church?

Answer: Yes.

**Supplement No. D – 2**  
**(Cf. Article 70)**

**Alternate Form for the Solemnization of Marriages**

**The Form**

We are gathered here as (congregation of the Lord Jesus Christ [with family and friends]) to witness the solemnization of the marriage of     NN     and     NN    . It is good that the marriage of believers be solemnized in such a gathering and that God's blessing may be asked to rest upon it.

God the Lord reveals to us in His Word that He has created man and woman and destined them for each other, giving to them the institution of marriage and promising His blessing upon it. God, our Father, who created heaven and earth and all that is therein, created man after His image, male and female created he them". (Gen. 1:27)

He also said, "It is not good that the man should be alone; I will make him an help meet for him". (Gen. 2:18) "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". (Gen. 2:24) "And God blessed them and God said unto them, Be fruitful, and multiply..." (Gen. 1:28)

This excellent gift of God has been blemished by man's fall into sin. But God, who is great in mercy, has been willing to restore the unity of marriage and to confirm His blessing. For that reason our Lord Jesus Christ has honoured marriage as an institution given by His Father by His presence and miracles at the marriage at Cana. He condemned the breaking of the marriage bond when He said, "What therefore God has joined together, let not man put asunder". (Matthew 19:6)

In the apostolic teaching of the New Testament, marriage is recognized as a gift of God, sanctified through the Word of God and through prayer. The apostle calls the unity in marriage a great mystery which he relates to the unity between Christ and the church. (Eph. 5:32)

For these reasons, the married state ought not to be lightly or thoughtlessly entered upon, but with reverence and thankfulness and in the fear of the Lord. The communion for all of life may thus be a matter of joy in which man and wife receive from each other love and faithfulness, assistance and dedication. Although by reason of sin also married people experience much trouble and affliction, they, nevertheless, according to the promises of God, may be assured of the grace and help of the Lord.

And that you, in your marriage, may live according to the commandments of God and out of His promises, you ought to know for what reason God has instituted marriage.

In the first place, its purpose is that man and wife, joined together in true love, may belong to each other in joy and may faithfully help and assist each other in all things which belong to temporal and eternal life.

In the second place, through marriage the human race and also the Church of the Lord are built. If it pleases God to give you children, you are to raise and lead/ them in the knowledge and fear of the Lord.

Further, let every man live with his wife and let every woman live with her husband in accordance with the will of God and with a clear conscience so that our bodies, as temples of the Holy Spirit, be not defiled.

Next, you are to hear from the Word of God how you are to behave towards each other in the married state.

The man, who has been put by God to be the head of the wife, shall love his wife as Christ loves His Church. He will lead and comfort her, serve and protect her even as Christ is the consolation and assistance to His Church.

The wife shall be subject to her husband even as the Church is subject to Christ. She shall love and serve her husband, follow him, with him care for the family and display the adornment of a meek and quiet spirit.

According to the commandment of God, you shall both do your work with faithfulness and dedication. You shall also understand that your family is part of a larger community and that you have a calling with respect to church and society. Walk in the fear of the Lord. Remember that you are heirs of the grace of life. Be forgiving and live together in wisdom that your prayers be not hindered.

As we now proceed to the confirmation of this marriage, we request that you, Bridegroom and Bride (rise and) join right hands:

**Bridegroom:**

Do you NN, declare here before God (and His Church) that you take to your lawful wife NN, here present and do you promise that you will never forsake her in good nor in evil days, in riches nor in poverty, in health nor in sickness, till death do you part; that you will lead and serve her in love, as a faithful and pious husband is bound to do to his lawful wife; that you will live with her in a holy manner, keeping faith and truth to her in all things according to the holy gospel?

**Answer: I do.**

**Bride:**

Do you NN, declare here before God (and His Church) that you take to your lawful husband NN, here present and you promise that you will never forsake him in good nor in evil days, in riches nor in poverty, in health nor in sickness, till death do you part; that you will follow and serve him in love, as a pious and faithful wife is bound to do to her lawful husband; that you will live with him in a holy manner, keeping faith and truth to him in all things according to the holy gospel.

**Answer: I do.**

Be assured that the Lord God has joined you together and by His grace called you to this holy bond of marriage.

The Father of all mercies fill you with His grace, bind you in true love and faithfulness and grant you his blessing. Amen.

However, considering that we have no good of ourselves and that all good gifts come from above, from the Father of lights, you are asked to kneel before the face of the Lord so that the congregation may pray with and for you:

**Prayer:**

Merciful God and Father, who has brought this bridegroom and bride together and united them through the bond of marriage, we thank Thee for the blessing given to this couple that they may go through life together under Thy care. Grant them this grace that, through the love of Christ they may more and more grow towards each other, bound together in the unity of the true faith. Grant them the strength of Thy Holy Spirit, enabling them, as husband and wife, to live together in their family according to Thy holy will.

*(Grant them thy favour that, should it please Thee to give them children, they may raise them according to the demands of Thy covenant, in the instruction, discipline and love of Christ).*

Sanctify the tie that binds them, to their blessing, to the edifying of the church, as a witness to others and to the glory of Thy holy Name. Hear us, Father of all mercy, for the sake of Jesus Christ, Thy beloved Son, our Lord, in whose name we conclude our prayer:

Our Father, who art in heaven, Hallowed be thy name; Thy Kingdom come  
Thy will be done on earth as it is in heaven;  
Give us this day our daily bread  
And forgive us our debts, even as we forgive our debtors;  
And lead us not into temptation but deliver us from evil.  
For thine is the kingdom and the power and the glory, for ever. Amen.

**Ring Ceremony (optional)**

**Bridegroom** - do you give this ring to NN as a token of your true and unending love?

**Answer - Yes, I do.**

Place it on the third finger of the left hand.

**Bride - same**

**Declaration of Marriage:**

In accordance with the Laws of the (Province/ State of \_\_\_\_\_) and the institution of the Church, I now pronounce you husband and wife.

**Supplement No. D – 2**  
**(Cf. Article 70)**

UPDATED FORM FOR THE SOLEMNIZATION OF MARRIAGE  
**(cf. Acts of Synod 1993, Article 13)**

Whereas married persons are generally, by reason of sin, subject to many troubles and afflictions, you \_\_\_\_\_ and \_\_\_\_\_, who desire to have your marriage publically solemnized in the name of God and in this Church, may nevertheless be assured in your hearts with all certainty of the assistance of God in your afflictions.

Therefore hear from the Word of God how honourable the marriage state is, and that it is an institution of God, which is pleasing to Him. Wherefore also He will (as He has promised) bless and help married persons, and on the contrary, judge and punish fornicators and adulterers.

I. [**INSTITUTION OF MARRIAGE:**] In the first place you are to know, that God our Father, after He had created heaven and earth, and all that in them is, made man in His own image and likeness and God blessed them and said to them, "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the beasts of the field, the fish of the sea, and over the fowl of the air." (Gen.1:28) And after He had created man, He said, "It is not good that man should be alone, I will make him an help meet for him." And the Lord caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, "This is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh." (Gen.2:18, 21-24)

Therefore you are not to doubt, that the married state is pleasing to the Lord, since He Himself made an help meet for Adam, brought and gave her to him to be his wife; witnessing thereby that as with His hand He still brings to every man his wife. For this reason the Lord Jesus Christ also highly honoured the marriage state with His presence, gifts and miracles in Cana of Galilee. Thereby the Lord shows that the marriage state is to be kept honourable by all and that He will always aid and protect married persons, even when they least deserve it.

To the end that you may live godly in marriage, you must know the purposes for which God has instituted the same:

The **first** is that husband and wife faithfully assist each other in all things that belong to life in time and eternity.

**Secondly**, that they bring up the children whom the Lord may be pleased to give them, in the true knowledge and fear of God, to His glory and their salvation.

**Thirdly**, that each of them may live with a good and quiet conscience, avoiding all impurity and evil lusts.

For, to avoid fornication, Scripture teaches us, let every man have his own wife, and every woman her own husband; so that all who are come to their years, and have not the gift of continence are bound by the command of God to enter into the marriage state, with the knowledge and consent of parents or guardians and friends, and to live

in all holiness with each other in this state, so that the temple of God, which is our body, may not be defiled; for whosoever defiles the temple of God, him shall God destroy.

II. **[DUTIES IN MARRIAGE:]**Next, you are to know, how each is bound to behave towards the other, according to the Word of God.

You, who are the **bridegroom**, must know that God has set you to be the head of your wife, that according to your ability, you shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, even as Christ is the Head, the wisdom, the consolation and the assistance of His church. Besides, you are to love your wife as your own body, even as Christ has loved His Church. You shall not be bitter against her, but dwell with her as a man of understanding, giving honour to the wife as the weaker vessel, considering that you are heirs together of the grace of life, that your prayers be not hindered. Furthermore, since it is God's command, that "the man shall eat his bread in the sweat of his face", (Gen.3:19) therefore you are to labour diligently and faithfully in the calling wherein God has set you, that you may maintain your household honestly and likewise have something to give to the needy.

In like manner you, the **bride**, must know how to conduct yourself in relation to your husband, according to the Word of God. You are to love your lawful husband and to honour and respect him, and be obedient to him in all lawful things, as to your Lord, as the body is obedient to the head and the church to Christ. You shall not exercise any dominion over your husband, for Adam was first created, and then Eve, to be an help to Adam and after the fall God said to Eve, and in her to all women, "thy desire shall be to thy husband, and he shall rule over you". (Genesis 3:16) You shall not resist this ordinance of God, but be obedient to the Word of God, and follow the example of godly women, who trusted in God and were subject to their husbands. For example, even as Sarah obeyed Abraham, calling him lord (1 Peter 3:6). You shall also be an help to your husband in all good and lawful things, looking after your family, and walking in all honesty and virtue, without worldly pride, so that you may give good example of modesty to others.

**DECLARATION OF INTENTION:** [The minister shall ask them to *rise* and shall say:] Wherefore, \_\_\_\_\_ and \_\_\_\_\_, having understood that God has instituted marriage, and what He commands you; do you declare before God and His holy church that it is your sincere intention to live in this holy state after this manner, and do you desire that your marriage be solemnized?

(Each answers: 'Yes.')

[Then the minister says:] I take you all, who are met here to witness, that there is brought no lawful objection.

[Then the minister says:] The Lord God confirm your intention, which He has given you; and may the beginning of your marriage be in the name of the Lord, who made heaven and earth.

**VOWS:** [At this time they shall join right hands, and the minister will say...]

[To the **Bridegroom:**] \_\_\_\_\_, Do you acknowledge here before the Lord (and His church) that you do take as your lawful wife, \_\_\_\_\_ here present, promising never to forsake her; to love her faithfully, and to maintain her, as a faithful

and godly husband is bound to do for his lawful wife; that you will live in holiness with her being faithful and truthful to her in all things according to the holy gospel?

Answer: '*I do.*'

[To the **Bride:**] \_\_\_\_\_ Do you acknowledge here before the Lord (and this His holy church) that you do take as your lawful husband, \_\_\_\_\_ here present, promising to love him, to be obedient to him, to serve and assist him, never to forsake him, to live in holiness with him, being faithful and truthful to him in all things, as a godly and faithful wife is bound to her lawful husband, according to the holy gospel?

Answer: '*I do.*'

**DECLARATION OF MARRIAGE:** [Then the minister shall say:]

"In accordance with the ordinances of God and by the civil authority vested upon me by the province of **Ontario**, I now pronounce you husband and wife."

May the Father of all mercies, who by His grace called you to this holy state of marriage, bind you in true love and faithfulness and grant you His blessing. Amen.

**RING CEREMONY:**

[To the **Groom** ] \_\_\_\_\_ Do you give this ring as a symbol of your constant faithfulness and abiding love? ("*I do*")

[To the **Bride:** ] \_\_\_\_\_ Do you give this ring as a symbol of your constant faithfulness and abiding love? ("*I do*")

Hear now from the gospel how firm the bond of marriage is, as described by Matthew 19:3-9

The Pharisees also came unto Him, tempting Him, and saying unto Him: Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery and whoso marrieth her which is put away doth commit adultery.

Believe these words of Christ, and be certain and assured, that your Lord God has joined you together in this holy state. You are therefore to receive whatever befalls you therein, with patience and thanksgiving as from the hand of God, and thus all things will turn to your advantage and salvation. Amen.

**PRAYER:** (While couple is kneeling) Let us now pray ...

Almighty God, Thou who dost manifest Thy goodness and wisdom in all Thy works and ordinances and from the beginning has said, that it is not good that man be alone and therefore has created him an helpmeet to be with him, and ordained that they who were two should be one, and who dost punish all impurity; we pray Thee, since Thou hast called and united these two persons in the holy state of marriage, that Thou wilt give them Thy Holy Spirit, that they in true love and firm faith may live in holiness, according to Thy divine will and resist all evil.

Grant them Thy blessing as Thou hast blessed the believing fathers, Thy friends and faithful servants Abraham, and Isaac, and Jacob. Grant them Thy grace in order that they, as co-heirs of the covenant which Thou hast established with these fathers, may bring up their children, if it pleases Thee to give them, in the fear of the Lord, to the honour of Thy holy Name, to the edification of Thy church and to the extension of Thy holy gospel.

Hear us, Father of all mercy, for the sake of Jesus Christ, Thy beloved Son, our Lord, in whose name we conclude our prayer:

Our Father, who art in heaven, Hallowed be Thy Name, Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, As we forgive our debts. And lead us not into temptation But deliver us from evil For Thine is the kingdom and the power and the glory forever. Amen.

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Hear now the PROMISE of God, from Psalm 128: "Blessed is everyone that feareth the Lord, that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life; yea thou shalt see thy children's children, and peace upon Israel."

The Lord our God fill you with his grace, and grant that you may long live together in all godliness and holiness. Amen.

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**E. Guidelines and Mandates of  
Various Synodical Standing  
Committees**

## **Supplement E-1**

### **External Relations Committee Mandate and Regulations**

#### **MANDATE**

1. To seek contact with churches which, to the best of our knowledge, maintain an unreserved commitment to and agreement with (1) the infallibility and inerrancy of the Scriptures as the Word of God, and (2) the validity and relevance of the Reformed confessions.
2. To promote dialogue with the same with a view to fostering greater understanding of each other and if possible federative unity; and
3. To grant preaching licenses to non-FRC ministers.

#### **Contents**

- Section 1: Regulations Regarding Local Contact with Other Reformed Churches (Acts of Synod, 1997, pp. 123-125)
- Section 2: Regulations Regarding Contact With Other Denominations (Acts of Synod, 2000, pp. 48-49)
- Section 3: Regulations Regarding Inviting Guests from Other Denominations to Attend our Synod Meetings (Acts of Synod, 1999, p. 40)
- Section 4: Regulations Regarding Inviting Ministers from Other Denominations with Whom we have no Official Ecclesiastical Contact (Acts of Synod, 1997, p. 27), and Expiry of Preaching License (Acts of Synod, 2001, p. 41)
- Section 5: Guideline Questions for Consistories Inviting Guest Ministers on Their Pulpits (Acts of Synod, 1999, pp. 46-48)
- Section 6: Regulations Regarding Inviting Ministers to Preach Whose Membership is in an FRC Congregation but Whose Ministerial Credentials are in Another Denomination (Acts of Synod, 1998, pp. 43-44)

**Section 1**  
**Regulations Regarding Local Contact**  
**with Other Reformed Churches**  
(Acts of Synod, 1997, pp. 123-125)

**Guiding Principles**

- A. When Christ prayed that His church might be one (John 17:21) He did not only pray for the future ingathering of those whom the Father gave Him and for whom He laid down His life (John 17: 20). These words also imply that it is pleasing to the Lord that the essential spiritual union which already exists among those who truly believe in the Gospel of Christ should also be preserved and manifested as much as possible in the local gatherings and federations of His Church (see Rom 12:16-18; Phil 3:16; Eph 2:14-22; 4:1-6; Heid. Cat. L.D. 54, 55, Belgic Conf. Art. 27-30). This means that church federations which are founded upon the basis of God's Word and subscribing to the Reformed Confession, (particularly the Heidelberg Catechism, Belgic Confession, and Canons of Dort) and which have become disunited from each other due to historic circumstances and doctrinal divergences, are called upon to strive to remove the differences which separate them and thus work toward closer fellowship and, if possible, federative union with each other.
- B. It is clear that the time is ripe for increased contacts with other churches. This is especially evident in light of the following:
- a. the emergence in recent years of several conservative Reformed denominations
  - b. the perilous times in which we live
  - c. the increasing interaction between members of various Reformed churches, e.g. at Christians schools and colleges, various conferences, etc.
- C. In order for union between Reformed churches to be real and lasting, it must develop organically, from the “bottom up”, not imposed from the “top down”. This means progress toward union must not be rushed. Real, prolonged contact between different Reformed churches is essential to real unity and less likely to be regretted by either side later. It must also be evident to all that such a unification would serve the good of the Church and the glory of the Lord’s name.
- D. With respect to **local contact** with other Reformed churches, the Free Reformed Churches agree to abide by the following procedure:
1. **Consistorial Communication**  
Closer fellowship can only take place after sufficient discussions between the relevant local consistories have been held. At such meetings it must become clear that there is a unity of faith and life in

accordance with the Word of God and the Reformed Confessions as well as essential agreement regarding the rules based on the Word and confessions which govern church life.

2. **Congregational Communication**

Since unity grows organically between churches from the "grass roots" up, genuine closer fellowship requires regular and prolonged communication between the members of the different churches in various settings (e.g. combined Bible studies, symposiums and seminars dealing with both the doctrinal and practical aspects of true religion, Reformation Rallies, combined Elders and Deacons Conferences and, when occasion permits, attending each other's worship services, etc). Such "real life" contact and fellowship among the members needs to be nurtured by the combined consistories involved.

3. **Pulpit Exchanges**

Occasional pulpit exchanges between churches communicating along the lines mentioned above may be arranged, but only after:

- a. 1 and 2 (above) have taken place
- b. the congregations have been made aware of these exchanges
- c. the permission of the External Relations Committee has been secured
- d. a colloquium doctum with the minister(s) involved has been conducted

4. **Formal Closer Fellowship**

In order for more formal closer fellowship to take place (e.g. combined worship services, acceptance of each other's membership attestations, regular pulpit exchanges, and, ultimately, complete union) the congregation(s) involved must first secure the approval of the relevant classes and, if need be, the mutual synods.

Before an overture to Synod for formal closer fellowship with another church outside our denomination can be approved the following prerequisites apply:

- a. It must be agreed upon by the mutual consistories and in consultation with the External Relations Committee;
- b. It must be a federation with which mutual contacts are maintained by the respective deputies (for ecumenical relations).
- c. This proposed closer fellowship should also have been presented to the congregations concerned. The consistory must conduct a hearing with the congregation regarding this closer fellowship and ask for the congregation's approval. Only if (upon and after the decision of the consistory) there exists a sufficient unanimity in the mindset of the congregation can the consistory take further steps toward formal closer fellowship.
- d. A thorough report giving reasons for formal closer fellowship must be presented in the overture to Synod.

- e. Synod, on the basis of the above, must be able to confirm that in all things the federation in consideration desires to be a church founded upon God's Holy Word and the Reformed creeds.

**Section 2:**  
**Regulations Regarding Contact With Other Denominations**  
**(Acts of Synod, 2000, pp. 48-49)**

The Free Reformed Churches have three levels of contact with other churches. They are as follows:

**Level 1**

Level 1 contact includes the following:

1. sending a delegate(s) to attend each other's Synods (or equivalent).  
Visiting delegates attending our Synod may be asked for advice;
2. exchanging copies of the *Acts of Synod* (or equivalent)
3. offering spiritual support. This may include:
  - a. calling attention to each other's spiritual and ecclesiastical problems with mutual efforts toward Scriptural solutions;
  - b. warning each other of spiritual dangers which arise and which spread and begin to dominate the church of Christ;
  - c. correcting each other in love regarding any slackening in connection with the confession or practice of "the faith once delivered unto the saints." (Jude 3);
4. co-operative activity in areas of common concern. For example: offering material support and co-operation or consultation with regard to mission work, theological education, etc.

**Level 2**

Level 2 contact includes the following:

1. all privileges outlined in Level 1 (above)
2. access to the Lord's Supper;
3. permission for visiting ministers to preach on each other's pulpits

**Level 3**

Level 3 contact includes the following:

1. all privileges outlined in Level 1 and 2 (above)
2. the mutual acceptance of each other's (membership) attestations;
3. mutually considering each other's ministers eligible for call;
4. mutual consultation with each other regarding significant actions such as, for example, the revision of the confession or of the Church Order, the extension or modification of a relationship of correspondence, etc.;

NOTE:

1. Agreeing to establish Level 1 contact does not mean either denomination is obligated or even expected to move towards the other two levels. It does, however, open the door for such a level of contact under the blessing of the Lord. Level "1" should primarily be viewed as a communicative level in an official and brotherly manner.

2. Before any level of contact can be established it must be made evident that there is an unreserved commitment to and agreement with (1) the infallibility and inerrancy of the Holy Scriptures and, (2) the validity and relevance of the Reformed confessions.

**Section 3**  
**Regulations Regarding Inviting Guests from Other**  
**Denominations to Attend our Synod Meetings**  
**(Acts of Synod, 1999, p. 40)**

1. At each fall meeting of the External Relations Committee, the committee will decide which churches will be invited to send a representative to our synod meetings. The committee will list which churches have been invited in its report to Synod.
2. An invitation to attend our Synod includes the following:
  - a. an opportunity to speak a few words of greetings on the floor of Synod
  - b. permission to sit in on all open sessions
  - c. reserved seating with the body of Synod at a "visitor's table"
  - d. a copy of the agenda of Synod.
3. The host church should be given notice how many guest delegates to expect so they can make the necessary arrangements regarding seating and meals.

**Section 4**  
**Regulations Regarding Inviting Ministers from Other**  
**Denominations with Whom we have no Official Ecclesiastical**  
**Contact**  
**(Acts of Synod, 1997, p. 27 and Acts of Synod, 2001, p. 41)**

1. The inviting consistory is to make inquiries to the elders of the church as to where the minister in question is a member and/or has his credentials.
2. The inviting consistory is to contact the minister and ask pertinent questions of a doctrinal nature (see Section 6 below).
3. The External Relations Committee meets at which time a colloquium doctum (CD) is conducted with the invited minister, and the inviting consistory's report is evaluated.
4. Upon successful completion of a colloquium doctum, permission to preach will be granted for a limited period of time (to be determined by the External Relations Committee).
5. The permission granted shall be reviewed by the Committee after the expiry of this period if another request is received from a consistory.
6. Upon the request being granted, the consistory is informed and a notice is placed in *The Messenger*.
7. If a minister has not served in our churches for three years his name will be automatically removed from the list of ministers who have been given permission to preach on our pulpits. Re-instatement will be

possible with the approval of the Executive of the External Relations Committee.

**Section 5**  
**Guideline Questions for Consistories Inviting**  
**Guest Ministers on Their Pulpits**  
**(Acts of Synod, 1999, pp. 46-48)**

**Guiding Principles**

- A. The basic requirement for allowing a minister ordained in another denomination to preach from a pulpit in a congregation of the Free Reformed denomination is and remains a wholehearted commitment to the Holy Scriptures, the Ecumenical and Reformed Confessions and the Church Order.
- B. Such commitment is to be evaluated both objectively and subjectively.
  - a. Objectively: The questions formulated here are intended to assist the consistories in addressing 1) some of the basic issues in the confessions and church order; 2) theological matters inherent in the spirit of the confessions; 3) issues which have arisen since the formulation of the confessions and church order which are deemed as infringements upon the spirit of the confession; and 4) issues which are basic to the liturgy, polity, and moral outlook of our denomination.
  - b. Subjectively: These questions are not intended to foster a shibboleth of "right answers" for access to our pulpits. Instead, they aim to cultivate a dialogue in and through which consistories should prayerfully discern whether there is harmony of spirit around the confessions and church order and accordingly report to the committee external relations.

The following is suggested to be asked of the invited minister:

Dear Rev. NN, since we have invited you to preach on our pulpit, we kindly ask you to answer the following questions. The answers can be brief. Our purpose in asking you these questions is simply to ensure that you hold to a sound view of Scripture and that your doctrinal convictions are in line with our own. Our primary question is: What is/are the doctrinal standard(s) that you subscribe to, and do you agree with the Three Forms of Unity that our churches adhere to?

**A. Dogmatics**

What is your view of:

- 1. Holy Scripture?
- 2. Historical-critical methods of interpreting Scripture?
- 3. The historicity of Gen 1-3?
- 4. The trinity?
- 5. God's sovereignty and election?
- 6. Creation?
- 7. Providence?
- 8. The covenant of works?

9. The covenant of grace? The relationship between the covenant of grace and election? Christ and the Covenant of Grace?
10. Law and gospel?
11. The person and work of Christ?
12. The order of salvation? (specifically your view on assurance of faith, the relationship between justification and sanctification)?
13. The place of children in the congregation. Should we presume that the children of the congregation are regenerated?
14. The church (specifically the essence of the church and church government)
15. Women in office?
16. The relationship between Word and Spirit?
17. Infant baptism?
18. Paedocommunion?
19. Gifts of the Spirit ( as glossolalia, modern prophecy, faith healing, "second blessing", etc.)?
20. Millenianism?
21. Dispensationalism and Theonomy?

**B. Ethics**

1. What meaning do the Ten Commandments have for the Christian life?
2. What do you believe concerning the observance of the Lord's Day?
3. Do you have concerns about life styles and trends also within the more conservative Reformed churches?
4. What is your view on abortion and euthanasia?
5. How do you view the role of the government in light of Romans 13?
6. How can a Christian be a witness to the world?
7. What is your view on the media?

**C. Preaching**

1. How do you select your texts for your preaching?
2. What sort of literature (commentaries) do you consult in preparing sermons?
3. What in your opinion is balanced preaching?
4. What elements should be found in the preaching?
5. What is your view on application in the preaching? Do you make distinctions, i.e. do you discriminate among your hearers?
6. What would you understand by pastoral preaching?
7. To whom - in your view - does the Gospel call go out?
8. What place should covenant and election have in the preaching? And God's judgment?

**D. Liturgy**

What is your view on the following subjects:

1. Style in our worship services?
2. Place of preaching in the worship service?
3. Prayer, especially the language of prayer?
4. Use of Bible Version?

NOTE: It is to be understood that having completed its examination, the consistory will submit a detailed report to the External Relations Committee prior to the colloquium doctum.

**Section 6**  
**Regulations Regarding Inviting Ministers to Preach**  
**Whose Membership is in an FRC Congregation but**  
**Whose Ministerial Credentials are in Another**  
**Denomination**

**(Acts of Synod, 1998, pp. 43-44)**

Preamble:

- A. The matter of having membership in a congregation of one denomination and ministerial credentials in another is anomalous in our experience but a reality in the North American context.
- B. As some major Reformed bodies show signs of departing from the truth, it may be expected that concerned ministers may more and more look to conservative denominations as ours for a home.
- C. Where such men are in good health and willing to preach, they will look for an opportunity to do so.
- D. As long as we have vacant churches there will be a demand for such men to fill these pulpits on an ad hoc basis.

Procedure:

In order to facilitate such appointments, we suggest that consistories observe the following procedure:

1. Where a request is made by such a member (who is a retired minister with credentials in another denomination) to fill our pulpits, he should be instructed to transfer his ministerial credential to the local church.
2. When such transfer seems to be imminent, he can then be presented to the congregation to be called by them on a suitably restricted basis and then be received, upon installation, as a minister of that church.
3. Where the transfer of credentials cannot be effected, he may be presented to the congregation for approbation as an elder in special service, in accordance with Article 3 of the Church Order.
4. In each case, the procedure must be approved by Synod. In neither case will there be any financial implications for the denominational emeritus fund.

## Supplement E-2

### FINANCE COMMITTEE

#### A. REGULATIONS FOR FINANCE COMMITTEE

##### Part 1 - Introduction

Synod 1984 adopted a proposal from the Committee Reorganization to merge the Synodical Committees:

- 1) Ministers' Retirement Fund,
- 2) Needy Churches Fund,
- 3) Ministers' Salary Guidelines

these funds to be administered by one Committee, called : FINANCE COMMITTEE

##### Part 2 - Mandate

Synod instructed as stated in the Acts 1984, that: the Committee Ministers' Retirement Fund and the Committee Needy Churches will continue to have their own separate funds and accounting, but may be administered by one treasurer ; The Finance Committee will continue to submit individual accounting and required quotas to Synod for each Fund in its Annual Report along with recommendations for salary guidelines.

##### Part 3 - Administration

- A - The Finance Committee shall consist of five members, appointed by Synod upon recommendations from the Committee.
- B - The term of office is for three years, however, retiring Committee members may be reappointed immediately for another term.
- C - The offices of the Committee are : President, Vice - President, Secretary, and Treasurer, or Secretary / Treasurer.
- D - The treasurer and / or the president shall each have full signing authority and access to the Funds' assets in the bank.
- E - Meetings shall be held at least once a year prior to the regular Synod meetings.
- F - books and accounts shall be maintained by the treasurer and shall be audited annually by two Committee members.
- G - The Committee shall submit a financial statement and a report of their activities to Synod annually, including proposals and recommendations regarding quotas, salaries, and pensions.
- H - The fiscal year of the Funds concerned shall be the calendar year.

##### Part 4 - Ministers' Retirement Fund – (Supplement to Article 13 C.O.)

A - Background: Article 13 of the Church Order requires that a retired minister and his dependents be supported honorably by the local church he has served last.

Recognizing the fact that this may impose undue hardship for some churches, Synod has established a **Ministers' Retirement Fund** to provide financial support in accordance with the denominational call letter.

**B – Contributions:**

- The Ministers' Retirement Fund is not maintained on an actuarial basis. The cost of this would result in astronomical amounts, beyond reach of our means. Therefore the Funds' liabilities are not fully funded. We do recognize that a sound plan to provide for our ministers upon retirement from the ministry is based on the principle that the cost of providing pensions is incurred while the minister is in active service. It is for this reason, that an amount must be set aside, as deferred compensation to build up a reserve fund.
- As the pension to a retired minister is an obligation as directed by Article 13 C.O., and in case emergencies might arise resulting in a sudden increase in the disbursements, we must aim to forestall any deficit and to build up the reserves.
- The unfunded liability of the Fund requires an annual increase of a minimum percentage for inflation protection, above an allowance for cost of living as indicated by the Consumer Price Index.
- In order to protect future pensions, the possibility of using commercial establishments is to be considered in accordance with Article 38 of the Acts Of Synod 1984.
- The purpose is to alleviate the high liability that would result if a younger minister should become completely disabled or if he should pass away, leaving a family to be maintained.
- The needed contributions to meet the Funds liabilities are obtained by a denominational annual quota, proposed by the Committee and presented to Synod for approval.
- The required quota for the year is based on several factors, for example current liabilities of pensions payable, and adjusting factor for inflation to protect the real value of the Fund and to avoid erosion of the assets.
- The quota payments for the year must be paid by the congregation in advance on a quarterly basis.
- Other means of contributions may include interest on investments, gifts, donations, and bequests.

**C - Pension Benefits**

- The normal retiring age for a minister is 65 years of age. The sum of the pension shall be as proposed annually by the Committee and submitted to synod for approval.
- The Committee shall exercise in the principle of Article 13 C.O. to provide honorably for the minister in his need, likewise for the widow and orphans of the minister.

**D - Disability Pension Benefits**

- As described in article 13 C.O. a minister who has become incapable of performing the duties of his office, shall be eligible for pension benefits.
- The minister shall be deemed to be disabled only when he is entitled to receive a disability pension under the provision of the Canada Pension Plan, or under comparable Social Security provision of the U.S.A, E - Widows' Pension Benefits Where a minister dies leaving a spouse, and

his death occurs while in service, his spouse shall be entitled to a pension benefit equal to : 80% of the sum of pension payable to a retired minister.

- Payments of pension will cease in the month following when the widow remarries or dies.

F - **Widowers' Pension Benefits**

- The same calculation method as mentioned under E shall be used for pension benefits to a retired minister - widower

G - **Orphans' Benefits**

- Orphans of the minister or widow are entitled to receive a pension benefit equal to the following:
  - **one child** - 30 % of the pension paid to a retired minister.
  - **two children** - 60 % of the pension paid to a retired minister.
  - **Limit:** The total per family of three or more is not to exceed that amount of pension benefit to which their mother would have been entitled. ( 80 % of a retired ministers' pension)
  - **Illustration:** Number of orphans: ( 1985 Ministers' Pension)
    - one - 30 % of \$10,584 = \$3,175
    - two - 60 % of \$10,584 = \$6,350
    - three - 80 % of \$10,584 = \$8,467 ( maximum of three)
  - Payments on behalf of orphans shall be made to the person having custody and control of the orphans, or when no such person is available an authorized person may be determined by the Committee.
- Payments of benefits to orphans will cease in the month following in which the orphan reaches the age of eighteen years, or is employed on a full time basis, or dies.
- An exception will be made when the orphan is mentally or physically incapacitated, evidence of which must be submitted to the Committee.
- In order to meet necessity of life, financial assistance will be provided, if needed.

H - **Investments**

- The Committee's treasurers shall ensure that all moneys (except funds required to meet current liabilities) are invested in interest bearing deposits or securities.
- Investments shall be limited to short term bank or trust company guaranteed investment certificates, federal and provincial government of government guaranteed bonds, and loans to congregations of our denomination.

I - **Loans to Congregations**

- 1 - Loans to a maximum of \$15,000 may be granted to congregations for any term not exceeding ten years.
- 2 - Repayment of loans must be made in equal periodic installments during the term of the loan.
- 3 - Interest on loans shall be one percent below the prime lending rate of the major financial institutions prevailing at the time the loan applications approved.
- 4 - Interest on loans shall be calculated semi annually.

- 5 - Existing loans shall be repaid before any new loan will be granted.
- 6 - The Committee may demand repayment of the balance of the loan outstanding within three months in case of an emergency.
- 7 - Application for loans should be submitted to the Committee in writing.
- 8 - Approval of loan applications may be rejected, or the amount applied for, reduced by the Committee for any of the following reasons:
  - a - insufficient cash available in the Fund.
  - b - the applying congregation has a recent history of consistently late payments on loans and/or contributions.
  - c - any other reasons which in the opinion of the Committee may motivate a rejection or a reduction of the loan amount requested.
- 9 - The Committee may request additional information from the applying congregation if deemed necessary.

**J - Guidelines For Ministers' Salaries and Additional Benefits**  
(Supplement to C.O. Art. 11)

- 1 - **Mandate:** Synod 1974 appointed a Committee with the mandate : to recommend minimum salaries for ministers taking into consideration the effect of increased costs of living and to present a guideline for all churches. Synod 1982 adopted a resolution that these guidelines are now binding.
- 2 - **Salary:** Each year Synod adopts a recommendation for a base salary for ministers. It is emphasized that a minimum salary should in no way be construed as the maximum, it is only the base from which to proceed responsibly to a realistic salary, based on need and cost of living fluctuations.
- 3 - **Additional Benefits:** In addition to the basic salary recommendations, Synod adopted the following benefits :
  - a - a service increment of \$200 for every year in the ministry, to a maximum of ten years
  - b - a car allowance as recommended annually by the Committee, and an allowance for travel expense of --- cents per mile /km incurred when on duties for denominational purposes
  - c - a reasonable allowance should be granted to purchase new books, which are means to intensify study of the Word of God and to strengthen the ministry and its service to the church
  - d - the Consistory should provide adequate hospital and medical insurance for the minister and his family.

**K - Fund For Needy Churches** (Supplement Article 11 C.O.)

- 1 - Synod has established a Needy Church Fund with the mandate to grant financial assistance to needy churches.
- 2 - the purpose of the Fund is the granting of salary assistance and other financial allowances as mentioned in the section ' Guidelines For Ministers' Salaries and Additional Benefits ' to churches which have done their utmost to meet the basic requirements as et by Synod and have found themselves unable to do so.

- 3 - In granting financial assistance from this fund the Finance Committee will consider conditions of need as related to congregational income, financial commitments to the various Church Funds, including exceptional related financial burden.
- 4 - Congregations building or remodelling church or parsonage property are not to be considered eligible for financial assistance.
- 5 - Congregations who have a need for assistance shall make an application in writing to the Committee including: a - a copy of the congregation's annual current financial statements b - a statement of assets and liabilities c - a budget for the current year, approved by the congregation d - an estimate of the amount of financial assistance which the Consistory considers to be necessary
- 6 - The Consistory of the supported congregation is committed to submit any information to the Finance Committee in relation to the financial assistance
- 7 - The Finance Committee shall process the application for assistance without delay after approval is finalized
- 8 - Financial assistance is granted for the period of one year. Every year there after financial support will be extended after receiving written application including the require financial statements as mentioned under # 5.
- 9 - The Finance Committee will make recommendations to Synod in their Annual Report to what extent financial contributions to this Fund is required, by collections and or quota.
- 10 - All activities in relation to financial assistance to congregations will be included in the Committee's Annual Report to Synod.

**FINANCE COMMITTEE**  
**B. Standard Accounting Policies and Procedures**  
**For Denominational Funds**

Adopted by Synod 1997

**1. The establishment of Standard Accounting Policies and Procedures for reporting purposes:**

- a. The accrual basis of accounting should be used for all committees, in order to properly report and record investment income, income assessments (quotas) and to provide useful comparatives to budgeted information.
- b. All committees will be required to provide a 2 year budget to Synod each year. The budgets will be for the current fiscal year (the year in which Synod meets) and the projections for the following year. Budgets will be required for both income and expense items.  
The fundamental reasoning is that each committee should be able to "show" their need for the current assessment received and support their requests for any additional funding. Also, any major initiatives (e.g. a transmitter set-up in a mission field, the addition of various stations for the radio mission) must be reported and the expenses projected.
- c. Each committee must follow a calendar year-end for financial statement purposes.
- d. All committees must report in Canadian dollars, and use reputable media sources for the proper exchange rates, for the year-end exchange conversions.
- e. All reports must be in dollars only: no pennies.
- f. All capital expenditures must be expensed as they are incurred. Included in one of the notes to the financial statements should be a list of capital items, (which will include the year it was bought, the cost, the description etc.). This list should include all capital items in excess of \$500.00 (Cdn) and be done retroactively for 1996 reports. Any deletions from the capital assets list should be reported, along with the reason why. (e.g. obsolete, discarded, sold, traded-in)
- g. Each set of financial statements should consist of the following:
  1. Statement of Operations which includes the current years numbers, the current years budgeted numbers, a variance analysis of actual vs. budget, and prior years numbers.
  2. Statement of Financial Position, showing the funds assets, liabilities and equity.
- h. Each set of financial statements must contain a standardized set of notes, which should include the following:
  1. An explanation of any new project(s), not explained in the body of the committee's report.
  2. The basis of accounting (accrual) and the currency (Cdn.) in which the committee is reporting.

3. A notice that the books of the committee have been reviewed/audited by at least two brothers (a list of the names) and that the audit/review was done in accordance with the standardized audit program (detailed below).
4. A break down of all fund balances (including cash in bank, receivables and/or payables from/to churches and other committees, long term investments, etc.).
5. Explanations for all material variances, both positive and negative, should be clearly stated. The committee feels that this type of disclosure will enable the readers to reasonably understand the financial statements presented, and any significant variances from year to year, especially in light of the fact that all the treasurers of the various committees are not able to attend Synod.

**2. The establishment of Investment Guidelines:**

A standardized "Investment Guideline" which was distributed to each committee, which clearly sets out the limits to be maintained, the quality of the investments, and the establishment of guidelines for short, medium and long term investments, is attached.

**3. The establishment of Standardized Review Procedures, to be carried out on all audits of Synodical Committees.**

A standardized review program has been compiled to assist the auditors. The program explains the review procedures which should be performed, in order to obtain reasonable assurance that the books are being properly maintained and the financial statements are fairly presented.

The above recommendations have been forwarded to each Synodical Committee Treasurer with our proposal that these procedures be implemented for the fiscal year ended 1996.

**Sample Fund of the Free Reformed Churches of North America**  
**Statement of Operations For the year ended December 31, 1996**  
(in Canadian \$)

	1996	1996	\$ Variance	% Variance		1995
	Actual	Budget	F/(U)	F/(U)	Notes	
<b>REVENUES</b>						
Assessments						
Collections/Donations						
Congregational 9-1						
Societal						
Non-Denominational 9-2						
Other						
Interest						
Other (i.e. loan repayments) 9-3						
Total Revenues						
<b>EXPENDITURES</b>						
Personnel: Salaries & Wages						
Pension Expense						
Benefits & Taxes						
Car						
Other						
Meeting & Travel: Travel						
Accommodations						
Building and Grounds						
Maintenance						
Insurance/ Other						
Administration						
Equipment 9-4						
Bank Charges/Interest						
Postage/ Supplies						
Legal/ Other						
Projects (see note 8) 9-5						
Education: Seminars						
Loan Repayments 9-6						
Other: Foreign Currency						
Misc.						
Total Expenditures						
Surplus (Deficit)						

**Sample Fund** of the Free Reformed Churches of North America

Notes to the Financial Statements For the year ended December 31, 1996

1. Significant Accounting Policies: The financial statements of the Sample Committee are prepared utilizing the accrual basis of accounting. All representations are made in Canadian dollars.  
(For any U.S. statements the following should be added: The Financial statements are converted at year-end, using the foreign exchange rate of 1.x)
2. Audit of the Books: The financial statements of the Sample Committee have been reviewed, utilizing the Synod approved standard audit program, by Brs. "X" and "Y". The records were found to be accurate and in good order.
3. Cash and Term Deposits consist of the following:
 

TD Checking	\$ 1,750
TD Savings	450
CIBC short-term deposit	10,000
	\$ 12,200
4. Accounts Receivable: Accounts Receivable consist of the following:
 

Accrued interest	\$ 2,430
Loan - Hamilton (due 1997)	10,000
Assessments (per schedule)	1,460
	\$ 13,890

Assessments:

Congregation	Opening Balance	Curr. Yr. Assess.	Amount Paid	Ending Balance
Abbotsford	\$1,250	\$1,150	\$100	
Bellevue	225	250	400	75
Brantford	105	1,100	1,200	5
Chatham	825		825	
Clifton	25	750	800	(25)
Dundas	1,300	1,300		
Grand Rapids	(7)	1,150	1,107	36
Hamilton	900	875	25	
Langley	350	675	1,025	
London	10	575	505	80
Mitchell	625	575	50	
St. Thomas	400	499	850	49
Toronto	325		325	
Vineland	1,100	1,200	2,155	145
	\$ 2,208	\$11,424	\$13,092	\$540

4. Inventories: Inventories consist of the following:
 

Stationary and Supplies	\$ 875
Books for resale	1,500
	\$2,375

5. Investments:

The Committee maintains the following investments, in accordance with the prescribed guidelines:

	Face Value	Amortized Value
Canada T-Bills	\$100,000	\$ 97,275
Province of Ontario Bond	50,000	53,250
Province of Alberta Bond	50,000	51,285
Canada Bond	150,000	153,515
	\$350,000	\$355,325

6. Capital Assets:

In accordance with accounting policies, the committee expenses capital assets as incurred. A detail of capital assets held by the committee are as follows:

Item Description	Year Purchased	Cost
Office Furniture:(Desk, 3 chairs, 2 Cabinets)	1989	\$ 4,225
Typewriter	1989	585
Photocopier	1992	8,200
Computer system	1994	8,250
		\$21,260

7. Loans Payable:

Loans Payable consist of:

Emeritus Fund	\$10,000
Needy Churches Fund	<u>14,500</u>
	\$24,500

9. Variance Explanations:

- 9-1. Congregation receipts exceeded budget by \$5,000 due to the fact that various churches made special mention of our needs and supported us with extra collections throughout the year.
- 9-2. Non-Denominational receipts exceeded budget due to a generous receipt of \$1,500 received from Dutch-Canadian Society, and an individual donation of \$450.
- 9-3. Based upon previous discussion held with the Hamilton Church, we did not budget a loan repayment for 1996, but due to increased donations they were able to repay their loan by \$22,000.
- 9-4. Equipment repair exceeded budget by \$700 due to replacement parts needed for the copier machine (\$525) and repair of the office furniture (\$200).
- 9-5. As was previously approved by Synod, the committee continues to support "A" project, which has had a positive response from the community. The committee agreed to provide additional funding in order to have a booth at two additional conferences (Waterloo and London).
- 9-6. Due to the repayment received from Hamilton, we were able to repay an additional \$4,500 on our outstanding principle.

## **INVESTMENT GUIDELINES**

Investments shall be limited to:

1. Bank or a major Trust company's Guaranteed Investment Certificates (GIC's);
2. Federal or Provincial governments or government guaranteed bonds;
3. Loans to other funds or congregations of our denomination. Loans may be given to a maximum of 25% of the fund's total assets, to a maximum of \$50,000 (Cdn.), and may not exceed a ten year term. In addition, repayment of loans must be made in equal periodic installments during the term of the loan and shall be charged 1% above the prime lending rate of the major financial institutions prevailing at the time the loan is approved. All interest shall be calculated semi-annually and all existing loans must be repaid before any new loans can be granted to a fund.

The committee's funds should be invested at terms which match the expenditure pattern of the committee. Careful consideration should be given to divide investments in short, medium and long-term periods.

### **Review Guidelines**

An annual review of the accounting records and books should be conducted by each denominational committee prior to the issue and distribution of financial statements. Individuals from the denomination (a minimum of two) with some financial and/or accounting expertise should be selected to conduct such a review. A review is performed to help ensure the committee has conducted all financial matters in accordance with existing policies, that the records have been adequately maintained, and that the resulting financial statements accurately reflect the annual activities of the committee.

A standard checklist of review procedures is outlined below, This is a guide only and may have to be revised in some cases.

It is suggested that the term "audit" not be used for this review.

### **Review Program**

#### **Bank Reconciliation**

- a) Check additions of prepared bank reconciliation(s)
- b) Agree outstanding cheques and deposits to next months bank statements
- c) Review bank statements after year end for any unusual entries.

#### **Payroll (where applicable):**

- a) agree salary rates to appropriate form of approval
- b) Complete on a test basis:
  - i) Subtract deductions from gross pay and agree to net pay
  - ii) Agree net pay to cancelled cheque
  - iii) Agree to cash disbursements journal and ensure account allocation is correct

#### **Expenditures Other Than Payroll:**

Complete the following on a test basis:

- a) Agree from the cancelled cheque to supplier invoice to the cash disbursements journal. Ensure approval and signatures are in accordance with any existing policies. Ensure expenditure allocation is correct.

- b) Add bank column of cash disbursements journal. Ensure totals of all other columns agrees to total of bank column.

Receipts: Complete the following on a test basis:

- a) Agree deposit book transactions to cash receipts journal. Review allocations based on underlying records.
- b) Add bank column of cash receipts journal.

Ensure totals of all other columns agree to total of bank column, Financial Statements and General:

- a) Review Committee minutes and ensure all financial matters in minutes have been carried out correctly.
- b) Ensure any funds received designated for a specific purpose have been appropriately set aside from other funds or have been used for the specified intent of the donor.
- c) Agree amounts from accounting records to the financial statements
- d) Compare budget to actual and ensure major variances have been reported adequately
- e) Ensure all funds are included in the financial statements
- f) If there is a General Ledger: - agree totals from journals to General Ledger on a test basis - test-check additions of General Ledger Accounts - review journal entries for reasonableness
- g) Review and inquire if there are any major unpaid invoices at the end of the year. If these have not been included as expenses in the financial statements, consider revising to statements.
- h) Ensure the accounts receivable and accounts payable, where applicable, have been set up correctly. Review accounts receivable to ensure amounts are collectible.

When a review has been concluded a report should be prepared for the committee. Assuming no discrepancies are encountered, a suggested format for this report is as follows:

**Report Of Review Committee**

To the \_\_\_\_\_ Committee We have conducted the following review procedures on the books and records of \_\_\_\_\_.

- 1. Reviewed the year end bank reconciliation(s)
- 2. Reviewed the salary rates and payroll records
- 3. Reviewed the cash disbursements journal and examined supplier invoices on a test basis
- 4. Reviewed the cash receipts journal
- 5. Reviewed minutes of committee meetings Based on the above procedures, we have found the financial statements accurately reflect the operations of the committee for the year ended \_\_\_\_\_ 20\_\_

(Signed) \_\_\_\_\_ Date: \_\_\_\_\_

**Sample Fund** of the Free Reformed Churches of North America  
Budgets for the years ending December 31, 1997 and 1998

**(in Canadian \$)**

1996	1997	\$ Variance	%Variance	1998	
Actual	Budget	F/(U)	F/(U)	Notes Projected	

**REVENUES**

Assessments					
Collections/Donations					
Congregational					
Societal					
Non-Denominational					
Other					
Interest					
Other (i.e. loan repayments)					
Total Revenues	_____	_____	_____	_____	

**EXPENDITURES**

Personnel: Salaries & Wages					
Pension Expense					
Benefits & Taxes					
Car					
Other					
Meeting & Travel: Travel					
Accommodations					
Building and Grounds					
Maintenance					
Insurance/ Other					
Administration					
Equipment					
Bank Charges/Interest					
Postage/ Supplies					
Legal/ Other					
Projects (see note 8)					
Education: Seminars					
Loan Repayments					
Other: Foreign Currency					
Misc.					
Total Expenditures	_____	_____	_____	_____	
Surplus (Deficit)	_____	_____	_____	_____	

**Supplement E-3**  
**(Cf. Article 21)**

**HOME MISSION ORDER**

**Preamble**

1. The Free Reformed Churches of North America, in obedience to the command of Christ to preach the gospel to all nations beginning at Jerusalem, recognizes that its mandate to do mission work includes bringing the gospel wherever the Lord gives an opportunity to do so, whether that be in the framework of Foreign Missions, Evangelism or Home Missions.
2. By Home Missions we understand all those labors in the service of the gospel which have as a goal the establishing of an autonomous congregation of the Free Reformed Churches in the area of North America where there is not yet such a church.
3. The work of Home Missions is primarily the task of the local church, giving due observance to Article 15 of the C.O.
4. It may be profitable in some localities for two or more churches to cooperate in this work.
5. The particular manner in which the churches desire to regulate the work of Home Missions is left to the responsibilities of the local consistories with the understanding that all be undertaken in harmony and in accordance with the Word of God, the Three Forms of Unity, and the Church Order of the Free Reformed Churches of North America.
6. Although the local church is charged with the work of Home Missions, all the churches, acting in concert through the Synodical Deputies for Home Mission, are involved in this work; therefore, no local Home Mission work is to be performed without regard to the guidelines appended to this Home Mission Order.

The above stipulations shall apply in situations where a church is able fully to underwrite all the aspects of a local Home Mission project. In cases where such a project is, either in nature or in scope, beyond the competence of the local church(es), the denominational Home Mission Deputies are to be consulted.

**Instructions**

The following instructions apply to the **Home Mission Deputies**:

**ARTICLE 1**

The Home Mission Deputies shall function as a Committee appointed by and responsible to Synod to which it shall give a yearly account of its actions, or more frequently if such is required. This Committee shall consist of no less than seven members, each to serve a three year renewable term. Synod shall also appoint two alternate members. In addition, one deputy (with alternate) shall be from each sending church. The latter will be appointed by the consistory of the sending church(es) and their terms shall expire at the end of three years or whenever the sending church ceases to be such, whichever occurs first.

The Committee shall elect its own functionaries.

The Committee shall carry out all mandates given to it by Synod that pertain to mission activity.

#### ARTICLE 2

The Committee shall meet as often as required and at least once a year. The consistory of each sending church may request meetings with the Committee whenever required and may be represented by the deputy or alternate from their midst. At least once a year a delegation from the Committee, consisting of at least two members, shall visit the Home Mission project and consult with the various parties concerned. In the event that more than one church sends mission personnel to the same field, these churches are to co-operate with each other through the Committee.

#### ARTICLE 3

The Committee shall at all times maintain the closest possible relations with mission personnel and they with the Committee and the calling church(es). Mission personnel are to submit quarterly written reports to both the calling church(es) and to the Committee.

#### ARTICLE 4

The calling and sending of a Home Missionary Minister of the Word is done by the local church upon recommendation of the consistory and the Committee which, together, determine the particulars of the letter of call and the instructions. The appointment of other missionary workers is done by the Committee which will determine the particulars of their position and instructions as well as matters relating to the material aspects of their call.

- A Young men who feel called to be Home Missionary Ministers of the Word ought to pursue the regular channels of preparation for the gospel ministry.
- B Others who wish to work in non-ordained capacity ought to present themselves to the Committee only upon first having been examined and recommended by their own consistory. Should they then be accepted and require further training, this training shall be regulated by the Committee. If the Committee becomes aware of a need for additional mission personnel, it shall have the liberty to advertise this need.
- C No one shall be sent out without approval of Synod.

#### ARTICLE 5

The sending out of ordained Home Missionaries shall take place according to the form approved by Synod. The sending out of non-ordained mission workers shall also take place in a worship service.

- A All mission personnel shall have their membership and credentials in the sending church.
- B The sending church is to oversee, as much as possible, the confession and walk of life of the mission personnel. Should any problems arise in this area, the consistory, with the advice of the Committee, shall act in accordance with the pertinent provisions in the Church Order.

ARTICLE 6

All arrangements for material needs, such as education, pensions, etc. shall be made by the Committee, in consultation with the calling church.

ARTICLE 7

The field of mission labor for all personnel shall be determined by the sending church with advice and approval of the Committee which shall have been mandated for this by Synod. If, in case of emergency, a change must be made in the designation of the field, the consistory of the sending church, with the Committee, shall take appropriate action and give full account to Synod.

ARTICLE 8

The costs of sending out and the further labors of all mission personnel shall be borne by the sending church. The Committee is authorized to assist sending churches from the general mission fund and is also to be diligent in gathering moneys for this fund. In case of need, the Committee has the authority to request extra collections for the mission.

A Home Mission Station, in striving to become an independent congregation, should seek to become financially self supporting as soon as possible. The amount of financial support from Home Mission Deputies is to be set in consultation with the calling church and the provisional board of the station. If financial assistance continues to be needed after a congregation has been instituted, it is to be provided along the following scale of percentages of the amount given during the last full year immediately preceding the institution :

Year 1	80 %	Year 3	40 %
Year 2	60 %	Year 4	20 %

ARTICLE 9

The treasurer of the Committee shall be responsible for the administration of the general fund. He shall make payments only as directed by the Committee. The Committee shall also present to Synod an annual financial statement with a budget for the following year.

ARTICLE 10

The Committee bears the responsibility for all Home Mission property not acquired by the members of the Home Mission Station or by the calling church. Where joint moneys have been used to acquire any properties or possessions, joint consultations will be needed for their disposal.

ARTICLE 11

A Home Missionary minister, receiving and accepting a call to a field of labor other than the appointed one ( as outlined in Art. 7) shall give his sending church and the Committee two months notice before he leaves his field of labor.

#### ARTICLE 12

The relation between the Home Missionary and the Home Mission Station will terminate upon the station being instituted as a congregation. Upon the termination of such a relation, the Home Missionary remains under the supervision and care of the church which had originally called him and of the Synodical Home Mission Deputies, until such a time that these Deputies can assign him to another field of labor, to which he must then be called by one of the other churches. When circumstances warrant and with Synodical approval (cf. Guideline, 1-F), a newly instituted church may call its former Home Missionary to become its pastor.

#### ARTICLE 13

No Home Missionary minister or worker shall perform labors on behalf of or in conjunction with other churches or organizations without the approval of the sending church and the Deputies, and then in compliance with the pending Synodical approval of a written statement of co-operation

#### ARTICLE 14

This Home Mission Order may be altered, amended, and revised only as Synod orders.

**APPENDIX**  
**Home Mission Guidelines**

**I - HOME MISSION STATIONS :**

- A Home Mission Stations are to be established according to local circumstances.
- B Worship services and other gatherings in which words of edification are spoken or approved sermons are read, whether on Lord's Day or at other times, are under the auspices of the consistory of the nearest Free Reformed Church.
- C When the situation warrants it, the consistory of that church will give direction and assistance in choosing a provisional board to run the affairs of the station. Such a board shall consist of no fewer than three members of that station.
- D Before coming to the establishing of a station, they who are in regular attendance there shall join themselves to the Free Reformed Church nearest them (C.O.D #39)
- E As soon as possible, the consistory of the supervising church shall call a home missionary to labor in the station with a view to it to becoming an instituted congregation of the Free Reformed Churches.
- F When the station becomes an instituted congregation, (C.O.D#38) the relation with the Home Missionary shall, at that moment, terminate; however, he remains the sole responsibility of the calling church. Should a newly instituted church find it necessary to call the Home Missionary as regular minister, such a call shall not be extended without prior consultation with the Home Mission Deputies or Synodical Deputies appointed thereto, in keeping with the spirit of Article 49 C.O.D

**II - HOME MISSIONARIES :**

Home Missionaries shall be of two kinds:

- A- Ordained ministers of the gospel ;
- B - Non - ordained workers.

A - Ordained Ministers:

A consistory may call any Free Reformed minister or candidate for the ministry in the Free Reformed Churches of North America.

All stipulations for a regular call shall apply. Such a minister will be installed as a Minister of the Word in the calling church, assigned with the special task of labouring in Home Missions:

1. he will perform all his labors under the supervision of the calling church;
2. he will be a member of the consistory of the calling church;
3. salary, benefits are to be the responsibility of the calling church;
4. upon termination of his labors, he remains the responsibility of the calling church;

B - Non-Ordained Workers:

When a consistory sees the need for a non-ordained brother to engage in Home Mission work, it may appoint such a person.

If a brother, in the course of his duties, should be required to speak an

edifying word and perform other labors in the congregation, he should be installed in the office of elder, subject to the stipulations governing such an installation ( C.O.D #'s 3 & 22 & Supplement 7 ).In all circumstances, the consistory supervises his labors and is responsible for his material needs.

### III- INSTITUTION OF A NEW CHURCH

- A A new church is not organized by man, but Christ blessing the ministry of the church, gathers His church by His Word and Spirit. (Acts 2:47) While the gathering of a congregation of believers constitutes a church in its essence, the institution of the offices is necessary for the existence of a new church in its complete and authoritative form.
- B The decision to institute a new church should not be made by a Classis (Synod) or the supervising church without first receiving a (written) request for institution from the confessing members of the Mission Station. When conditions are ready for institution, the consistory of the supervising church may encourage the members to make such a request.
- C Procedures for Institution of a New Church:
  - 1 **Petition:** All confessing members desiring a Free Reformed Church in a new locality and all professing Christians of Reformed persuasion who are not members elsewhere desiring to join the proposed new church shall sign a petition addressed to the Classis (Synod) requesting the approval and assistance of the Classis (Synod) for the institution of a new church.
  - 2 **Approval:** The Classis (Synod) shall consider whether the applying group is large enough to be organized, whether there are enough brethren who could serve as office bearers, and similar questions. If upon due consideration, the Classis (Synod) acts favourably upon the request, it shall appoint a neighbouring Consistory to assist the group in the institution of the new church.
  - 3 **Membership Acceptance :** At a worship service of the group the decision of Classis (Synod) is announced and the date of a future membership meeting for the purpose of electing office bearers, giving at least four weeks notice. It is also announced that those desiring to become members of the new congregation should present their certificates to the meeting of the supervising Consistory which shall take place within the following two weeks. Those applicants who have not yet made confession of faith and desire to do so shall be examined by the Consistory. The Consistory shall consider these applications and announce the additional names of those who have been accepted as members. Those who have yet to make confession of faith must have done so prior to the meeting in order to participate in voting. From the number of members and other circumstances the supervising Consistory shall determine the number of elders and deacons which are to be chosen.
  - 4 **Membership Meeting:** At the announced membership meeting the names of all those who have been accepted as confessing members shall be announced. All confessing male members shall be given the right to

vote. The voting members present shall sign an attendance list. The number of elders and deacons to be chosen shall be announced. By way of open ballots a vote shall be taken until the required number of brethren have been chosen.

- 5 **Installation of Office Bearers:** If no legal objections are received by the supervising Consistory, then two weeks later the brethren chosen shall be installed into their respective offices during a worship service. By virtue of their installation a new Church is constituted.

## **Supplement E-4**

### **FOREIGN MISSION COMMITTEE**

#### **1. Mission Order**

The Free Reformed Churches of North America, in obedience to the command of the Lord Jesus Christ to preach the gospel to all nations, baptizing them in the name of the Triune God and teaching them to observe all things which Christ has commanded, recognizes its duty to send out missionary preachers and other mission workers to proclaim the gospel and to gather into indigenous churches such as have come to believe and have been baptized as well as to assist these churches in the development of their church life, when such assistance is required.

For the sake of good order and in order to regulate the performance of this work, Mission Deputies shall be appointed by Synod and the following Mission Order shall be observed:

##### Article 1

Missionary ministers of the Word and mission workers (hereinafter collectively called "Mission Personnel") shall be sent out by the local church, with or without the co-operation of other local churches. No one shall be sent out without the concurrence and advice of the Mission Deputies. In the event of a conflict between the sending church and the deputies, the matter shall be referred to Synod. If no Church, acting alone or in concert with other churches, requests the sending out of mission personnel, deputies, with the advice of Synod shall approach churches to promote such sending out and shall make appropriate recommendations.

##### Article 2

The Mission Deputies shall function as a Committee appointed by and responsible to Synod to which it shall give a yearly account of its actions, or more frequently if such is required. This Committee shall consist of no less than seven members, each to serve a three-year renewable term. Synod shall also appoint two alternate members. In addition, one deputy (with alternate) shall be from each sending church. The latter will be appointed by the consistory of the sending church(es) and their terms shall expire at the end of three years or whenever the sending church ceases to be such, whichever occurs first.

The Committee shall elect its own functionaries.

The Committee shall carry out all mandates given to it by Synod that pertain to mission activity.

##### Article 3

The Committee shall meet as often as required and at least once each year. The consistory of each sending church may request meetings with the Committee whenever required and may be presented by the deputy or alternate from their midst.

In the event that more than one church sends mission personnel to the same field, these churches are to co-operate with each other through the Committee.

#### Article 4

The Committee shall at all times maintain the closest possible relations with mission personnel and they with the Committee and the calling church(es). Mission personnel is to submit quarterly written reports to both the calling church(es) and to the Committee.

#### Article 5

The calling and sending of a missionary Minister of the Word is done by the local church upon recommendation of the consistory and the Committee which, together, determine the particulars of the letter of call and the instructions.

The appointment of other missionary workers is done by the Committee which will determine the particulars of their position and instructions as well as matters relating to the material aspects of their call.

- A. Young men who feel called to be Missionary Ministers of the Word ought to pursue the regular channels of preparation for the gospel ministry;
- B. Others who wish to work in any non-ordained capacity ought to present themselves to the Committee only upon first having been examined and recommended by their own consistory. Should they then be accepted and require further training, this training shall be regulated by the Committee. If the Committee becomes aware of a need for additional mission personnel, it shall have the liberty to advertise this need;
- C. No one shall be sent out without the approval of Synod.

#### Article 6

The sending out of ordained Missionaries shall take place according to the form approved by Synod. The sending out of non-ordained mission workers shall also take place in a worship service.

- A. All mission personnel shall have their membership and credentials in the sending church.
- B. The sending church is to oversee, as much as possible, the confession and walk of life of the mission personnel. Should any problems arise in this area, the consistory, with the advice of the Committee, shall act in accordance with the pertinent provisions in the Church Order.

#### Article 7

All arrangements for material needs such as education, pensions, etc., shall be made by the Committee.

Article 8

The field of mission labour for all personnel shall be determined by the sending church with the advice and approval of the Committee which shall have been mandated for this by Synod. If, in case of emergency, a change must be made in the designation of the field, the consistory of the sending church, with the Committee, shall take appropriate action and give full account to Synod.

Article 9

The costs of sending out and of the further labours of all mission personnel shall be borne by the sending church. They authorized to assist sending churches from the general mission fund and is also to be diligent in gathering monies for this fund. In case of need, the Committee has the authority to request extra collections for the mission.

Article 10

The treasurer of the Committee shall be responsible for the administration of the general fund. He shall make payments only as directed by the Committee. The Committee shall also present to Synod an annual financial statement with a budget for the following year.

Article 11

The Committee bears the responsibility for all mission property.

Article 12

A missionary minister, receiving and accepting a call to a field of labour other than the appointed one (as outlined in Article 8), shall give his sending church and the Committee two months notice before he leaves his field of labour.

Article 13

No missionary minister or worker shall perform labours on behalf of or in conjunction with other churches or organizations without the approval of the sending church and the Committee and then only in compliance with and pending Synodical approval of a written statement of co-operation.

Article 14

This Mission Order may be altered, amended and revised only as Synod orders.

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## **2. Free Reformed Missions International Inc.**

In order to deal with various legal and administrative challenges that accompany working in various countries, a corporation named Free Reformed Missions International Inc. was established by Synod 1999 to carry out mission activities. The members of the Corporation include the delegates to Synod and the members of the Mission Committee.

The annual meeting of the Corporation is held during the regularly scheduled synodical sessions and the Directors of the Corporation carry out their mandate in a manner similar to other synodical committees, albeit through a different legal structure. When establishing the corporation, Synod approved the following motions:

- That the Executive of the Mission Committee be appointed as signing officers of the corporation.
- That the corporation have a maximum of 12 Directors.
- That Directors be appointed for three-year terms, and be eligible for reappointment three times (for a total of 12 years).
- That there be a built-in rotation system;
- That the Directors receive no remuneration, but that all expenses incurred in the exercise of their duties are covered;
- That the terms of these Directors shall be implemented according to the schedule of rotation that existed for the Foreign Missions Committee;
- That the Head Office of the Corporation be at the Vineland Free Reformed Church;
- That the Corporation have a fiscal year end of December 31;
- That By-law 1 and By-law 2 of the Corporation be approved;

By-Law 1 contains primarily definitions and legal requirements related to a corporation's legal standing and is not reproduced here.

### **BY-LAW NO. 2**

#### **ARTICLE ONE – NAME**

The name of the corporation shall be **Free Reformed Missions International**.

#### **ARTICLE TWO – PURPOSES**

- 2.01 The Corporation exists to assist the Free Reformed Churches of North America to be obedient to the command of the Lord to bring the gospel to all nations, baptizing them in the name of the Triune God and teaching them to observe all things which Christ has commanded.
- 2.02 The purpose of the Corporation is to assist these Free Reformed Churches:
  - 1 To proclaim the Gospel of salvation in and through the Lord Jesus Christ within Canada and around the world.

- 2 To gather believers together and institute indigenous churches for worship, fellowship and service.
- 3 To assist these churches in the development of their church life including preaching, teaching, administration of the Sacraments, Bible translation, literature production and distribution, music, vocational training, Christian education, health care, and the training of nationals for all these.
- 4 To select, train, equip, employ/fund and supervise missionary preachers and missionary workers.

### **ARTICLE THREE – OBJECTIVES**

#### **3.01 – Summary Objective –**

The summary objective of the Corporation is to enable these Free Reformed Churches to advance, demonstrate, disseminate, implement, promote, preach and teach the Gospel of Jesus Christ to people everywhere and hereby fulfill the command of our Lord and Saviour Jesus Christ that His Gospel be preached in all the world as a witness for all nations.

#### **3.02 – Spiritual Objectives –**

The spiritual objective of the Corporation is to enable these Free Reformed Churches to do the following, provided that the objects shall include only those which are, at law, exclusively charitable and without limiting the generality of the foregoing, and to accomplish the aforesaid objects:

- (a) To uphold and promote the statement of faith contained within the corporation's governing documents;
- (b) To glorify God and to promote worship of Him as the only true and living God (Heb.10:19-25);
- (c) To teach the scriptures as the sole authority for faith and conduct of the church and of individual believers (1 Tim.3:16; Acts 17:2,11);
- (d) To carry out the missionary and evangelistic commission given for the furtherance of Jesus Christ's kingdom (Matt.28:19-20);
- (e) To administer the ordinances of baptism and holy communion (Matt. 28:19; 1 Cor. 11:23-26);
- (f) To provide spiritual and educational training to equip the individual believer;
- (g) To conduct regular religious worship services;
- (h) To spread the Word of the Gospel through preaching, seminars, literature, radio and other forms of mass media;
- (i) To work towards the institution of self-sufficient Reformed churches and denominations in foreign countries by the direction of the Lord Jesus Christ and under the leadership of the Holy Spirit in accordance with all the provisions as set forth in the Holy Bible.
- (j) To maintain missionary church and teaching facilities.

#### **3.03 – General Objectives –**

For the attainment of the above objects and as incidental and ancillary thereto, to exercise any of the powers as prescribed by the Canada Corporations Act or any other statutes or common law relating to charities and in particular, without limiting the generality of the foregoing:

- (a) To acquire by purchase, lease, devise, gift or otherwise real property and to hold such real property or interest therein necessary for the actual use and occupation of the corporation or for carrying on of its charitable undertakings and when no longer necessary, to sell, dispose of and convey the same or any part thereof;
- (b) To purchase, lease or build churches, schools, educational facilities and property deemed necessary for the development of any of the aforementioned objectives;
- (c) To provide physical facilities, equipment and personnel as are necessary for the proper functioning of the Church and related ministries as set forth herein;
- (d) To acquire by purchase, contract, donation, legacy, gift, grant, bequest or otherwise any personal property and to enter into and carry out any agreements, contracts or undertakings incidental thereto and to sell, dispose of and convey the same or any part thereof as may be considered advisable;
- (e) To buy and sell printed materials, recorded materials and musically recorded materials and material goods of all other kinds required in connection with the maintenance and growth of a Church, School, College or Community and the associated and related needs of their members;
- (f) To receive, maintain and disburse a fund or funds supplied from time to time or any part thereof or any income there from for charitable purposes and for the attainment of these objects;
- (g) To invest and reinvest the funds of the corporation in such manner as determined by the Directors from time to time and in making such investments the Directors shall not be limited to investment authorized by law for Trustees, provided that such investments are reasonable, prudent and wise under the circumstances and do not constitute either directly or indirectly a conflict of interest;
- (h) To accumulate from time to time part of the fund or funds of the corporation or the income thereof subject to any statute or laws from time to time applicable;
- (i) To organize, direct, manage and support other organizations that are dedicated to the achievement of the aforementioned objects;
- (j) To conduct all other activities that may be incidental and conducive to the achievement of the aforementioned objects.

#### **ARTICLE FOUR – STATEMENT OF FAITH**

- 4.01 We believe in one holy, sovereign, creating, maintaining and redeeming God, eternally existing in three Persons – Father, Son and Holy Spirit.
- 4.02 We believe the Bible to be fully the only infallible and inerrant Word of God, inspired by the Holy Spirit, authoritative and sufficient in all matters of faith and conduct, normative for all peoples, at all times, in all cultures.
- 4.03 We believe that all people are made in the image of God, but have fallen in Adam and have incurred both God’s holy wrath and their own shame and guilt. All are therefore in utter need of redemption.
- 4.04 We believe in Jesus Christ our Lord, the incarnate Son of God, the only Saviour, having in one person the fully divine and fully human natures, thus being both God and man. We believe in His virgin birth, sinless life, substitutionary death and atonement, bodily resurrection and ascension to the right hand of the Father.
- 4.05 We believe in the justification of sinners by God’s grace, through faith in Christ alone, apart from works.
- 4.06 We believe in the Holy Spirit and in His convicting, regenerating, sanctifying and reviving work, by whose indwelling the Christian is empowered to live a godly life.
- 4.07 We believe that the church consists of men, women and children irrevocably called by God the Father into the fellowship of His Son and sanctified by the Holy Spirit.
- 4.08 We believe that one of the primary tasks of the church is to spread the Gospel throughout the world.
- 4.09 We believe in the unity of all believers who together form the one, holy and universal church of which Christ is the head.
- 4.10 We believe in the visible, personal return of the Lord Jesus Christ in power and great glory, to judge both the living and the dead.
- 4.11 We believe in the resurrection of the body, the eternal life of the saved and the eternal punishment of those who have rejected Him.
- 4.12 While the Bible is our supreme standard, we believe that the Creeds hereinafter identified, accurately summarize the main doctrines of the Bible. We subscribe to the three Creeds of the early church: The Apostles’ (c150 AD), Nicene (381 AD) and Athanasian (500 AD) Creeds. We further subscribe to the three historic Reformed Creeds: The Belgic Confession of Faith (1561 AD), The Heidelberg Catechism (1563 AD), and The Canons of Dordt (1619 AD). We refer to the latter three as The Three Forms of Unity.

**ARTICLE FIVE – AFFILIATIONS**

This corporation shall be an independent ministry affiliated with the Free Reformed Churches of North America.

**ARTICLE SIX – DISSOLUTION**

In the event that the corporation be dissolved, and upon payment of all outstanding debts and liabilities of the corporation, any and all surplus funds of the corporation shall be distributed among ministries of a similar nature as determined by the Board of Directors, provided that such charities are registered with Revenue Canada for the purposes of the Income Tax Act of Canada.

**ARTICLE SEVEN – AMENDMENTS**

The governing documents of the corporation may be amended by a by-law enacted by a majority of the Directors at a meeting of the Board of Directors and sanctioned by an affirmative vote of at least two-thirds (2/3) of the members of the corporation at a meeting duly called for the purpose of considering the subject amendment.

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## **Supplement E-5**

### **FUND FOR NEEDY CHURCHES**

**(Cf. C.O. Art. 11)**

1. Synod has established a NEEDY CHURCH FUND with the mandate to grant financial assistance to needy churches;
2. The purpose of the Fund is the granting of salary assistance and other financial allowances as mentioned in the section "GUIDELINES FOR MINISTERS' SALARIES AND ADDITIONAL BENEFITS" to churches which have done their utmost to meet the basic requirements as set by Synod and have found themselves unable to do so;
3. In granting financial assistance from this Fund the FINANCE COMMITTEE will consider conditions of need as related to congregational income, financial commitments to the various Church Funds, including exceptional related financial burden;
4. Congregations building or remodeling church or parsonage property are not to be considered eligible for financial assistance;
5. Congregations who have a need for assistance shall make an application in writing to the Committee including:
  - a. a copy of the congregation's annual current financial statements;
  - b. a statement of assets and liabilities;
  - c. a budget for the current year, approved by the congregation;
  - d. an estimate of the amount of financial assistance which the Consistory considers to be necessary;
6. The Consistory of the supported congregation is committed to submit any information to the FINANCE COMMITTEE in relation to the financial assistance;
7. The FINANCE COMMITTEE shall process the application for assistance without delay after approval is finalized;
8. Financial assistance is granted for the period of one year. Every year thereafter financial support will be extended after receiving written application including the required financial statements as mentioned under #5;
9. The FINANCE COMMITTEE will make recommendations to Synod in their Annual Report to what extent financial contributions to this Fund is required, by collections, and or quota;
10. All activities in relation to financial assistance to congregations will be included in the committee's Annual Report to Synod.

**REGULATIONS**  
**REGARDING THE NEEDY CHURCHES FUND**  
**(cf. C.O. Article 11)**

- A. The Deputies (three or five members appointed by synod), have the mandate to grant financial aid to needy churches.
- B. The Deputies shall have complete control of this fund for the needy churches.
- C. This fund is created and maintained by collections and gifts.
- D. ELIGIBLE RECIPIENTS:
  - 1. Consistories unable to meet their obligations as stated in Article 11 are eligible for financial aid.
  - 2. Congregations building or remodeling the church or parsonage are not to be considered as recipients of monies out of this fund.
- E. Deputies shall allocate financial aid to consistories to enable them:
  - 1. to call their own minister
  - 2. to meet their obligations as stated in Article 11
  - 3. to continue to comply with their usual obligations in situations of special difficulty. (Again, this excludes building or remodeling a church or parsonage.)
- F. With regard to the support referred to in E-1 and E-2, the Deputies shall:
  - 1. adhere to the regulations stipulated by Synod concerning salaries of ministers
  - 2. take into account the provisions outlined in Article 11-A of the Church Order.
- G. APPLICATION:

The Consistories will have the opportunity each year to submit a request to the Deputies for financial support, if they need it. This request must be attended with:

  - 1. a statement of receipts and disbursements of the last year;
  - 2. a statement of assets and liabilities and possible funds of the church per Jan. 1 and Dec. 31 of that year;
  - 3. a budget of receipts and liabilities for the current year;
  - 4. an estimate of the aid which the consistory considers to be necessary;
    - a. special attention must be given to the circumstances of the minister of the Word and his family in establishing the estimate.
    - b. Deputies are authorized to ask for more explanations if necessary.
    - c. All data received from the consistories are confidential.
- H. DISBURSEMENT:
  - 1. Deputies must decide about the requests for support as soon as possible.
  - 2. The financial aid may be given at the most for the period of one year. Every year thereafter the aid can be extended if necessary.
- I. Deputies are obliged to give account of their conduct and their financial control to Synod.

## Supplement No. E – 6

### MANDATE of PUBLICATIONS COMMITTEE

PREAMBLE: Whereas the ministry of the Word is the primary task of the church, the church should see to it that all efforts be made to publish material in support of this task. In order to facilitate and co-ordinate this task, a Synodical committee shall be appointed, referred to as the Publications Committee, which shall carry out its mandate to provide the churches with whatever publications may serve them and do so according to the following order.

#### MANDATE AND ORGANIZATION:

Members of this committee are appointed by Synod for a three year term. The committee makes recommendations to Synod for appointment and reappointment of members.

The mandate of the committee is to publish materials within the cash flow created by synodical assessments and collections.

The officers of the committee are elected by the committee, and the appointment of the editor and assistant editor of "The Messenger" are ratified by Synod.

The committee appoints members to all its subcommittees for a three year term. Appointees to ad hoc committees will serve for the duration of the project. The Publications committee requires a report from each subcommittee in time for the spring and fall committee meetings containing:

- a) Progress report
- b) Suggested (new publications report)
- c) Financial report per year end
- d) Budget for next calendar year (for October committee meeting)
- e) Any other matters requiring the approval or advice of the Publications committee.
- f) Any matters, which may require the approval of Synod.

FUNDING AND ACCOUNTABILITY: Funding is provided by a) synodical assessments b) subscriptions to the Messenger c) sale of publications d) donations

The committee coordinates the funding for all the projects under its supervision, and requires each subcommittee to prepare a detailed financial statement and budget for each year.

Publication inventory management and reordering, when approved through the budget, will be the responsibility of the New Publications Development committee. Physical inventory and supplies will be kept as designated by this committee.

An administrator is appointed to keep the accounts of the Publications committee, and will maintain separate accounts for:

- a) The Messenger**, detailing receipts from: 1) subscriptions 2) donations
- b) Other Publications.**

The administrator will submit an annual report to the committee detailing all expenses, income and receivables for the above on a calendar year basis. The Publications committee will combine the material from the various subcommittees and the administrator, as required, in its annual report to Synod.

**Supplement E-7**  
**(Cf. Article 21)**

**RADIO EVANGELISM**

**CONSTITUTION FOR RADIO EVANGELISM**  
*(see Acts 1980, #18, pp. 5, 18)*

The Free Reformed Churches of North America, acting in concert for the propagation of the gospel of Jesus Christ and the defense of the Reformed faith, have established a Committee for Evangelism to carry out this task. This Synodical Committee for Evangelism (hereafter referred to as "Committee"), in keeping with the execution of the afore-mentioned task, will organize and supervise a radio broadcast out-reach to be known as "Banner of Truth Radio Broadcast" (hereafter referred to as "Broadcast").

The operations of the Broadcast are subject to the following regulations:

**A. NAME**

The organization shall be known as "Banner of Truth Radio Broadcast".

**B. OBJECT**

The object of the organization shall be the propagation and proclamation of the gospel of Jesus Christ and the defense of the Reformed faith by means of weekly radio broadcasts. The organization shall be carried on without purpose of gain for its members and any profits or other accretions to the organization shall be used in promoting its object.

**C. ORGANIZATIONAL STRUCTURE**

The broadcast is under the supervision of the Committee. The organizational structure of the Committee is as follows:

1. Four primary deputies, appointed by the Synod of the Free Reformed Churches, serve a three year term each and are eligible for re-appointment when their respective terms expire;
2. One alternate deputy is appointed to fill in should any primary deputy be unable to attend a meeting;
3. Of the four primary deputies, one shall function as chairman, one as secretary and one as treasurer, each performing the normal duties associated with these posts;
4. This committee shall meet at least once per annum and report on its activities to the annual Synod of the Free Reformed Churches;
5. The radio minister (see below) shall give a report of the affairs and status of the Broadcast to this Committee at its meetings.

**D. SPEAKERS**

Each year the Committee shall appoint a Radio Minister and an Assistant Radio Minister who, together, shall be responsible for providing regular broadcast material.

1. The assistant minister is to provide a minimum of four broadcasts per annum;
2. The radio minister shall also supervise the administration of the broadcast.

## **Supplement E-8**

### **MINISTERIAL MENTORSHIP GUIDELINES**

Upon the decision of Synod to declare an applicant to be candidate for the ministry in the Free Reformed Churches, the Synod shall appoint an experienced minister to function as mentor during the first period of his official work as minister of the Word.

After his ordination this brother, like all other ministers of the Word, is to carry out the work of his office under the direct supervision and responsibility of his local Consistory. The Consistory will then also support him with their advice and assistance and show the necessary pastoral concern and care for their own pastor and teacher and his family. At the same time the Consistory may expect pastoral care and leadership from their minister.

The local Consistory is to conduct its own matters unhindered and Synod, as a broader ecclesiastical assembly, has the task to oversee all the ministers of the Word in accordance with the Church Order. In addition to this, in the beginning period of the official work of the yet inexperienced minister, Synod, by way of a synodically appointed mentor, shows this extra care towards him with a view to his personal and ministerial development as office-bearer.

The task of a Ministerial Mentor is:

1. To maintain personal contact with the newly ordained minister of the Word for the period of one year; which contact consists of:
  - a. Visiting this brother, if possible, once every two months.
  - b. Conferring together about matters, which have come up in his ministry, and offering him advice in these things.  
The new minister on his part has the right to approach the mentor, when he is in need of advice. On its part the consistory, in consultation with its minister, also has the right to approach the mentor.
2. To give a report of his mentorship after a year in which he reports only how often and in what manner the contact and consultation has taken place without revealing the specific content of the cases discussed, since these matters are first and foremost the responsibility of the local Consistory. This report must therefore first be passed by the Consistory before it is received by Synod.
3. If deemed necessary, to propose to Synod, in consultation with the young brother, the extension of the mentorship by half a year -- at the most one year -- and then again to report according to sub. -2 above.

After the mentor has given his report he shall be discharged by Synod.

## Supplement E-9

### REGULATION FOR THEOLOGICAL EDUCATION COMMITTEE

#### A. Mandate

The Theological Education Committee is mandated to carry out the relevant responsibilities described in the FRCNA Church Order Articles 19 & 20:

1. Under the heading TRAINING FOR THE MINISTRY OF THE WORD, Article 19 states: *The churches, whenever necessary, shall put forth every effort to ensure that there may be students who are being trained in theology and that these, if necessary, are financially supported.* (See C.O. Supplement No. 6)
2. Under the heading THEOLOGICAL TRAINING, Article 20, states: *The churches shall take care of the theological training for the ministry of the Word, the regulation of which shall be made by the Synod.* (See C.O. Supplement No. 24)

#### B. Policy Regarding Admission to the Theological Education Program:

1. The following announcement is to be placed in the January and February issues of the denominational magazine:  
Admission to Ministerial Studies: The Theological Education Committee invites men who feel called to the ministry of the Word in the Free Reformed Churches to contact the Secretary of the Committee before March 1, 20\_\_.  
Prerequisites for admission of applicants are the following:
  - A personal letter of application, exploring in some detail the call to the ministry;
  - Written testimony from the applicant's consistory;
  - Written report from his personal physician attesting to good health;
  - Ability to demonstrate knowledge of the Scriptures and the Three Forms of Unity.In addition, the following academic requirements must be met:
  - Completion or near completion of a Bachelor's degree, in which the major area of studies should include at least one of the following: History, Philosophy, Greek or English.
  - Successful completion of the following college level courses:
    - English (including Creative Writing) – 4 semesters
    - Modern Foreign Language (preferably Dutch) – 2 semesters
    - History (including European) – 4 semesters
    - Greek (Koine or N.T.) – 4 semesters

Committee Secretary (name and address)
2. New applicants are to be examined by the Theological Education Committee, which shall normally take place at its regular spring meeting.

3. The meetings of the Committee during which applicants are to be examined must be constituted by a quorum of 80% and students for the ministry must be accepted by at least a 70% majority. (*Acts of Synod 1982*, Art.54, cf. *Acts of Synod 1983*, Art.13, *Acts of Synod 1984*, Art.6, *Acts of Synod 1994*, Art.49)
4. The Committee (secretary) must inform the Theological Student Fund deputies of any applicants who have been accepted into the Theological Education program. (Cf. Supplement 6-F).

**C. Policy Regarding Theological Training:**

1. The theological training of students shall take place under the guidance of the Committee according to the curriculum outlined in the Theological Education Handbook as approved or revised by Synod. (*Acts of Synod 1990*, Art.47-4)
2. Each student is to follow a term of internship training under one of our experienced ministers ( *Acts of Synod 2000*, Art. 46).

**D. Policy Regarding Candidacy and Eligibility for Call:**

1. A student who has completed the Theological Education program, and who is recommended by the Committee for final examination by Synod, shall upon the approval of Synod be declared Candidate and, unless otherwise decided by Synod, is immediately eligible to be called by the churches.
2. Any Candidate for the ministry who has not received a call from one of our churches within a period of three years of being eligible for such a call, and who still wishes to have his status as candidate maintained, should appear before Synod where cause can be shown why his candidacy should be continued. (*Acts of Synod 1990*, Art.47-3)

**Supplement No. E – 10**  
**(Cf. C.O. Article 19)**

**THEOLOGICAL STUDENT SUPPORT COMMITTEE**  
**MANDATE**

The mandate of the Theological Student Support Committee is to provide financial assistance to those theological students who are in need as stated in C. O. Article 19.

**REGULATIONS**

1. In providing and administering this assistance, Synod has established the THEOLOGICAL STUDENT SUPPORT COMMITTEE consisting of four members, appointed by Synod.
2. The members of this Committee are appointed for a term of three years; after which the members' term shall expire, however the retired member may be re-elected for another term.
3. Every year the Committee shall make an announcement, that young men who have a desire to become a minister of the Word in our churches, may submit a request for financial assistance, providing a favourable report from the Theological Education Committee is issued.
4. The Committee is not responsible for providing payment for services rendered by the students in the various churches.
5. The Committee shall make a full investigation of the applicant's financial status and will grant him a study allowance according to his need;
  - 5.1. The Committee shall require from the student full disclosure of all his liquid and non-liquid assets.
  - 5.2. The Committee is not responsible for any outstanding loans.
6. Every year the Committee, after having received a renewed request from those being financially supported, and following a recommendation from the Theological Education Committee concerning the student's study performance and walk of life, shall again determine the amount of financial assistance for one year;
  - 6.1. The Committee shall request from the student an estimated budget of living expenses, each year, for review.
  - 6.2. The Committee shall require from the students that they report any change in support payment requirements, for re-evaluation
7. Monies for this Fund are to be raised through quota as stipulated by Synod and through special gifts, donations, etc. Payments of quotas are due and payable every three months in advance.
8. The determined support payments shall be forwarded to the students on a monthly basis.
9. The treasurer of the Fund shall receive, disburse, and keep records of all monies in the Fund.
10. A financial statement accompanied by written report concerning the Committee's activities shall be rendered each year to Synod.

11. In the event that a student, in the judgement of this Committee and the Theological Education Committee has discontinued his study without just cause, the student is obliged to reimburse the Committee for all the monies he has received in respect of financial study assistance.
12. The Committee will make proper arrangement of repayment with the student concerned.
13. Any minister who leaves the ordained ministry without just cause within ten years shall be obliged to reimburse the Committee for the total amount he has received in respect of financial study assistance minus ten percent (10%) for every full year he has served as minister in the denomination.
14. The Committee, in order to carry out Article 12 and 13, shall require from every student a signed document, reading as follows:

**I agree to reimburse the Free Reformed Churches of North America for all the monies owing when the circumstances exist which are described in Articles 11 or 13 in the REGULATIONS of the Theological Student Support Committee.**

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

Witness: \_\_\_\_\_ Date: \_\_\_\_\_

15. Candidates after six months will not receive any further financial support from the Theological Student Support Committee if during a period of six months they have not received a call nor accepted a call. (Synod 1990)
16. Upon receiving and accepting a call during the first six months, the Theological Student Support Committee will make arrangements with the Candidates till they have been ordained in the ministry. (Synod 1990)
17. These Regulations may be altered, amended and revised by Synod only.

## **Supplement E-11**

### **Youth and Education Committee**

#### **MANDATE**

The Youth and Education Committee shall:

1. Give advice and direction to the youth in regards to Camp, conferences and other matters relating to the youth of our denomination.
2. Publish the Youth Messenger as the official publication of the Free Reformed Churches.
3. Provide advice to the youth regarding the use of educational materials as it relates to Bible studies, Reformed doctrine and practical issues.
4. Make good, Reformed study material available.
5. Deal with matters referred to this committee by Synod and local consistories.
6. Submit an annual report to Synod of the activities of the committee.

\*\*\*end of C.O. Supplements\*\*\*

11/23/07

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