

CHURCH ORDER

**CHRISTIAN REFORMED CHURCH
IN NORTH AMERICA**

RULES FOR SYNODICAL PROCEDURE



1987

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Italicized portions indicate Church Order changes adopted by the Synod of 1987 and awaiting ratification by the Synod of 1988.

CHURCH ORDER OF THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

INTRODUCTION

Article 1

a. The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only head of his church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in order (1 Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles.

b. The main subjects treated in this Church Order are: The Offices of the Church, The Assemblies of the Church, The Task and Activities of the Church, and The Admonition and Discipline of the Church.

I. THE OFFICES OF THE CHURCH

A. GENERAL PROVISIONS

Article 2

The church recognizes the offices of minister of the Word, elder, deacon, and evangelist. These offices differ from each other only in mandate and task, not in dignity and honor.

Article 3

a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist.

b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.

c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

—Cf. Supplement, Article 3

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

a. In calling and election to an office, the council shall ordinarily present to the congregation a nomination of at least twice the number to be elected. When the council submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.

b. Prior to making nominations the consistory may give the congregation an opportunity to direct attention to suitable persons.

c. The election by the congregation shall take place under the supervision of the consistory after prayer and in accordance with the regulations established by the consistory. The right to vote shall be limited to confessing members in good standing.

d. After having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain or install them if no valid impediment has arisen. The ordination or installation shall take place in the public worship services with the use of the prescribed ecclesiastical forms.

Article 5

All officebearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription.

—Cf. Supplement, Article 5

B. THE MINISTERS OF THE WORD

Article 6

a. The completion of a satisfactory theological training shall be required for admission to the ministry of the Word.

b. Graduates of the theological seminary of the Christian Reformed Church who have been declared candidates for the ministry of the Word by the churches shall be eligible for call.

c. Those who have been trained elsewhere shall not be eligible for call unless they have met the requirements stipulated in the synodical regulations and have been declared by the churches to be candidates for the ministry of the Word.

—Cf. Supplement, Article 6

Article 7

a. Those who have not received the prescribed theological training but who give evidence that they are singularly gifted as to godliness, humility, spiritual discretion, wisdom, and the native ability to preach the Word, may, by way of exception, be admitted to the ministry of the Word, especially when the need is urgent.

b. The classis, in the presence of the synodical deputies, shall examine these men concerning the required exceptional gifts. With the concurring advice of the synodical deputies, classis

shall proceed as circumstances may warrant and in accordance with synodical regulations.

—Cf. Supplement, Article 7

Article 8

a. Ministers of the Christian Reformed Church are eligible for call, with due observance of the relevant rules.

b. Ministers of other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith, and their exemplariness of life. The presence and concurring advice of the synodical deputies are required.

c. Ministers of other denominations who have not been declared eligible for a call shall not be called unless all synodical requirements have been met.

—Cf. Supplement, Article 8

Article 9

In nominating and calling a minister the consistory (*council*) shall seek the approval of the counselor who acts in behalf of classis to see that the ecclesiastical regulations have been observed. The consistory (*council*) and counselor shall sign the letter of call and the counselor shall render an account of his labors to classis.

Article 10

a. The ordination of a candidate for the ministry of the Word requires the approval of the classis of the calling church and of the synodical deputies. The classis, in the presence of the deputies, shall examine him concerning his doctrine and life in accordance with synodical regulations. The ordination shall be accompanied by the laying on of hands by the officiating minister.

b. The installation of a minister shall require the approval of the classis of the calling church or its interim committee, to which the minister shall have previously presented good ecclesiastical testimonials of doctrine and life which have been given him by his former consistory and classis.

—Cf. Supplement, Article 10

Article 11

The calling of a minister of the Word is to proclaim, explain, and apply Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.

Article 12

a. A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services, catechize the youth, and train

members for Christian service. He, with the elders, shall supervise the congregation and his fellow officebearers, exercise admonition and discipline, and see to it that everything is done decently and in order. He, with the elders, shall exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

b. A minister of the Word who enters into the work of missions or is appointed directly by synod shall be called in the regular manner by a local church, which acts in cooperation with the appropriate committee of classis or synod.

c. A minister of the Word may also serve the church in other work which relates directly to his calling, but only after the calling church has demonstrated to the satisfaction of classis, with the concurring advice of the synodical deputies, that said work is consistent with the calling of a minister of the Word.

—Cf. Supplement, Article 12

Article 13

a. A minister of the Word is directly accountable to the calling church, and therefore shall be supervised in doctrine, life, and duties by that church. When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions, or agencies involved.

b. A minister of the Word may be loaned temporarily by his calling church to serve as pastor of a congregation outside of the Christian Reformed Church, but only with the approval of classis, the concurring advice of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church.

—Cf. Supplement, Article 13

Article 14

a. A minister of the Word shall not leave the congregation with which he is connected for another church without the consent of the consistory.

b. A minister of the Word, once lawfully called, may not forsake his office. He may, however, be released from office to enter upon a nonministerial vocation for such weighty reasons as shall receive the approval of the classis with the concurring advice of the synodical deputies.

c. A minister of the Word who has entered upon a vocation which classis judges to be nonministerial shall be released from his office within one year of that judgment. The concurring advice of the synodical deputies shall be obtained at the time of the judgment.

d. A former minister of the Word who was released from office may be declared eligible for call upon approval of the classis by which such action was taken, with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

Article 15

Each church shall through its consistory provide for the proper support of its minister(s).

—Cf. Supplement, Article 15

Each church through its consistory (council) shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a church and minister may

agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to churches that cannot obtain assistance adequate to support its minister.

Article 16

A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

a. A minister who for valid reasons desires a temporary leave of absence from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

b. A minister who for valid reasons desires termination from service to the congregation must have the approval of his consistory and classis. The consistory shall provide for his support in such a way and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service to his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation in order to seek another call. The request for such release may be initiated by the minister, by the consistory, or by the minister and the consistory jointly. The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory. Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

—Cf. Supplement, Article 17

Article 18

a. A minister who has reached retirement age, or who because of physical or mental disability is incapable of performing the duties of his office, is eligible for retirement. Retirement shall

take place with the approval of the consistory and classis and in accordance with synodical regulations.

b. A retired minister shall retain the honor and title of a minister of the Word and his official connection with the church which he served last, and this church shall be responsible for providing honorably for his support and that of his dependents according to synodical regulations.

c. Should the reasons for his retirement no longer exist, the minister emeritus shall request the consistory and classis which recommended him for retirement to declare him eligible for call.

—Cf. Supplement, Article 18

Article 19

The churches shall maintain a theological seminary at which men are trained for the ministry of the Word. The seminary shall be governed by synod through a board of trustees appointed by synod and responsible to it.

Article 20

The task of the ministers of the Word who are appointed as professors of theology is to train the seminary students for the ministry of the Word, expound the Word of God, and vindicate sound doctrine against heresies and errors.

Article 21

The churches shall encourage young men to seek to become ministers of the Word and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund.

Article 22

Students who have received licensure according to synodical regulations shall be permitted to exhort in the public worship services.

—Cf. Supplement, Article 22

C. THE ELDERS, DEACONS, AND EVANGELISTS

Article 23

a. The elders and deacons shall serve for a limited time as designated by the consistory (*council*). As a rule a specified number of them shall retire from office each year. The retiring officebearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for re-election advisable. Elders and deacons who are thus re-elected shall be reinstalled.

b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist. Ordinarily the office of evangelist will terminate when a group of believers is formed into an organized church. However, upon organization, and with the approval of the newly formed consistory (*council*) and classis, the ordained evangelist may

continue to serve the newly organized church until an ordained minister is installed or until he has served the newly organized church for a reasonable period of transition.

—Cf. Supplement, Article 23-b

Article 24

a. The elders, with the minister(s), shall have supervision over the congregation and their fellow officebearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

a. The elders, with the minister(s), shall have oversight of the doctrine and life of the members of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, participation in and the promotion of evangelism, and defense of the faith.

b. The evangelist shall minister only to that emerging congregation in which he is appointed to labor.

(1) The task of the evangelist is to witness for Christ and to call for a comprehensive discipleship through the means of the preaching of the Word and the administration of the sacraments, evangelism, church education for youth and adults, and pastoral care, in order that the church may be built and unbelievers won for Christ. Any service or assignment beyond his specific field of labor requires the authorization of his consistory and the approval of classis.

(2) The evangelist shall function under the direct supervision of the consistory, give regular reports to the consistory, and be present at the meetings of the consistory whenever possible, particularly when his work is under consideration.

(3) The evangelist shall have authority to administer the Word and the sacraments in the work of evangelism in the emerging church to which he is called.

Article 25

a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

b. They shall enable the needy under their care to make use of Christian institutions of mercy.

c. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task.

d. They may also seek mutual understandings with other agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

a. The deacons shall represent and administer the mercy of Christ to all people, especially to those who belong to the community of believers, and shall stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed.

Note: Items b, c, and d of this article appear in the amendment adopted for Article 74b, which speaks of the ministry of mercy on the local or congregational level.

II. THE ASSEMBLIES OF THE CHURCH

A. GENERAL PROVISIONS

Article 26

The assemblies of the church are: the consistory (*council*), the classis, and the synod.

Article 27

a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of consistories (*councils*) being original, that of major assemblies being delegated.

b. The classis has the same authority over the consistory (*council*) as the synod has over the classis.

Article 28

a. These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner.

b. A major assembly shall deal only with those matters which concern its churches in common or which could not be finished in the minor assemblies.

c. Matters referred by minor assemblies to major assemblies shall be presented in harmony with the rules for classical and synodical procedure.

—Cf. Supplement, Article 28

Article 29

Decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order.

Article 30

a. Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

b. When written charges requiring formal adjudication by an ecclesiastical assembly are made, the relevant provisions of the Judicial Code shall be observed.

—Cf. Supplement, Articles 28, 30

Article 31

A request for revision of a decision shall be submitted to the assembly which made the decision. Such a request shall be honored only if sufficient and new grounds for reconsideration are presented.

—Cf. Supplement, Article 31

Article 32

- a. The sessions of all assemblies shall begin and end with prayer.
- b. In every assembly there shall be a president whose duty it shall be to state and explain the business to be transacted, and to see to it that the stipulations of the Church Order are followed and that everyone observes due order and decorum in speaking. There shall also be a clerk whose task it shall be to keep an accurate record of the proceedings. In major assemblies the above named offices shall cease when the assembly adjourns.
- c. Each assembly shall make proper provision for receiving communications, preparing agenda and acts, keeping files and archives, and conducting the financial transactions of the assembly.
- d. Each assembly shall provide for the safeguarding of its property through proper incorporation.

Article 33

- a. The assemblies may delegate to committees the execution of their decisions or the preparation of reports for future consideration. They shall give every committee a well-defined mandate, and shall require of them regular and complete reports of their work.
- b. Each classis shall appoint a classical interim committee, and synod shall appoint a synodical interim committee, to act for them in matters which cannot await action by the assemblies themselves. Such committees shall be given well-defined mandates and shall submit all their actions to the next meeting of the assembly for approval.

Article 34

The major assemblies are composed of officebearers who are delegated by their constituent minor assemblies. The minor assemblies shall provide their delegates with proper credentials which authorize them to deliberate and vote on matters brought before the major assemblies. A delegate shall not vote on any matter in which he himself or his church is particularly involved.

B. THE CONSISTORY (COUNCIL)**Article 35**

a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.

a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.

b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory.

c. In every church there shall be a diaconate composed of the deacons of the church. Those tasks which belong distinctively to the office of the deacon are the responsibility of the diaconate. The diaconate shall give an account of its work to the council.

Article 36

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

a. The council, consistory, and diaconate shall meet at least once a month at a time and place announced to the congregation. A minister shall ordinarily preside at meetings of the council and the consistory, or in the absence of a minister, one of the elders shall preside. The diaconate shall elect a president from among its members.

b. The council, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

Article 37

The consistory (*council*), besides seeking the cooperation of the congregation in the election of officebearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the consistory (*council*) shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the consistory (*council*), and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the consistory (*council*) as the governing body of the church.

Article 38

a. Groups of believers among whom no consistory (*council*) can as yet be constituted shall be under the care of a neighboring consistory (*council*), designated by classis.

b. When a consistory (*council*) is being constituted for the first time the approval of classis is required.

C. THE CLASSIS

Article 39

A classis shall consist of a group of neighboring churches. The organizing of a new classis and the redistricting of classes require the approval of synod.

Article 40

a. The consistory (*council*) of each church shall delegate a minister and an elder to the classis. If a church is without a minister, or the minister is prevented from attending, two elders shall be delegated. Officebearers who are not delegated may also attend classis and may be given an advisory voice.

b. The classis shall meet at least every four months, unless great distances render this impractical, at such time and place as was determined by the previous classical meeting.

c. The ministers shall preside in rotation, or a president may be elected from among the delegates; however, the same person shall not preside twice in succession.

—Cf. Supplement, Article 40-a and c

Article 41

In order properly to assist the churches, the president, on behalf of classis, shall among other things present the following questions to the delegates of each church:

1. Are the consistory meetings regularly held in your church; and are they held according to the needs of the congregation?

1. *Are the council, consistory, and diaconate meetings regularly held according to the needs of the congregation?*

2. Is church discipline faithfully exercised?

3. Are the needy adequately cared for?

4. Does the consistory diligently promote the cause of Christian education from elementary school through institutions of higher learning?

5. a. Have you submitted to the secretary of our Home Mission Board the names and addresses of all baptized and communicant members who have, since the last meeting of classis, moved to a place where no Christian Reformed churches are found?

b. Have you informed other consistories (*councils*) or pastors about members who reside, even temporarily, in the vicinity of their church?

c. Have you, having been informed yourself of such members in your own area, done all in your power to serve them with the ministry of your church?

6. Does the consistory diligently engage in and promote the work of evangelism in its community?

Article 42

a. The classis shall appoint at least one committee composed of two of the more experienced and competent officebearers, two ministers, or one minister and one elder, to visit all its churches once a year.

b. The church visitors shall ascertain whether the officebearers faithfully perform their duties, adhere to sound doctrine, observe the provisions of the Church Order, and properly promote the edification of the congregation and the extension of God's kingdom. They shall fraternally admonish those who have been negligent, and help all with advice and assistance.

c. The churches are free to call on the church visitors whenever serious problems arise.

d. The church visitors shall render to classis a written report of their work.

Article 43

The classis may grant the right to exhort within its bounds to men who are gifted, well-informed, consecrated, and able to edify the churches. When the urgent need for their services has been established, the classis shall examine such men and license them as exhorters for a limited period of time.

Article 44

A classis may take counsel or joint action with its neighboring classis or classes in matters of mutual concern.

D. THE SYNOD**Article 45**

The synod is the assembly representing the churches of all the classes. Each classis shall delegate two ministers and two elders to the synod.

Article 46

a. Synod shall meet annually, at a time and place determined by the previous synod. Each synod shall designate a church to convene the following synod.

b. The convening church, with the approval of the synodical interim committee, may call a special session of synod, but only in very extraordinary circumstances and with the observance of synodical regulations.

c. The officers of synod shall be elected and shall function in accordance with the Rules for Synodical Procedure.

Article 47

The task of synod includes the adoption of the creeds, of the Church Order, of the liturgical forms, of the *Psalter Hymnal*, and of the principles and elements of the order of worship, as well as the designation of the Bible versions to be used in the worship services.

No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes.

Article 48

a. Upon the nomination of the classes, synod shall appoint ministers, one from each classis, to serve as synodical deputies for a term designated by synod.

b. When the cooperation of the synodical deputies is required as stipulated in the Church Order, the presence of at least three deputies from the nearest classes shall be prescribed.

c. Besides the duties elsewhere stipulated, the deputies shall, upon request, extend help to the classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.

- d. The synodical deputies shall submit a complete report of their actions to the next synod.

Article 49

a. Synod shall appoint a committee to correspond with other Reformed churches so that the Christian Reformed Church may exercise Christian fellowship with other denominations and may promote the unity of the church of Jesus Christ.

b. Synod shall decide which denominations are to be received into ecclesiastical fellowship, and shall establish the rules which govern these relationships.

Article 50

a. Synod shall send delegates to Reformed ecumenical synods in which the Christian Reformed Church cooperates with other denominations which confess and maintain the Reformed faith.

b. Synod may present to such gatherings matters on which it seeks the judgment of the Reformed churches throughout the world.

c. Decisions of Reformed ecumenical synods shall be binding upon the Christian Reformed Church only when they have been ratified by its synod.

III. THE TASK AND ACTIVITIES OF THE CHURCH

A. WORSHIP SERVICES

Article 51

a. The congregation shall assemble for worship at least twice on the Lord's Day to hear God's Word, to receive the sacraments, to engage in praise and prayer, and to present gifts of gratitude.

b. Worship services shall be held in observance of Christmas, Good Friday, Easter, Ascension Day, and Pentecost, and ordinarily on Old and New Year's Day, and annual days of prayer and thanksgiving.

c. Special worship services may be proclaimed in times of great stress or blessing for church, nation, or world.

Article 52

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the synodically approved Bible versions, liturgical forms, and songs are used, and that the principles and elements of the order of worship approved by synod are observed.

c. The consistory shall see to it that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of the hymns and anthems sung. These regulations shall also apply when supplementary hymns are sung by the congregation.

—Cf. Supplement, Article 52

Article 53

a. The ministers of the Word shall conduct the worship services.

b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry.

c. Only sermons approved by the consistory shall be read in the worship services.

—Cf. Supplement, Article 53

Article 54

a. In the worship services the minister of the Word shall officially explain and apply Holy Scripture.

b. At one of the services each Lord's Day, the minister shall ordinarily preach the Word as summarized in the Heidelberg Catechism, following its sequence.

Article 55

The sacraments shall be administered upon the authority of the consistory in the public worship service, by the minister of the Word, with the use of the prescribed forms.

Article 56

The covenant of God shall be sealed to children of believers by holy baptism. The consistory shall see to it that baptism is requested and administered as soon as feasible.

Article 57

Adults who have not been baptized shall receive holy baptism upon public profession of faith. The form for the Baptism of Adults shall be used for such public professions.

Article 58

The baptism of one who comes from another Christian denomination shall be held valid if it has been administered in the name of the triune God, by someone authorized by that denomination.

Article 59

a. Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct. The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation for approval at least one Sunday before the public profession of faith.

b. Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting their soundness in doctrine and life.

c. Confessing members coming from churches in ecclesiastical fellowship shall be admitted to communicant membership upon presentation of certificates or statements of membership after the consistory has satisfied itself concerning the doctrine and conduct of the members. Persons coming from other denominations shall be admitted to communicant membership only

after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether to admit them directly or by public reaffirmation or profession of faith. Their names shall be announced to the congregation for approval.

Article 60

- a. The Lord's Supper shall be administered at least once every three months.
- b. The consistory shall provide for such administrations as it shall judge most conducive to edification. However, the ceremonies as prescribed in God's Word shall not be changed.
- c. The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon.

Article 61

- a. The public prayers in the worship service shall include adoration, confession, thanksgiving, supplication, and intercession for all Christendom and all men.
- b. In the ministry of prayer the approved liturgical prayers may be used.

Article 62

In the worship services Christian alms shall be received regularly.

Offerings for benevolence shall be received regularly in the worship services. Offerings also shall be received for other ministries of the congregation and the joint ministries of the churches.

B. CATECHETICAL INSTRUCTION

Article 63

Each church shall instruct its youth—and others who are interested—in the teaching of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the church and in the world.

Article 64

- a. Catechetical instruction shall be supervised by the consistory.
- b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory.
- c. The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional instructional helps shall be made by the minister in consultation with the consistory.

C. PASTORAL CARE

Article 65

Pastoral care shall be exercised over all the members of the congregation. The minister of the

Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

Article 66

a. Confessing members who remove to another Christian Reformed church are entitled to a certificate, issued by the consistory, concerning their doctrine and life. When such certificates of membership are requested, they shall ordinarily be mailed to the church of their new residence.

b. Members by baptism who remove to another Christian Reformed church shall upon proper request be granted a certificate of baptism, to which such notations as are necessary shall be attached. Such certificates shall as a rule be mailed to the church of their new residence.

c. Ecclesiastical certificates shall be signed by the president and clerk of the consistory.

Article 67

Members who move to localities where there is no Christian Reformed church may, upon their request, either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed church.

—Cf. Supplement, Article 67

Article 68

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership.

Article 69

a. Consistories shall instruct and admonish those under their spiritual care to marry only in the Lord.

b. Christian marriages should be solemnized with appropriate admonitions, promises, and prayers, as provided for in the official form. Marriages may be solemnized either in a worship service, or in private gatherings of relatives and friends.

c. Ministers shall not solemnize marriages which would be in conflict with the Word of God.

Article 70

Funerals are not ecclesiastical but family affairs, and should be conducted accordingly.

Article 71

The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant.

Article 72

The consistory shall promote societies within the congregation for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such societies are under the supervision of the consistory.

D. MISSIONS**Article 73**

a. In obedience to Christ's Great Commission, the churches must bring the gospel to all men at home and abroad, in order to lead them into fellowship with Christ and his church.

b. In fulfilling this mandate, each consistory (*council*) shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts.

Article 74

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.

b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

b. Each church shall carry on a ministry of mercy. The deacons shall enable the needy under their care to make use of Christian institutions of mercy. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task. They may also seek mutual understandings with agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

Article 75

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

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b. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches. To administer this task each classis shall have a classical diaconal committee.

Article 76

a. Synod shall encourage and assist congregations and classes in their work of evangelism,

and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

b. Synod shall encourage and assist congregations and classes in their ministry of mercy, and shall carry on such work as is beyond the scope and resources of the congregations and classes. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.

—Cf. Supplement, Article 76

Article 77

a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

b. To administer these activities synod shall appoint a denominational foreign missions committee, whose work shall be controlled by synodical regulations.

—Cf. Supplement, Article 77

a. Synod shall determine the field in which the joint world mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries. To administer these activities synod shall appoint a denominational world missions committee, whose work shall be controlled by synodical regulations.

b. The denominational diaconal committee shall extend the ministry of mercy of the congregations and classes worldwide.

—Cf. Supplement, Article 77

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. GENERAL PROVISIONS

Article 78

a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.

b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Article 79

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the church of Christ.

Article 80

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 81

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church.

Article 82

Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case.

B. THE ADMONITION AND DISCIPLINE OF MEMBERS**Article 83**

a. Members by baptism who willfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with the regulations of synod and, if they persist in their sin, shall be excluded from the church of Christ.

b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith.

—Cf. Supplement, Article 83

Article 84

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonitions of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

Article 85

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Article 86

a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the church of Christ. The Form for Excommunication shall be used for this purpose.

b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congrega-

tion is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall ordinarily be withheld but may be mentioned at the discretion of the consistory. In the second, after the classis has given its approval to proceed with further discipline, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Article 87

When anyone who has been excommunicated desires to become reconciled to the church, the consistory, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no valid objections are presented, he shall be restored to the fellowship of the church of Christ. The Form for Readmission shall be used for this purpose.

C. THE ADMONITION AND DISCIPLINE OF OFFICE-BEARERS

Article 88

a. Ministers, elders, deacons, and evangelists, besides being subject to general discipline, are also subject to special discipline, which consists of suspension and deposition from office.

b. General discipline shall not be applied to an officebearer unless he has first been suspended from office.

Article 89

a. Special discipline shall be applied to officebearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.

b. The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.

Article 90

a. The suspension of a minister of the gospel shall be imposed by the consistory of his church with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the minister involved, the latter consistory shall either alter its original judgment or present the case to classis.

c. The deposition of a minister shall not be effected without the approval of classis together with the concurring advice of the synodical deputies.

Article 91

a. The suspension or deposition of an elder, deacon, or evangelist shall be imposed by the consistory with the concurring judgment of the consistory of the nearest church in the same classis.

b. If the neighboring consistory fails to concur in the position of the consistory of the elder, deacon, or evangelist involved, the latter consistory shall either alter its original judgment or present the case to classis.

Article 92

a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the consistories of both churches. Either consistory may initiate disciplinary action, but neither shall act without conferring with the other.

b. If the consistories disagree, the case shall be submitted to the classis of the calling church for disposition.

Article 93

a. The suspension of an officebearer shall be lifted only upon sufficient evidence of repentance.

b. The lifting of suspension is the prerogative of the assembly which imposed suspension.

Article 94

a. A deposed officebearer shall not be restored unless he gives sufficient evidence of genuine repentance. It must further be evident that, should he be restored to office, he could then serve without being hindered in his work by the handicap of his past sin and that his restoration would be to the glory of God and for the true welfare of the church.

b. The judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis in which he was deposed, together with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

CONCLUSION**Article 95**

No church shall in any way lord it over another church, and no officebearer shall lord it over another officebearer.

Article 96

This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod.

CHURCH ORDER SUPPLEMENTS

A listing of synodical regulations pertaining to Church Order Articles

SUPPLEMENT, ARTICLE 4-a

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

In calling to an office, the consistory (*council*) shall present to the congregation a nomination of one or more persons for each position to be filled.

(*Acts of Synod 1981*, p. 15)

SUPPLEMENT, ARTICLE 5

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

All officebearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription or its approved modification.

Synod approved the following modified Form of Subscription for Classis Red Mesa:

Form of Subscription

We, the undersigned, officebearers of the Christian Reformed congregation of _____ of the Classis of Red Mesa, in good conscience before the Lord, declare that we heartily believe that all the teachings contained in the doctrinal standards of the Christian Reformed Church do fully agree with the Word of God.

We promise therefore to teach and defend these teachings, without contradicting them by our public preaching or writing.

We declare, moreover, that if any different views respecting these teachings should arise in our minds, we promise that we will neither publicly nor privately promote such views, either by preaching or writing, until we have first revealed such views to the consistory, classis, or synod for examination; ready to submit to the judgment of the consistory, classis, or synod.

We reserve for ourselves, however, the right of appeal in case we should believe ourselves wronged by the judgment of the consistory or classis; and until a decision is made upon such an appeal, we will yield to the judgment already made.

(Acts of Synod 1981, p. 15)

GUIDELINES AND REGULATIONS RE GRAVAMINA

Synod declares that gravamina fall into at least two basic types:

1. A *confessional-difficulty gravamen*: a gravamen in which a subscriber expresses his personal difficulty with the confession but does not call for a revision of the confessions, and
2. A *confessional-revision gravamen*: a gravamen in which a subscriber makes a specific recommendation for revision of the confessions.

A. *Guidelines* as to the meaning of subscription to the confession by means of the Form of Subscription:

1. The person signing the Form of Subscription subscribes without reservation to all the doctrines contained in the standards of the church, as being doctrines which are taught in the Word of God.
2. The subscriber *does not* by his subscription declare that these doctrines are all stated in the best possible manner, or that the standards of our church cover all that the Scriptures teach on the matters confessed. Nor does he declare that every teaching of the Scriptures is set forth in our confessions, or that every heresy is rejected and refuted by them.
3. A subscriber is only bound by his subscription to those doctrines which are confessed, and is not bound to the references, allusions, and remarks that are incidental to the formulation of these doctrines nor to the theological deductions which some may draw from the doctrines set forth in the confessions. However, no one is free to decide for himself or for the church what is and what is not a doctrine confessed in the standards. In the event that such a question should arise, the decision of the assemblies of the church shall be sought and acquiesced in.

B. *Regulations* concerning the procedure to be followed in the submission of a *confessional-difficulty gravamen*:

1. Ministers (whether missionaries, professors, or others not serving congregations as pastors), elders, or deacons shall submit their "difficulties and different sentiments" to their consistories for examination and judgment. Should a consistory decide that it is not able to judge the gravamen submitted to it, it shall submit the matter to classis for examination and judgment. If the classis, after examination, judges that it is unable to decide the matter, it may submit it to synod, in accordance with the principles of the Church Order, Article 28b.
2. In all instances of confessional-difficulty gravamina, the matter shall not be open for discussion by the whole church since this type of gravamen is a personal request for information and/or clarification of the confession. Hence this type of gravamen should be dealt with pastorally and personally by the assembly addressed.

C. *Regulations concerning the procedure to be followed in the submission of a confessional-revision gravamen:*

1. The basic assumption of the church in requiring subscription to the Form of Subscription is that "all the articles and points of doctrine" contained in the confessions of the church "do fully agree with the Word of God." The burden of proof, therefore, rests upon the subscriber who calls upon the church to justify or revise her confessions.
2. Ministers (including missionaries, professors, or all others not serving congregations as pastors), elders, or deacons shall submit their gravamina calling for revision of the confessions to their consistories for examination and judgment. Should the consistory decide that it is not able to judge the gravamen submitted to it, it shall submit the matter to classis for examination and judgment. If the classis, after examination, judges that it is unable to decide the matter, classis may submit it to synod, in accordance with the principles of the Church Order, Article 28b.
3. If the gravamen is *adopted* by the consistory and the classis as its own, it becomes an overture to the broader assemblies and therefore it is open for discussion in the whole church.
4. If the gravamen is *rejected* by the classis it may be appealed to synod; and when the constituted synod declares the matter to be legally before it for action, all the signers of the Form of Subscription shall be free to discuss it together with the whole church until adjudicated by synod.
5. Since the subscriber has the right of appeal from the judgment of a consistory to classis and from classis to synod, the mere fact that the matter is being appealed shall not be a reason for suspending or otherwise disciplining an officebearer, provided other provisions of the Form of Subscription and the Church Order are observed.
6. A revision of the confessions shall not be adopted by synod until the whole church membership has had adequate opportunity to consider it.

Grounds:

- a. The history of the functioning of the Form of Subscription shows that if such guidelines and regulations had been available and followed, considerable delay and confusion might have been avoided.
- b. These guidelines and regulations will make the signing of the Form of Subscription more meaningful and will remove some common misunderstandings that now exist on the part of many officebearers.
- c. These guidelines and regulations will prove helpful to consistory, classis, and synod in dealing with matters submitted to them for examination in accordance with the Form of Subscription.

(*Acts of Synod 1976*, pp. 68-70)

SUPPLEMENT, ARTICLE 6

A. *Students having studied theology at other seminaries* shall at least take the senior year at our seminary before they shall be declared eligible for call in our churches.

(*Acts of Synod 1924*, p. 38)

B. Nonregular students shall be declared candidates by synod after being interviewed by the board. Recommendations regarding academic qualifications, doctrinal soundness, spiritual fitness, and personality are to be presented to the board by the Calvin Seminary faculty and by the faculties of such schools where the applicant has studied.

(Acts of Synod 1961, p. 55)

C. Regulations for declaring candidacy between the annual synods

1. Applications for candidacy examination may be made by students who:

- a. Have completed all core courses and field education practicums, and
- b. Are within twelve hours of completing course work, and
- c. Are within ten units of completing field education requirements.

2. Synod may declare such students to be candidates contingent upon completion of all remaining requirements.

3. When a student completes all remaining requirements, the executive committee of the Board of Trustees shall so inform the stated clerk, who will then announce the candidate's eligibility for call.

4. Any student who does not complete the remaining requirements by March 1 must reapply for candidacy to the secretary of the Board of Trustees.

5. Any such candidate who has not received and accepted a call to one of our churches and desires to have his candidacy continued must make application to the secretary of the Board of Trustees by May 15.

(Acts of Synod 1975, p. 111)

See also Supplement, Article 10.

SUPPLEMENT, ARTICLE 7

A. CANDIDACY BY WAY OF ARTICLE 7

1. If anyone wishes to be admitted to the ministry of the Word in accordance with Article 7 he should apply to his consistory and after that to the classis. Together with the delegates of examination from the neighboring classes, the classis shall first of all examine the written credentials of the consistory concerning the required qualifications as stated in Article 7 and thereupon the classis itself shall proceed to examine him to ascertain whether these qualifications be present. If the preliminary judgment is favorable, the petitioner is to be given the right, for some time, to exhort in vacant churches within the classis. He shall also exhort a few times in churches that are not vacant in the presence of the respective ministers of these churches. The length of this period of probation is to be determined by classis.

2. At the close of the period of probation, the classis, together with the aforesaid delegates for examination, shall take a final decision regarding the petitioner's "exceptional gifts." If

the decision is in the affirmative, the classis shall subject the petitioner to a preparatory examination in the following subjects:

- a. Exegesis of the Old and New Testaments
 - b. Bible History
 - c. Dogmatics
 - d. General and American Church History
3. If the examination is favorable to the petitioner, he shall be declared eligible for a call.
 4. The final classical (peremptoir) examination follows later in accordance with existing regulations, excepting the ancient languages.

(*Agenda 1920*, pp. 26–27; *Acts of Synod 1922*, pp. 72–73)

B. DECLARATIONS RE ADMITTANCE BY WAY OF ARTICLE 7

1. Synod reminds the churches that Article 7 of the Church Order was adopted in a time when there was a dire need for ministers of the Word. This article should function only in case of great need.
2. The “gifts” mentioned in Article 7 should be possessed by a candidate in a very exceptional measure. No one should be considered unless he has extraordinary qualities.
3. Not only the qualifications mentioned in Article 7 should be considered but such a candidate should also possess exceptional knowledge of the Word, knowledge of spiritual needs, and native ability to apply the Word.
4. This article should never be used as a means to ordain all lay workers who may desire such, and whose prestige would be increased by such action. The churches are reminded that the regular door to the ministry is a thorough academic training. This must be maintained in theory and practice.

(*Acts of Synod 1947*, p. 94)

C. SPECIAL ADVICE FOR INDIAN MISSION FIELD

1. That the following be the method by which the ordination of native workers is to be effected:
 - a. That capable men, who feel the call to the gospel ministry, be encouraged to pursue the regular course of study for ordination.
 - b. That those who are not able to pursue that course, and who possess exceptional gifts, be advised to seek ordination under the pattern prescribed by Article 7 of the Church Order, and make known their desire to their consistory, or Indian General Conference, where no consistory exists.
2. For those seeking ordination by way of Article 7 of the Church Order, the following procedure is recommended:
 - a. The written credentials of the consistory or General Conference concerning the required qualifications stated in Article 7 are to be forwarded to Classis Rocky Mountain [Now Classis Red Mesa, LJH].
 - b. Upon receipt of application, together with the recommendation of the consistory or the favorable advice of the General Conference, the classis, in conjunction with the syn-

odical deputies, shall determine whether it considers the aspirant eligible for further examination under Article 7.

c. If the preliminary judgment is favorable, the applicant will be instructed to speak a word of edification at several of the preaching centers on the Indian Field in the presence of the missionary and in at least two of the churches of classis in the presence of the ministers of these churches. Classis shall regulate these appointments and determine the length of this period of probation.

d. At the termination of this period of probation the classis, in conjunction with the synodical deputies, shall take a final decision regarding the qualifications of the candidate. If the decision is in the affirmative, the classis shall give the applicant a preliminary examination in the following branches: (1) Exegesis of the English Old and New Testaments; (2) Bible History; (3) Dogmatics; (4) Church History; (5) Practica.

e. The missionary of the applicant as representative of Indian General Conference shall be present in an advisory capacity at those sessions of classis in which the case of the applicant is being considered.

f. If the applicant is successful in the examination he is declared eligible for a call.

g. The examination for ordination follows later according to existing rules, except in the classical languages.

(Acts of Synod 1958, pp. 87-88)

SUPPLEMENT, ARTICLE 8

A. NOMINATING MINISTERS WHO HAVE SERVED THEIR PRESENT CHURCHES LESS THAN TWO YEARS

The synod judges that consistories of vacant churches when nominating, should not place in nomination the names of ministers who have served their present churches less than two years, unless there are very special and weighty reasons. And if the counselor deems it necessary, in the name of classis, to approve a nomination bearing the name of a minister having served his present church less than two years, he shall give account of such action to the classis.

(Acts of Synod 1916, p. 29)

B. CALLING SAME MINISTER WITHIN A YEAR

Calling the same minister twice for the same vacancy may not take place within a year without the advice of classis.

(Acts of Synod 1906, p. 16)

C. CALLING MINISTERS FOR A SPECIFIED TERM OF SERVICE

1. If the letter of call designates a specific term, the letter shall also include a statement concerning the possibility and method for reappointment and the financial arrangements which will be made in the event that the appointment is not extended beyond the specified term.

2. The church's counselor, on behalf of classis, shall make sure the termination procedures and arrangements stated in a letter of call are fair and reasonable.

3. When a call is terminated following the procedure agreed to in the letter of call, the minister shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the

ministerial office. For valid reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

(Acts of Synod 1987, p. 575)

D. CALLING MINISTERS FROM OTHER DENOMINATIONS

1. A church may consider calling a minister of another denomination only if it has put forth a sustained and realistic effort to obtain a minister from within the Christian Reformed Church. This shall apply only to a church which continues to have a viable ministry.

2. A minister of another denomination desiring to be declared eligible for a call to a Christian Reformed church shall make application to the Christian Reformed classis in which, or nearest which, his field of labor is located.

3. The approval of the synodical deputies regarding the question of *need* for ministers from other denominations shall be obtained at a meeting of classis and at a later classis meeting for the appropriate examination. Notification of the establishment of need and the impending examination shall be made in *The Banner*.

4. A consistory shall not nominate a minister from another denomination for a call without the approval of its classis. The classis shall receive from the minister a statement of health, appropriate diplomas, and the evaluated psychological report prior to beginning the determination of need. The classis will schedule the colloquium doctum only after determining the need, and with the concurrence of the synodical deputies. A written specification of the need will be a part of the report of the synodical deputies.

5. The need for calling a minister of another denomination shall be acknowledged when:

- a. The minister to be called has such extraordinary qualifications that the church recognizes that it would be important for the denomination to acquire his service, or,
- b. The need of a particular congregation for a pastor is so urgent that it can be met only by calling a minister from another denomination.

6. The classis shall provide such written specification of the need for calling a minister of another denomination or of making such a minister available for a call in the Christian Reformed Church as will satisfy the synodical deputies in their concurrence.

7. Classis and synodical deputies shall give objective consideration to such proposed nominations and such requests to be made eligible for call, seeking to be entirely faithful to the established regulations of synod.

8. At the scheduled colloquium doctum, the applicant or nominee shall present a testimonial from his consistory or classis or presbytery, concerning his purity of doctrine and sanctity of life.

(It is conceivable that just because the applicant is loyal to the Word and the creeds that he is adjudged *persona non grata* by his own ecclesiastical assemblies and that he would not be granted such a testimonial. Should such be the case, a careful preliminary investigation must be made by the classis in consultation with the synodical deputies. The report of this investigation, if satisfactory to the classis and synodical deputies, will serve under such circumstances in lieu of the testimonial.)

9. The following criteria shall be applied for approving or disapproving the proposed nominee or applicant:

- a. Soundness of doctrine
- b. Sanctity of life
- c. Knowledge and appreciation of Christian Reformed practice and usage

10. When ministers from other countries are being proposed for nomination or request an examination to be made eligible for call, the synodical deputies shall use the following additional criteria:

- a. Ability to speak, or learn, the English language
- b. Ability to adjust to the American/Canadian situation
- c. Age limit of forty years (as a general rule)

11. The proposed nominee or applicant, having sustained the examination and having received the approbation of the synodical deputies, may now be called or declared eligible for call, as the case may be. No further examination or colloquium doctum will be required.

(Acts of Synod 1984, pp. 642-43)

DETERMINATION OF NEED

1. Synod directs its synodical deputies to take specific and special note of the "need" factor when requested to give their advice to the consistories and/or classes in the calling of ministers from other denominations and in declaring ministers from other denominations available for call in the Christian Reformed Church at their own request.

2. Synod requires of the consistories and/or classes such written specification of the "need" for approving such ministers and their calling as will satisfy the synodical deputies in their concurrence, which written specification shall then become part of the report of the synodical deputies to be submitted for synodical approval.

Grounds:

- a. The requirement that there be a clear need for admitting ministers from other denominations is adequately set forth in synodical regulations. (Cf. Supplement, Article 8.)
- b. Without a specific report on the matter of need there is no way for synod to know whether this aspect of its concern is being taken seriously, since present regulations do not require a report on the grounds of concurrence.
- c. It is the judgment of many that the Christian Reformed Church is at present not in need of admitting any more ministers from other denominations. However, such ministers are still being admitted each year. If there is such need it ought to be demonstrable.
- d. There are clear indications that many candidates will be available for service in the Christian Reformed Church, having been trained specifically for the Christian Reformed Church ministry, who may not be able to find a place for service to the church because of a limited number of churches in need of ministers. Therefore, the matter of demonstrated need becomes crucially important.

(Acts of Synod 1979, p. 73)

SUPPLEMENT, ARTICLE 10

RULES OF PROCEDURE RELATED TO CANDIDATES

1. The letter of call to a candidate must indicate the provisional nature of this call until the classical examination has been sustained.

Grounds:

- a. The calling church cannot issue an unconditional call to a candidate before the classical examination has been sustained.
- b. This conditional character of the letter of call underscores the decisive nature of the classical examination.

2. The date of ordination shall be officially announced only after the candidate has passed the examination.

Grounds: Announcing the date of ordination before the classical examination is completed tends to prejudice the outcome of the examination.

3. The candidate shall preach a sermon on a text assigned by classis, in an official worship service in the presence of classical representatives, preferably on the Sunday preceding the meeting of classis, and in the church to which he has been called.

Grounds:

- a. The sermon is such an important part of the examination that it warrants delivery in a regular worship service.
 - b. It is extremely difficult for a candidate to preach and to proclaim the Word of God in a deliberative meeting such as classis.
4. A copy of the candidate's sermon shall be provided by classis to the synodical deputies and to the delegates to classis.

Ground: This will be conducive to a thorough examination of the contents of the sermon by all who are called upon to pass judgment at classis.

5. In addition to the required sermon on an assigned text, the candidate shall submit to each of the sermon critics of classis copies of two other sermons which he has preached as a student, one based on a Scripture text and the other on a Lord's Day of the Heidelberg Catechism. The combination of Scripture texts should include both the Old and the New Testament. These sermons shall not include those which have been used in practice preaching, or for academic evaluation, in the seminary.

Grounds:

- a. The submission of additional sermons provides a better basis for sermon evaluation at this examination which is decisive for the candidate's ordination.
- b. The inclusion of a sermon on the Heidelberg Catechism is consistent with the requirement of the Church Order regarding catechism preaching (Article 54b).

(Acts of Synod 1975, p. 90)

6. Synod advises the classes, with reference to the credentials required by classes, that synod's declaration of candidacy may be taken to certify that the candidates have met the academic requirements for candidacy, have been found in good health, and have been recommended by a consistory. No further inquiry into these matters need ordinarily be made by a classis at the examination for ordination. *(Acts of Synod 1978, p. 24)*

7. Four classical delegates shall be appointed as the official examiners, two to function as sermon critics and to be present at the worship service in which the total sermon is being preached, and two to conduct the actual examination at the time classis meets.

Grounds:

- a. A better rapport with the candidate will be established with a smaller number of examiners.
 - b. The small number of examiners needed enables the classis to make a more appropriate selection of men for this task.
8. Synod adopted the following schedule for classical examination:
- a. *Introduction: a classical examiner shall introduce the candidate to the classis.*
 - b. *The examination proper shall consist of inquiry into three main areas as follows:*
 - (1) PRACTICA (no time limit)
 - (a) The classical examiner shall inquire into the candidate's relationship to God and his commitment to the ministry, his understanding of the meaning and relevance of the ministry for our times, his loyalty to the church, and related matters.
 - (b) The synodical deputies and delegates shall have opportunity to ask additional questions.
 - (c) Before proceeding to the next area of inquiry, a motion to proceed shall carry.
 - (2) SERMON EVALUATION
 - (a) In the presence of the candidate, the written sermon shall be evaluated, and attention shall be given to his manner of conducting a worship service.
 - (b) Additional questions with reference to the sermon and its delivery shall be allowed.
 - (c) Before proceeding to the next area, a motion to proceed shall carry with the concurrence of the synodical deputies.
 - (3) BIBLICAL AND THEOLOGICAL POSITION (minimum, thirty minutes per candidate)
 - (a) The examiner shall inquire into the candidate's biblical and theological judgment, competence, and soundness.
 - (b) Opportunity shall be provided for additional questions (no specific time limit).
 - c. *Procedure for admitting to the ministry:*
 - (1) A motion to admit shall be received and given preliminary consideration in executive session.
 - (2) Prayer for the guidance of the Holy Spirit shall be offered.
 - (3) The synodical deputies shall leave the floor to prepare their recommendation.
 - (4) The classis shall vote by ballot.
 - (5) The synodical deputies shall offer their written statement, from which it will become evident whether or not they can concur with the decision of classis.

(6) In the event they do not concur, the classis and the synodical deputies may try to reach a unified decision.

(7) In the event that agreement cannot be reached between them, the matter is automatically referred to the synod for final adjudication.

Grounds:

(a) This procedure will allow both the classis and the synodical deputies to arrive at their decisions independently.

(b) The procedure previously adopted can influence the classis unduly.

(c) The Church Order consistently speaks about "concurring advice of the synodical deputies." There can be no concurring advice if the classis does not reach its decision at the same time as the synodical deputies.

(Acts of Synod 1972, pp. 44-46)

SUPPLEMENT, ARTICLE 12-c

Regulations for the application of Article 12-c of the Church Order to specific tasks and situations:

a. The calling church shall secure the prior approval of classis, with the concurring advice of the synodical deputies, for each new ministerial position, by providing classis with the following information:

(1) The description of the official position (purposes, duties, qualifications, etc.) as determined by the calling church in consultation with cooperating agencies as applicable.

(2) The evidence that the minister will be directly accountable to the calling church, including an outline of requirements for reporting to the calling church, and supervision by the calling church, in consultation with cooperating agencies as applicable.

(3) The demonstration that the position will be consistent with his calling as a minister of the Word.

(4) When any position having been declared by a classis to be "spiritual in character and directly related to the ministerial calling" prior to June 1978, becomes vacant, this position shall be reviewed in light of Articles 11-14 of the Church Order before another call is issued.

Ground: The revisions of the Church Order place this matter in clearer perspective.

b. When a new ministry opportunity can be met only by immediate action, the calling church (and the appropriate denominational agency) may obtain provisional approval from the classical committee, subject to subsequent approval by classis with the concurring advice of the synodical deputies. In the event that the provisional approval is not sustained and he desires to maintain his position, the minister may be honorably released from office and may be readmitted according to the regulations of the Church Order. (Cf. Article 14-c.)

c. Prior to calling a minister of the Word to a military or institutional chaplaincy, the calling church also is urged to obtain the endorsement of the Chaplain Committee of the Christian Reformed Church (*Acts of Synod 1973, p. 56*).

d. The church visitors of classis shall inquire annually into the supervision of the calling church toward said minister(s) as well as the reporting of said minister(s) to the calling church. The church visitors shall inform classis of departure from the approved provisions for supervision and reporting.

(Acts of Synod 1978, pp. 47-48)

SUPPLEMENT, ARTICLE 13

REGULATIONS PERTAINING TO ARTICLE 13-b OF THE CHURCH ORDER

A minister whose service is requested by a congregation outside the Christian Reformed Church may be loaned temporarily to serve such a church while still retaining his ministerial status in the Christian Reformed Church in keeping with the following regulations:

- a. The congregation seeking the services of the Christian Reformed minister is desirous of the Reformed faith and seriously contemplates affiliation with the Christian Reformed Church or some other Reformed denomination, or is already in a Reformed denomination and seeks to be strengthened in the Reformed faith.
- b. The minister contemplating service in an undenominational church acknowledges it as his duty to bring such a church into the Christian Reformed Church, or at least into a Reformed denomination similar to the Christian Reformed Church.
- c. The duties of the minister are spiritual in character and directly related to the ministerial calling, and such duties do not conflict with his commitment to the faith and practice of the Christian Reformed Church as required by his signature to the Form of Subscription.
- d. If the congregation to be served is in close proximity to a Christian Reformed congregation of another classis, the approval of that classis shall be required, in addition to the approval of the classis of the minister's calling church, and the synodical deputies.
- e. The loaning of such ministerial services may be for a period of time not to exceed two years. Extension of not more than two years each may be granted if circumstances warrant, with the approval of classis and the synodical deputies.
- f. Should the minister become subject to discipline, the non-Christian Reformed congregation which he is serving shall have the right to suspend him from his service to that church, but suspension from office and deposition may be applied only by the Christian Reformed Church.
- g. Continuation under the Christian Reformed Church Pension Plan shall require that the minister, or the non-Christian Reformed church which he serves, shall contribute to the Ministers' Pension Fund the amount which is determined annually by the Ministers' Pension Fund Committee for ministers serving in extraordinary positions outside of our denomination.

(Acts of Synod 1976, pp. 33-34)

SUPPLEMENT, ARTICLE 15

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

Each congregation through its consistory shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a congregation and minister may agree that he obtain primary or supplementary income by means of other employment.

(Acts of Synod 1981, p. 15)

GUIDELINES FOR CHURCHES WHOSE MINISTER RECEIVES SALARY SUPPORT FROM OTHER EMPLOYMENT

1. The church is responsible for a total compensation package proportionate to the time spent in ministry to the church (forty-eight hours equals full time). The compensation package shall ordinarily be based on the FSC minimum salary, fringe benefits, and housing costs.
2. Since the compensation package includes a percentage allowance for health insurance, the minister is expected to secure adequate health insurance for himself and his family.
3. The value of the parsonage provided by the congregation may be used for part or all of the compensation package.
4. The minister shall receive pension credits in the Ministers' Pension Fund proportionate to the percentage of time he devotes to the duties of the church. Eligibility for full pension credit may be secured if full contribution to the Ministers' Pension Plan is made.
5. The nature and amount of time of the task(s) other than ministry shall be specified. The average amount of time expended upon the total of the ministerial and nonministerial tasks shall not exceed sixty hours per week.

(Acts of Synod 1987, p. 572)

SUPPLEMENT, ARTICLE 17

A minister who has been released from active ministerial service in his congregation according to Article 17 of the Church Order, and who has transferred his membership to another congregation, may, with the approval of classis and after a time agreed upon by classis, have his official connection transferred to the consistory of the congregation of which he is a member.

(Acts of Synod 1973, p. 35)

SUPPLEMENT, ARTICLE 18

RETIREMENT

Ministers shall have the privilege of retiring at the age of sixty-five years.

(Acts of Synod 1956, p. 19)

Ministerial professors in the college and seminary shall be granted the privilege of honorable retirement with full retirement benefits at the age of sixty-five, if they so desire.

(Acts of Synod 1960, p. 35)

Supervision of an emeritus minister (except when he remains as a member in his congregation, or when the emeritation is expected to be of a temporary nature) may be transferred, at his request, to the church of which he becomes a member after emeritation.

This transfer is to be made in the following manner: the consistory of the church which the emeritus minister served last formally requests the consistory of the church which the emeritus minister wishes to join, to exercise supervision over him.

(Acts of Synod 1968, p. 69)

EARLY RETIREMENT OPTION

Ministers of the Word shall be granted the privilege of retiring at the age of sixty-two years, with the approval of the classes involved, under the reduced pension scale adopted by the Synod of 1978.

(Acts of Synod 1980, p. 21)

SUPPLEMENT, ARTICLE 22

A. RULES FOR LICENSURE

1. The Board of Trustees of Calvin College and Seminary may grant licensure to conduct religious services in our church only to such as:
 - a. Are enrolled as regular students in our seminary.
 - b. Have successfully passed the final examination of the junior year in the seminary.
2. The board shall not grant licensure to such students till it has made sure of the following with respect to each applicant:
 - a. That he is a member in good standing in our churches.
 - b. That he has spiritual qualifications necessary for the ministry, and that he considers himself called of God to prepare himself for the office of ministering the gospel of Jesus Christ.
 - c. That he intends to enter the ministry of the Christian Reformed Church.
 - d. That he has sufficient knowledge of the Bible, and especially of our Reformed principles, to act as a guide to others.
 - e. That he speaks acceptably and to the edification of the churches. It is left to the discretion of the board, however, whether it will obtain this information by consulting the seminary faculty or by examining the applicant.
3. The board has the right to extend the licensure of those who want to take post-graduate work, but with the understanding:
 - a. That this privilege is to be granted only to such who are taking post-graduate work in theology, and declare that it is their definite intention to enter the ministry of the Christian Reformed Church.
 - b. That this extension is valid for no more than one year.
 - c. That further extension may be given at the end of the first year in case the applicant makes his request in writing, and at the end of the second year if he appears in person and is willing to submit to another examination (the latter part of this *Rule 3c* does not apply to those who are taking post-graduate work in theology outside of the United States or Canada).
4. The board is obliged to revoke the licensure:
 - a. Of those who have completed their theological studies but have failed to take steps to enter into the sacred ministry of the Word.

- b. Of those undergraduates who either discontinue their studies or fail to enroll again at the seminary.

(Acts of Synod 1936, pp. 46-48)

B. LICENSURE OF FOREIGN STUDENTS

1. The student must be a communicant member of a sound Reformed church and must be a regular or special student at our seminary.
2. The student must have sufficient training at our school so that the faculty can recommend him, as to his academic competence and ability to speak fluent English.
3. The student must have completed the course in homiletics required of our students or passed an equivalent course in some other school, and must demonstrate his ability to exhort to the satisfaction of our professor in homiletics.
4. The request for licensure must be sent to the secretary of the board.
5. The board or its executive committee must interview the applicant.
6. The exhorting of the student must be under the auspices of the school; he must not make his own arrangements.
7. Licensure will be in force while he is a student at school. Extension of licensure must be made by special application.

(Acts of Synod 1961, p. 36)

C. LICENSURE OF STUDENTS FROM MULTIRACIAL GROUPS

In those cultures with a tradition of early ordination, with completion of theological education following (e.g., Black and Hispanic), an individual who has completed one-half of the M.Min. degree requirements may be licensed for all pastoral duties within the congregation, including the administration of the sacraments, under supervision of the consistory. Such licensure by the classis to be renewable while he continues to work at completing requirements for the M.Min. degree leading to his ordination as a minister of the Word.

(Acts of Synod 1985, p. 752)

SUPPLEMENT, ARTICLE 23-b

Initial ordination to the office of evangelist shall not take place until a person has proven his ability to function adequately in the work of evangelism, and has sustained the classical examination for evangelist.

The classical examination required for the ordination of an evangelist shall include the following elements:

a. Presentation of the following documents:

- (1) A consistorial recommendation from the church in which the appointee holds membership.
- (2) Evidence (diplomas, transcripts, etc.) of formal general education and of specialized training in biblical theology and evangelism.

(3) A copy of his letter of appointment from the church which is requesting his ordination as evangelist.

(4) A copy of his letter of acceptance.

b. An oral presentation of a message based upon an assigned text of Scripture, a written copy of which shall be examined by a committee of classis. Special attention shall be given to biblical exegesis. The length of the oral presentation shall be left to the discretion of classis.

c. Examination in the following areas:

(1) Knowledge of Scripture

(2) Knowledge of Reformed doctrine

(3) Knowledge of the Standards of the Church and the Church Order

(4) Practical matters regarding Christian testimony, walk of life, relation to others, love for the church, interest in evangelism, and the promotion of Christ's kingdom

(Acts of Synod 1979, pp. 67-68)

When he accepts another call his ordination shall require the approval of the classis to which his calling church belongs, to which the evangelist shall have presented good ecclesiastical testimonies of doctrine and life given to him by his former consistory and classis. Classis shall determine whether or not another examination is required.

(Acts of Synod 1986, p. 625)

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as an elder shall normally be limited to that which pertains to his function as evangelist.

c. Ordinarily the office of the evangelist will terminate when the group of believers is formed into an organized church. However, by request of the new consistory and with the approval of classis, the evangelist may continue to serve the newly organized church for a limited period of time as designated by classis.

(Acts of Synod 1981, p. 16)

SUPPLEMENT, ARTICLE 28

MATTERS LEGALLY BEFORE SYNOD (adopted by the Synod of 1952 and amended by subsequent synods)

A. Reports

Reports of committees, including boards, appointed by previous synods.

B. Overtures and Communications

Overtures of communications of individuals or consistories or classes on matters which have been carried as far as possible in the minor assemblies.

(Acts of Synod 1959, p. 23)

C. Appeals or Protests

Appeals or protests of consistories or individual members who cannot yield to classical decisions and who have given notice of such appeals or protests to the classes concerned.

The following rules shall pertain in all matters of appeal and protest *which concern persons*, and not their views on issues and programs.

1. The appellant or protestant shall submit notice and copies of all appeals and protests to the ecclesiastical bodies and/or persons concerned, in time for them to submit their response for consideration by synod.
2. Appeals and protests to synod must be in the hands of the stated clerk by March 15. Allowance shall be made, however, for protests and appeals with reference to actions occurring too late to meet this deadline.
3. The appellant and the defendant shall have the right to appear before the advisory committee of synod to be heard, and shall be expected to indicate whether and when they will so appear.
4. The appellant and the defendant shall have the right of hearing the case on the floor of synod and they shall have the privilege of explaining and defending their position on the floor of synod, if synod so decides, upon the recommendation of the advisory committee.
5. The appellant and the defendant shall have the right to be represented by a spokesman.
6. The advisory committee shall present a clear and adequate statement of the content of each appeal to the entire synod.
7. Copies of the protests and appeals not appearing in the Agenda, and, if possible, the principal related documents, shall be sent to the members of the preappointed synodical advisory committee as soon as possible.

(*Acts of Synod 1971*, pp. 30-31)

Note: These rules do not pertain when the Judicial Code has been invoked. In the latter procedure the cases of both the complainant and the respondent must be processed according to the rules for the Judicial Code (see Supplement, Article 30).

D. Appeals of Rejected Overtures

Overtures or communications which have failed to gain the endorsement of classis but which the consistory or individual sponsoring the same desire to submit for synod's consideration.

E. Belated Overtures

Overtures or communications of individuals when they have been unable first to present them to consistory and classis. Such matters shall be received as information, provided that the stated clerk of synod receives evidence that it was impossible for the communicant to present his matter to consistory and classis. Synod shall decide whether it shall act upon such matters received as information.

F. Informative Communications

Synod urges assemblies and members to refrain from overtures, appeals, or communications which are repetitious, or mere expressions of agreement or disagreement with matters already on the agenda of synod.

Synod authorizes the stated clerk to omit such items from the printed Agenda at his discretion. In such cases they shall merely be listed and accepted as informative communications. The senders shall be notified and their materials shall be given to one of the advisory committees of synod to be received as information. Matters received as information will not ordinarily be mentioned in advisory committee reports or the Acts of Synod.

(Acts of Synod 1971, p. 46)

G. Late Reports and Overtures

No study reports received by the stated clerk after February 15 nor overtures received after March 15 shall be considered for decision by synod, with the exception of overtures which deal with matters relevant to reports found in the printed Agenda. Any other overture or study report shall be considered only by special decision of synod on the basis of the most weighty grounds.

(Acts of Synod 1957, p. 28; 1974, p. 41)

H. The Printed Agenda

The agenda shall be published not later than April 10. It shall include reports of standing or special committees, overtures of classes or consistories, appeals of classes or consistories, notices of appeals of individuals, the names of delegates, and pertinent announcements. All such material shall be in the hands of the stated clerk not later than the deadlines: February 15 for the reports of standing committees, study committees, and authorized representatives; ten days after conclusion of board meetings for board reports; and March 15 for overtures and appeals.

(Acts of Synod 1974, p. 41)

I. Supplementary Reports

The Back to God Hour Committee, the Board of Trustees of Calvin College and Seminary, the Board for Christian Reformed World Missions, the Christian Reformed Board of Home Missions, the Board of Publications of the Christian Reformed Church, the Christian Reformed World Relief Committee, and the Synodical Interim Committee are permitted to file a supplementary report after March 15. These boards are urged to incorporate as much of their materials as possible in the printed Agenda, and matters for the supplementary reports must be held to the lowest possible minimum.

J. Other Matters

All other matters may be considered which synod by a majority vote declares acceptable.

K. Speakers Representing Agencies

Agencies receiving denominational support shall not ordinarily send speakers to synod in view of the fact that these agencies have opportunity to make their needs known through our denominational representatives, may prepare exhibits for synod, may consult advisory committees, and may serve their cause better through appeals directly to our congregations.

(*Acts of Synod 1972*, p. 14)

SUPPLEMENT, ARTICLE 30

JUDICIAL CODE OF RIGHTS AND PROCEDURES

PREAMBLE TO THE JUDICIAL CODE

The Judicial Code is not a document of broad applicability. It is intended to be operative in a narrow area, and therefore it contains limiting language. It states that its provisions apply *only*:

- a. In a judicial hearing;
- b. When such a judicial hearing is conducted by a consistory, classis, or synod; and
- c. When written charges requiring formal adjudication are filed.

The key provision is the last one: there must be written charges that require formal adjudication. The first determination that must be made by the consistory or other assembly before whom written charges are filed is this: Does this matter require formal adjudication?

In making this determination the consistory or the assembly would ordinarily be in a position to know that spiritual means have or have not been fully utilized. If such means have not been exhausted the assembly should seriously consider postponing the judicial hearing while further informal efforts are employed.

The assembly thus decides whether and when it will hear the matter. The Judicial Code gives guidance: It states that matters of admonition and discipline *do not* require a judicial hearing unless there are written charges which the assembly determines requires formal adjudication.

The Judicial Code thereby gives expression to the fundamental and primary role of spiritual means in all matters of admonition and discipline; it recognizes that these matters are best handled by informal counseling and entreaty; and if sanctions are required, it leaves their determination to the church under the Church Order.

A. SCOPE

Article 1

- a. These provisions apply to judicial hearing before a consistory, classis, or synod occasioned by the bringing of written charges requiring formal adjudication. Such admonition and discipline of the church as does not involve the hearing or written charges requiring formal adjudication are not governed by these provisions.
- b. Written charges requiring formal adjudication, whether brought by an individual against an individual or an assembly, or by an assembly against an individual or an assembly, may refer only to alleged offenses in profession or practice against the Word of

God, the confessions of the church, or the Church Order.

c. The individual or assembly filing a charge against another individual or assembly shall be called a complainant and the individual or assembly against whom the charge is filed shall be called a respondent.

d. When the assemblies of the church conduct hearings, they act in a judicial capacity.

B. JUDICIAL RIGHTS

Article 2

Both the complainant and the respondent, if they are individuals, shall have the right to be represented or counseled by a member of the church in any judicial hearing.

Article 3

Both the complainant and the respondent shall have the right to be present at each original hearing and hearing on appeal provided for herein, except when the assembly withdraws to decide the issues raised by the hearing.

Article 4

The respondent and complainant shall have the right to have witnesses examined in their presence, except when the respondent fails to appear after due notice.

Article 5

A party against whom a judgment is entered shall have the right to appeal that judgment to the assembly next in order.

C. CHARGES

Article 6

Every charge, in order to receive a judicial hearing, must be presented to the assembly in writing, must set forth the alleged offense, and must specify the facts relied upon to sustain the charge. Such specification shall declare, as far as possible, the time, place, and circumstances of the alleged offense and shall be accompanied with the names of the witnesses and the titles of the documents to be cited in its support. A copy of the charge shall be transmitted to the respondent.

Article 7

A charge shall not allege more than one offense. Several charges, whether brought by one or more complainants against the same individual or assembly, with the specifications under each of them, may, however, be presented at the same time and may, at the discretion of the assembly, be heard together. When several charges are heard at the same time, a decision on each charge must be made separately.

Article 8

- a. A hearing for an alleged offense shall begin no later than one year from the time the charge is filed.
- b. No charge may be filed for an alleged offense which occurred more than five years prior to the date on which the charge was filed.

**D. ORIGINAL HEARING PROCEDURES BEFORE A CONSISTORY
ACTING IN ITS JUDICIAL CAPACITY****Article 9**

All hearings shall be conducted in a consistent Christian manner. A consistory composed of the elders and deacons, while acting in its judicial capacity, shall be so constituted as to avoid conflicts of interest. The administration of oaths shall not be required.

Article 10

The assembly shall in its judicial capacity determine whether the written charges are substantial, requiring formal adjudication. The complainant may appear before the assembly concisely stating his¹ charge and supporting evidence, whereupon the assembly shall determine whether to constitute a formal hearing.

The hearing, if ordered, shall proceed as follows:

- a. The complainant shall repeat concisely his charge and his supporting evidence. The presiding officer may permit the form of the charge to be amended, but not its content.
- b. The presiding officer shall request the respondent to plead to the charge, and his plea shall be recorded.
- c. If the respondent pleads guilty, the hearing need not be continued. If the respondent denies the charge, the hearing shall proceed.
- d. The respondent shall state concisely his defense and his supporting evidence.
- e. The complainant shall first produce his evidence and witnesses. The respondent shall then produce his evidence and witnesses. All witnesses may be questioned by both the complainant and the respondent.
- f. The complainant and the respondent shall, in turn, summarize their cases either by oral or written argument.
- g. If either party objects to the regularity of the proceedings, the objection must be entered in the record. The presiding officer may sustain or disallow the objection. In any case he must be sustained by a majority of the consistory.

Article 11

If in any case the respondent, after due notice has been given him, shall refuse or neglect to appear at the time and place set forth for the hearing, the investigation or hearing may proceed in his absence. In all cases sufficient time shall be allowed for the respondent to appear at the given place and time and to prepare for the hearing. The consistory shall decide what constitutes "sufficient time."

¹When the pronoun "his" is used herein, it refers either to an assembly or an individual, irrespective of gender.

Article 12

The final decision on any case shall be by majority vote of the consistory. Members who have not attended all the sessions and have not heard the case in its entirety shall read the record before a vote is taken.

Article 13

During the hearing, the presiding officer shall not comment on the merits of the case. This restriction does not apply when the consistory enters its final deliberations. After a decision has been reached, the presiding officer shall certify and announce the findings.

Article 14

The testimony shall be recorded verbatim if requested by any party to the proceedings. The record, including all exhibits, papers, evidence, and findings in the case shall be certified by the presiding officer and shall be the basis of any appeal which may be taken. The appellant and the respondent may have reasonable access to the record.

**E. HEARING AND APPEAL PROCEDURES BEFORE
A CLASSIS ACTING IN ITS JUDICIAL CAPACITY****Article 15**

If a consistory is the respondent, the original hearing shall be before the classis and in accordance with the hearing procedures set forth in Article 10.

Article 16

In all cases of appeal to the classis from the consistory, the appellant shall within thirty days after the decision of the consistory give notice of appeal to the stated clerk of classis and to the consistory whose decision is appealed. Within the next thirty days, or such extension as the classis may authorize, the appellant shall furnish to the stated clerk of classis a written statement of the grounds of his appeal. The clerk of the consistory shall thereupon forward to the stated clerk the record referred to in Article 14. The hearing in the classis shall be limited to the grounds set forth in the statement and record.

Article 17

An appeal by an involved party shall not be heard in any case when the appellant has without just cause failed or refused to be present at his hearing on appeal.

Article 18

The right to appeal shall not be affected by the death of the person entitled to such right. His heirs or representative may continue to act in his behalf.

Article 19

If the appellant, having shown good cause therefore, desires to introduce additional evidence, the classis may remand the case to the consistory for a rehearing.

Article 20

In all cases the classis shall set a time for the hearing on appeal and send a notice as to the time and date of such hearing to all parties. After the statement and record have been considered and oral arguments concluded, the classis shall withdraw and shall hereupon consider and decide the issues of the case. The final decision on any case shall be by majority vote of the classis. Delegates who have not attended all the sessions and have not heard the case in its entirety shall read the record before a vote is taken. The classis may sustain or reverse in whole or in part the decision of the consistory, or it may return the case to the consistory with instructions for a new hearing.

Article 21

Appeal of the decision of classis may be made to synod. Such an appeal must be made within thirty days. When such an appeal is made a written notice together with a statement of grounds of appeal shall be sent to the stated clerk of synod and a copy thereof to the stated clerk of classis. The stated clerk of such classis shall thereupon transmit the decision of classis together with the record and papers of the case to the stated clerk of synod, who will place the appeal on the agenda for synod.

**F. HEARING AND APPEAL PROCEDURES BEFORE THE
SYNOD ACTING IN ITS JUDICIAL CAPACITY****Article 22**

Appeal of decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake, shall be referred to the Synodical Advisory Committee on Protests and Appeals for consideration and advice.

Article 23

- a. The Protests and Appeals Committee advising a given synod shall be appointed by the preceding synod. Approximately half the members shall be lay persons.
- b. Any member of the Protests and Appeals Committee advising a given synod may be, but need not be, a delegate to that synod.

Article 24

- a. Matters within the jurisdiction of the Protests and Appeals Committee shall be referred to it at any time after its members have been appointed.
- b. The Protests and Appeals Committee shall meet between synods as frequently as its business requires, and normally shall convene a week before synod to prepare its recommendations.
- c. As to appeals from decisions of consistories and classes, the Protests and Appeals Committee shall permit complainants and respondents to present arguments.
- d. As to other matters requiring formal adjudication which synod shall undertake, the Protests and Appeals Committee shall follow the hearing procedures described herein.

Article 25

Recommendations of the Protests and Appeals Committee shall be presented to the synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary session of synod.

Article 26

Synod may dispose of a judicial matter in one of the following ways:

- a. By deciding the matter;
- b. By deferring it to one of its committees for settlement or reconciliation;
- c. By remanding it with advice to the appropriate classis or consistory; or
- d. By conducting its own hearing.

Article 27

If synod conducts its own hearing it shall follow the hearing procedures set forth herein.

Synod adopted the following grounds for the Judicial Code of Rights and Procedures:

- a. The Judicial Code will encourage greater uniformity of procedure throughout our denomination when charges must be adjudicated.
- b. The Judicial Code will help to insure just treatment of those who are involved in the judgments and decisions of the church.
- c. Scripture requires that provisions be made to provide impartial judgments among God's people (cf. Deut. 1:16-17; Deut. 16:18-20; Lev. 19:15; 1 Tim. 5:19-21).
- d. Article 28 of the Church Order requires that the assemblies of the church deal with ecclesiastical matters in an ecclesiastical manner. Without effective procedural guidelines it is often difficult to deal with substantive issues in an appropriate manner.
- e. The Judicial Code provides a procedural pattern within which the law of love may be fulfilled (cf. James 2:1, 8-9). "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory." "If you really fulfil the royal law according to the scripture, 'You shall love your neighbor as yourself,' you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors." (RSV)

(*Acts of Synod 1977*, pp. 48-54)

SUPPLEMENT, ARTICLE 31

Synod advised the churches that a request for revision of a decision of a major assembly must be processed as far as possible in the minor assemblies before coming to the major assembly.

Grounds:

- a. A request for revision falls within the category of "overtures" and all overtures, to be legally before synod, must "have been carried as far as possible in the minor assemblies" (Rules for Synodical Procedure, V, B, *Acts of Synod 1959*, p. 23).
- b. Article 31 states that requests for revision "shall be honored only if sufficient new grounds for reconsideration are presented." By processing such requests in the minor assemblies the

matter of new grounds can be refined and clarified and misunderstandings and problems removed, thus helping to avoid unnecessary and ambiguous materials being placed on the agenda of the major assembly.

c. If errors or misconceptions can be eliminated by minor assemblies, the interest of the major assembly will be served in accord with Church Order Article 28b which states, "A major assembly shall deal only with those matters . . . which could not be finished in the minor assemblies."

(Acts of Synod 1983, pp. 653-54)

SUPPLEMENT, ARTICLE 40a and c

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

a. The consistory of each church shall delegate a minister and two elders to the classis. If a church is without a minister, or the minister is prevented from attending, three elders may be delegated. Office-bearers who are not delegated also may attend classis and may be given an advisory voice.

c. The presiding officers of classis shall be selected from officebearers within the classis. The same presiding officers shall not be chosen twice in succession.

(Acts of Synod 1981, p. 16)

SUPPLEMENT, ARTICLE 52

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

a. The consistory shall regulate the worship services.

b. The consistory shall see to it that the Bible versions, liturgical forms, and hymnals used are approved by synod or classis.

c. The consistory shall see to it that the principles and elements of worship approved by synod or classis are observed.

d. The consistory shall see to it that all hymns used in the worship services are faithful to the Word of God.

(Acts of Synod 1981, p. 16)

SUPPLEMENT, ARTICLE 53

MODIFICATION FOR CHURCHES OF CLASSIS RED MESA

The minister of the Word or the evangelist shall conduct the official worship service. In his absence, the consistory shall appoint a person licensed to exhort or one of the elders to conduct the official worship services.

(Acts of Synod 1981, p. 17)

SUPPLEMENT, ARTICLE 67

RULES FOR LAPSED MEMBERSHIP

1. Synod declares that baptized or confessing members who move away from the area of their church so that a meaningful church relationship is no longer possible, may retain their membership in their home church at their request and with the consent of the consistory. If they fail to make such a request, and do not transfer to a church near them, the consistory, having made serious attempts to rectify the situation, may declare their membership lapsed after a period of two years from the date of their departure. The member concerned shall be notified by the consistory of its action if at all possible. This rule shall not apply to those whose absence from their home is temporary.

Grounds:

- a. This recommendation removes the inconsistency between the decisions of synod in 1881 and 1910.
 - b. The primary responsibility for church membership rests with the members, but this does not exclude a certain responsibility of the home church and its consistory.
 - c. The lapsing of membership should be by the action of the consistory in each individual case and not by automatic application of a rule, if proper pastoral work is to be carried out.
 - d. No delinquency should be assumed on the part of those who are absent from their home church temporarily, as for reasons of education, military service, or comparable circumstances.
 - e. Pastor concern for the well-being of the members warrants extending the time element from one year and six weeks to two years.
2. This regulation shall supersede the rules of 1881 and 1910.

(Acts of Synod 1974, p. 81-82)

RULES FOR LAPSING OF NONATTENDING AND NONSUPPORTING MEMBERS

Synod decided that with respect to a baptized or confessing member who, for a period of at least two years, has not moved but fails to attend and support the congregation that holds his membership, the consistory may declare that his membership has lapsed. This may be done when all the following conditions are present:

- a. He claims to be still committed to the Christian faith.
- b. He claims to be worshiping elsewhere.
- c. The consistory is not aware of any public sin requiring discipline.

Grounds:

- a. Since membership involves both rights and obligations, the right of membership may be forfeited when the obligations of membership in a local congregation are refused.
- b. After an adequate period during which the elders instruct the member in his responsibilities as a member of the congregation, his membership has become meaningless, and the action of declaring the membership lapsed is simply an acknowledgment of an already

existing rupture between the member and the congregation.

c. This provision has become necessary because of the increasing trend on the part of many churches and fellowships to ignore or reject the significance of membership in the visible church.

d. This is consistent with the decision of synod that one who has separated himself from the fellowship of the congregation by moving away and takes no action to become a member of another church also may lose his membership by consistorial action.

e. This will assist consistories, who at present face the alternative of taking no effective action with such a member or proceeding to erase or excommunicate him from the body of Christ, by providing a way of removing his name from the membership rolls without being required to pass judgment on his relationship to the church universal.

Appropriate announcements shall be made by the consistory to the congregation regarding such lapsed memberships and the person involved shall be notified.

(*Acts of Synod 1976*, p. 25)

SUPPLEMENT, ARTICLE 76

The synodical regulations referred to in Article 76 may be found in the *Mission Order* of the Christian Reformed Board of Home Missions.

SUPPLEMENT, ARTICLE 77

The synodical regulations referred to in Article 77 may be found in the *Mission Order* of the Board for Christian Reformed World Missions.

SUPPLEMENT, ARTICLE 83

UNFAITHFUL MEMBERS-BY-BAPTISM

1. Baptized members having reached the years of maturity, but having failed to make profession of faith—aside from their conduct of life in other respects—being unfaithful covenant members, become the objects of ecclesiastical discipline, and when they persist in their sin, should be excluded from the church.

2. When such unfaithful covenant members move elsewhere, they should not be given a certificate, but at best a testimony of baptism with a notation as to their conduct.

3. Before a consistory proceeds to exclude unfaithful covenant members,

a. an announcement, ordinarily without mentioning names, shall be made to the congregation with a request for prayer on behalf of them,

b. and thereupon the advice of classis shall be asked,

c. after the advice of classis has been received and before the final announcement of exclusion from the church is made, another request for the prayers of the congregation be made, this time mentioning their names.

(As amended, *Acts of Synod 1974*, p. 110)

4. The exclusion of unfaithful covenant members is to take place by officially informing the congregation, and notifying the parties involved that they, due to their persistent unfaithfulness as covenant members, not withstanding all ecclesiastical admonitions, will henceforth not be regarded as belonging to the church.

5. Excluded unfaithful covenant members who return with sorrow and repentance, cannot be received back into the church except through profession of faith, while the consistory judges concerning every individual case whether or not a separate confession of sin shall be required.

(Acts of Synod 1918, pp. 58, 180)

RULES FOR SYNODICAL PROCEDURE OF THE CHRISTIAN REFORMED CHURCH

I. CONVENING AND CONSTITUTING SYNOD

A. Synod shall convene and be constituted as prescribed by the Church Order, Articles 45 and 46.

B. Each synod shall designate a convening church whose duty it shall be to announce the next succeeding synod in the official publications of the church, three months before the date of meeting. It shall also provide all the facilities needed for the synodical meetings, make arrangements for the lodging of delegates, etc. Expenses thus incurred shall be paid by the synodical treasurer.

C. On the evening preceding the opening of synod, a service of prayer, in charge of the convening consistory, shall be held. The minister of the convening church shall preach an appropriate sermon and lead in prayer. All members of synod are expected to attend this service of prayer for synod.

D. The minister of the convening church (or in the event of a vacancy, its counselor) shall officiate as president pro tem. His duties shall be:

1. At 9:00 a.m. of the appointed day, and at the appointed place, he shall call synod to order, and conduct the opening devotions.

2. Thereafter he shall call for the prescribed credentials of the delegates. Provided that a quorum, i.e., two-thirds of the membership, is present, he shall declare that the synodical assembly has opened.

3. The officers of synod shall be chosen by the delegates from their own number, by ballot, in the following order: president, vice president, first clerk, and second clerk. Whoever receives a majority of the valid votes cast shall be elected.

In conducting the election of officers of synod, the results of the balloting (names and number of votes) shall be revealed at every step in the election procedure.

4. The president pro tem shall thereupon request the elected officers to take their places upon the rostrum and introduce the president and the other officers to the assembly.

5. While synod is in session its members may not leave the assembly without permission from the chair; neither is it permissible for any member to withdraw himself and return homeward without the consent of the assembly.

II. DUTIES OF OFFICERS

A. The President

1. He shall request the members of synod and the advisory members of synod to arise, read the PUBLIC DECLARATION OF AGREEMENT WITH THE FORMS OF UNITY and request them to express their agreement in unison. A delegate who assumes his seat at a later time shall be requested to express his individual agreement.

2. He shall call the meeting to order at the appointed time, and shall see that each session is properly opened and closed.

3. He shall see to it that business is transacted in the proper order and expedited as much as possible, and that members observe the rules of order and decorum.

4. He shall welcome fraternal delegates, or other guests of synod, respond to greetings received, or appoint members of synod for this purpose.

5. He shall place before synod every motion that is made and seconded. He shall clearly state every question before a vote is taken.

6. In case he feels impelled to express himself on a pending question, he shall relinquish the chair to the vice president while so doing. He may speak, while holding the chair, to state matters of fact or to inform synod regarding points of order.

7. He shall have, and duly receive, the prerogative of declaring a motion or person out of order. In case his ruling is disputed, synod shall sustain or reject the ruling by majority vote.

8. When a vote is tie, the president may cast the deciding vote, if he has not already voted.

9. The president shall not preside in any matters that concern himself.

10. The president rules on all points of order. His ruling may be reversed by a majority of synod if any member is dissatisfied with the ruling of the chair and appeals to the floor.

11. The president shall close the synodical assembly with appropriate remarks and with prayer.

B. The Vice President

1. In the absence of the president the vice president shall assume all his duties and privileges.

2. The vice president shall render all possible assistance to the president as circumstances may require.

C. The First Clerk and Second Clerk

1. The first clerk shall each day call the roll immediately after the opening devotionals. Thereupon the minutes of the previous day shall be read.

2. The clerk shall keep an exact record of the synodical proceedings. This record shall contain:

- a. Opening and closing of sessions and roll call;
 - b. All main motions whether carried or lost; all appeals whether sustained or lost;
 - c. All reports of advisory committees and all decisions of synod;
 - d. The names of fraternal delegates and others who address synod;
 - e. Any document, any phase of discussion on the floor of synod, or any address that synod by a majority vote decides to insert into the minutes.
3. The record shall not contain:
 - a. Any rejected motion except it be a main motion;
 - b. Any motion that is withdrawn.
 4. The second clerk shall serve in the absence of the first clerk. He shall also render all possible assistance to the first clerk as circumstances may require.

III. DUTIES OF NONDELEGATED SYNODICAL FUNCTIONARIES

A. Seminary Professors

1. At each synod one-half of the seminary faculty shall be required to attend synod in an advisory capacity, with the exception of the president who shall be present at every synod.
2. The seminary advisors shall serve on the advisory committees of synod.
3. The seminary advisors shall be present at synod where they shall have the privilege of the floor for the purpose of advising synod on matters before it, subject to the accepted rules governing discussion. On important questions the chair, or any member of synod, may request their advice.

B. The Presidents of Calvin Seminary and of Calvin College

1. The president of Calvin Seminary shall advise synod in matters pertaining to the seminary.
2. The president of Calvin College shall advise synod in matters pertaining to Calvin College.

C. The Stated Clerk

1. The stated clerk shall be the executive officer of synod.
2. The stated clerk shall be an *ex-officio* member of the Synodical Interim Committee and shall serve as its general secretary. He shall also serve as the secretary of its incorporated entities, the Christian Reformed Church in North America, and the Christian Reformed Church Synod Trustees.
3. The stated clerk shall be an *ex-officio* member of the Interchurch Relations Committee.
4. The stated clerk shall have the privilege of the floor at synodical meetings in all matters relating to the exercise of his office. He shall be present during all executive sessions of synod.
5. The stated clerk shall serve synod with information and advice as requested regarding matters which come to the floor of synod.

6. The stated clerk shall edit and have suitably printed such official publications as the synod or the Synodical Interim Committee shall authorize.
7. The stated clerk, in consultation with the Synodical Interim Committee, shall consult with denominational agencies and denominationally related agencies and alert synod regarding the coordination of effort and procedures for mutual cooperation.
8. The term of appointment shall be four years after which the stated clerk shall be eligible for reappointment to additional four-year terms.
9. The Synodical Interim Committee, through the stated clerk, shall make arrangements for press representatives and releases for all meetings of synod. (For job description of stated clerk see *Acts of Synod 1971*, pp. 75-77.)

D. Denominational Financial Coordinator

1. The financial coordinator shall be responsible to the Synodical Interim Committee through the denominational stated clerk but be ultimately responsible to synod.
2. The financial coordinator shall work closely with the finance committee of the Synodical Interim Committee.
3. The financial coordinator shall be an *ex-officio* member of the Synodical Interim Committee.
4. The financial coordinator shall be present at all public meetings of synod and have the privilege of the floor in all matters relating to the exercise of his office.
5. The financial coordinator shall exercise careful oversight of the administration of finances of the denomination with a view to the greatest possible economy and efficiency.
6. The term of appointment shall be four years, after which the financial coordinator shall be eligible for reappointment to additional four-year terms. (For job description of the denominational financial coordinator see *Acts of Synod 1971*, pp. 110-11.)

E. The Synodical Treasurer

The synodical treasurer is appointed by synod for a term of two years. An alternate is appointed to serve when the treasurer is incapacitated or when other reasons make it necessary.

IV. FRATERNAL DELEGATES AND REPORTERS OF CHURCH PERIODICALS

A. Fraternal delegates from churches in ecclesiastical fellowship shall be given the privilege of the floor, with the right to speak on matters before synod, and shall also be given the privilege of visiting meetings of advisory committees with the consent of the chairman of the committee.
(*Acts of Synod 1975*, p. 39)

B. The task of the reporters of Christian Reformed Church periodicals is to prepare reports of the happenings at synod for the church papers. Ordinarily the editors of these papers serve as reporters. In case these brothers cannot serve, the president shall appoint a substitute, preferably not a member of synod, to do so.

V. MATTERS LEGALLY BEFORE SYNOD

A. Reports

Reports of committees, including boards, appointed by previous synods.

B. Overtures or Communications

Overtures or communications of individuals or consistories or classes on matters which have been carried as far as possible in the minor assemblies.

(Acts of Synod 1959, p. 23)

C. Appeals

Appeals or protests of consistories or individual members who cannot yield to classical decisions and who have given notice of such appeals or protests to the classes concerned.

The following rules shall pertain in all matters of appeal and protest *which concern persons*, and not their views on issues and programs.

1. The appellant or protestant shall submit notice and copies of all appeals and protests to the ecclesiastical bodies and/or persons concerned, in time for them to submit their response for consideration by synod.
2. Appeals and protests to synod must be in the hands of the stated clerk by March 15. Allowance shall be made, however, for protests and appeals with reference to actions occurring too late to meet this deadline.
3. The appellant and the defendant shall have the right to appear before the advisory committee of synod to be heard, and shall be expected to indicate whether and when they will so appear.
4. The appellant and the defendant shall have the right of hearing the case on the floor of synod and they shall have the privilege of explaining and defending their position on the floor of synod, if synod so decides, upon the recommendation of the advisory committee.
5. The appellant and the defendant shall have the right to be represented by a spokesman.
6. The advisory committee shall present a clear and adequate statement of the content of each appeal to the entire synod.
7. Copies of the protests and appeals not appearing in the Agenda, and, if possible, the principal related documents, shall be sent to the members of the preappointed synodical advisory committee as soon as possible.

(Acts of Synod 1971, pp. 30-31)

Note: These rules do not pertain when the Judicial Code has been invoked. In the latter procedure the cases of both the complainant and the respondent must be processed according to the rules for the Judicial Code.

D. Appeals of Rejected Overtures or Communications

Overtures or communications which have failed to gain the endorsement of classis but which the consistory or individual sponsoring the same desire to submit for synod's consideration.

E. Belated Overtures or Communications

Overtures or communications of individuals when they have been unable first to present them to consistory and classis. Such matters shall be received as information, provided that the stated clerk of synod receives evidence that it was impossible for the communicant to present his matter to consistory and classis. Synod shall decide whether it shall act upon such matters received as information.

F. Informative Communications

Synod urges our assemblies and members to refrain from overtures, appeals, or communications which are repetitious, or mere expressions of agreement or disagreement with matters already on the agenda of synod.

Synod authorizes the stated clerk to omit such items from the printed Agenda at his discretion. In such cases, they shall merely be listed and accepted as informative communications. The senders shall be notified and their materials shall be given to one of the advisory committees of synod to be received as information. Matters received as information will not ordinarily be mentioned in advisory committee reports or the Acts of Synod.

(Acts of Synod 1971, p. 46)

G. Late Reports and Overtures

No study reports or recommendations from boards or standing committees which affect doctrinal, ethical, or Church Order statements received by the stated clerk after October 15 nor overtures received after March 15 shall be considered for decision by synod, with the exception of overtures which deal with matters relevant to reports found in the printed Agenda. Any other overture or study report shall be considered only by special decision of synod on the basis of the most weighty grounds.

(Acts of Synod 1957, p. 28; 1974, p. 41; 1985, p. 802)

H. The Printed Agenda

Study committee reports shall be distributed not later than December 1. The Agenda shall be published not later than April 10. It shall include reports of standing or special committees, overtures of classes or consistories, appeals of classes or consistories, notices of appeals of individuals, the names of delegates, and pertinent announcements. All such material shall be in the hands of the stated clerk not later than the deadlines: February 15 for the reports of standing committees and authorized representatives; ten days after conclusion of board meetings for board reports; and March 15 for overtures and appeals.

(Acts of Synod 1974, p. 41; 1985, p. 802)

I. Supplementary Reports

The Back to God Hour Committee, the Board of Trustees of Calvin College and Seminary, the Board of Christian Reformed World Ministries, the Christian Reformed Board of Home Missions, the CRC Publications Board, and the Synodical Interim Committee are permitted to file a supplementary report after March 15. These boards are urged to incorporate as much of their materials as possible in the printed Agenda, and matters for the supplementary reports must be held to the lowest possible minimum.

J. Other Matters

All other matters may be considered which synod by a majority vote declares acceptable.

K. Speakers Representing Agencies

Agencies receiving denominational support shall not ordinarily send speakers to synod in view of the fact that these agencies have opportunity to make their needs known through our denominational representatives, may prepare exhibits for synod, may consult advisory committees, and may serve their cause better through appeals directly to our congregations.

(Acts of Synod 1972, p. 14)

VI. SYNODICAL COMMITTEES

A. Program Committee

1. Members

- a. The Program Committee shall be composed of the officers of the previous synod and the stated clerk of the Christian Reformed Church.
- b. In case of a vacancy on this committee, the Synodical Interim Committee shall appoint another member.

2. The Appointment of Advisory Committees

- a. The Program Committee shall meet to make tentative preappointment of the various advisory committees prior to May 1.
- b. The Program Committee shall classify all the reports, overtures, and other communications into various groups, and advise which matters shall be laid directly before synod, and which shall be placed in the hands of advisory committees.
- c. In the event that a given delegate cannot attend synod, his alternate accepts the appointed assignment subject to revision by synod.

3. The Stated Clerk Shall:

- a. Receive and tabulate the information sheet on the synodical delegates.
- b. Inform the delegates of their tentative assignments prior to May 15.
- c. Suggest to chairmen and delegates sources of background information relative to their assignment.
- d. Provide committee members with copies of background materials that are not readily available in previous Acts of Synod.

4. *Information on Delegates*

a. The stated clerk of every classis shall forward an information sheet on each synodical delegate to the stated clerk of the Christian Reformed Church before March 15.

b. These information sheets shall give answer to the following questions:

For the minister delegates—

- (1) To which previous synod(s) were you delegated, if any?
- (2) At such synod(s), on which committee(s) did you serve?
- (3) Of what denominational boards, standing committees, or study committees are you or have you been a member?
- (4) Of what classical and/or local committees are you or have you been a member?
- (5) What are your areas of special interest in the work of synod?
- (6) What other data do you wish to submit that will aid in being assigned to an advisory committee of synod?

For the elder delegates—

- (1) through (6)—the same as for minister delegates.
- (7) What is your present occupation?
- (8) What have been your previous occupations, if any?

5. *Report of the Program Committee*

a. A written report of the Program Committee shall be mailed to all synodical delegates before May 25.

b. This report shall be submitted for possible change and adoption as one of the initial items of synodical business. *(Acts of Synod 1970, pp. 56–57; 1972, p. 14)*

B. *The Advisory Committees*

1. *Status* of these committees. They serve only for the duration of synod for the purpose of facilitating the work of synod. The advisory committees shall summarize matters before them and formulate recommendations with respect to these matters.

2. *Organization and rules* governing these committees:

- a. The person first named at the appointment of the committee shall be its chairman, and the one named second its reporter.
- b. The chairman shall call the committee together, preside at its meetings, and see that it functions properly.
- c. Any member of synod may appear before any committee for the purpose of speaking to the committee about any matter referred to it.
- d. Committee reports shall be signed by the president and the reporter of the committee. In case of a minority report, each report must be signed by the members who favor it.
- e. The report of the majority shall be considered the report of the committee. After the committee's report has been read and the motion to adopt has been made and seconded, the minority report shall be read and received as information. *(Acts of Synod 1955, p. 58)*
- f. When the report of a committee has been previously distributed to synod in printed form, and the members of synod have had sufficient time to examine it, the first reading of the report is not required. In such case the reporter, when the president calls for his

report, shall state that the report has been placed in the hands of synod in printed form and shall move that the report be accepted for consideration.

g. During the discussion the task of defending the report shall rest primarily upon the chairman and the reporter of the committee. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches. Other committee members shall be subject to the accepted rules.

h. Recommendation of a committee may be recommitted whenever the work of synod can be thus expedited.

3. *Recess of Synod for Study*

After the advisory committees have been appointed, synod may recess at specified times to enable these committees to perform their work.

C. Special Committees

Besides the advisory committees, each synod should have:

1. A *Reception Committee*, appointed by the president, which shall attend to the proper reception of fraternal delegates. It can advise synod, and synod must decide whether the representatives of various organizations should be received on the floor of synod.
2. Special committees appointed by the president that serve during the synodical sessions.

D. Rules for Appointments to Boards and Committees

1. All study committees shall be appointed by synod from a nomination made by the advisory committee which drafted the mandate, with the advice of the officers of synod. The reporters of the advisory committee shall present the nominations on the floor of synod.

(*Acts of Synod 1979*, p. 15; *1980*, p. 21)

2. All administrative standing committees shall be elected from nominations presented to synod. Standing committees in which vacancies must be filled shall present multiple nominees for election rather than a single name for appointment.

(*Acts of Synod 1979*, p. 16)

3. All secretaries of administrative standing committees as well as stated clerks of classes shall present their nominations to the stated clerk immediately after the meeting at which nominations are made.

(*Acts of Synod 1979*, p. 16)

4. Nominations of officers, functionaries, synodical deputies, boards, and standing committees shall be compiled through the office of the stated clerk of synod.

(*Acts of Synod 1979*, p. 15)

5. Ballots of nominations for synod shall be prepared on which space is reserved for nominations from the floor.

(*Acts of Synod 1952*, p. 111)

6. The president of synod shall appoint a delegate, or delegates, to serve as the reporter(s) to present all ballots, nominations, and other matters pertaining to appointments to the floor of synod, with the exception of the appointments of study committees (cf. point 1 above).

(*Acts of Synod 1979*, p. 15)

7. Ballots and nominations shall be presented throughout the sessions of synod. The ballots shall be tabulated by the secretaries of synod, working with the designated reporter(s).

8. Rules for Eligibility and Term of Office

- a. A person whose work is regulated by a board shall not be delegated to that particular board. *(Acts of Synod 1966, p. 87)*
- b. Synodical board and committee members who have served two three-year terms shall not be eligible for re-election.
- c. The terms of office for classical representatives to our denominational boards and committees begin and terminate on September 1 of the year of appointment or termination. *(Acts of Synod 1972, p. 14)*
- d. Synod requests all classes, when nominating members of denominational boards or committees, to designate the term of the alternate to coincide with the term of the delegate. When an alternate replaces a delegate, or when a new delegate is nominated by a classis, the term of office shall begin the year a delegate assumes the office and shall terminate on September 1 three years later. *(Acts of Synod 1973, p. 19)*

E. Rules for Committees Appointed by Previous Synods

These committees include those appointed to study and to report concerning matters that concern the whole denomination, to carry out certain resolutions of past synods, or to supervise the missionary, educational, journalistic, or benevolent activities of the denomination.

1. These committees have the right of elucidating and defending their reports on the floor of synod. The spokesmen of these committees shall have the same privileges during the discussion as the chairmen and reporters of the advisory committees.
2. With respect to the reports submitted to synod that are given into the hands of advisory committees, the recommendations of these synodical committees shall have precedence if the recommendations of the advisory committee are radically different.

F. Judicial Code Committee

1. Mandate: Appeals from decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake, shall be referred to the Synodical Advisory Committee on Protests and Appeals for consideration and advice.
2. Membership: The Advisory Committee on Protests and Appeals shall be composed of nine (9) members and three (3) alternates. Approximately half of the members shall be ministers and half present or former elders. The committee which advises a given synod shall be appointed by the preceding synod. Members of this committee may be, but need not be, delegates to the synod which it advises. There need be no regional representation, but a fair denominational representation is desirable.
3. Meetings: The Protests and Appeals Committee shall meet between synods as frequently as its business requires, and normally shall convene a week before synod to prepare its recommendations.
4. Organization and rules governing this committee:
 - a. The rules under VI, B, 2 apply with the exception of 2, g which will read:

During synodical discussions the committee shall be represented by two spokesmen who will have the privilege of the floor. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches.

b. Recommendations of the Protests and Appeals Committee shall be presented to the synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary sessions of synod.

5. Synodical disposition of a judicial matter:

a. Synod may dispose of a judicial matter in one of the following ways:

- (1) By deciding the matter;
- (2) By referring it to one of its committees for settlement or reconciliation;
- (3) By remanding it with advice to the appropriate classis or consistory; or
- (4) By conducting its own hearing.

b. If synod conducts its own hearing it shall follow the hearing procedure described in the Judicial Code.

(*Acts of Synod 1977*, p. 54)

VII. JUDICIAL CODE OF RIGHTS AND PROCEDURES

(Sec Church Order—Supplement, Article 30)

VIII. RULES OF ORDER

In our ecclesiastical assemblies, "ecclesiastical matters only shall be transacted *and that in an ecclesiastical manner*," as Article 28 of our Church Order stipulates. Our synods should therefore not be bound to observe detailed parliamentary rules. These may be proper in other gatherings, but they do not fit into the pattern of ecclesiastical assemblies which demand a large measure of freedom in discussion and action. However, a few general rules of order may serve a good purpose.

A. Closed Sessions of Synod

1. An *executive session* shall ordinarily mean a session of synod at which only the delegates and the advisors recognized in our Rules for Synodical Procedures (cf. *Acts of Synod 1952*, pp. 488–96) are present, namely, the seminary faculty advisors and the presidents of the college and seminary. However, if delegates from fully recognized churches in ecclesiastical fellowship are present they shall be extended the same courtesy as our own aforesaid advisors. Synod shall not exercise the right to go into executive session except in unusual or delicate situations.

(*Acts of Synod 1954*, p. 14)

2. *Strict Executive Sessions of Synod*. Synod retains the right to go into strict executive session whenever in its judgment such a course is dictated by due regard for personal honor or the welfare of the church in very unusual situations. In such executive sessions only the delegates and the advisors of the seminary faculty shall be present. If the members of the seminary faculty are involved, they will absent themselves voluntarily or by synodical ruling, as will apply to any individual or group in the synod. (*Acts of Synod 1956*, p. 92)

B. A Main Motion

This is a motion that presents a certain subject to synod for its consideration or action.

1. A main motion is acceptable under the following conditions:
 - a. If the mover has been recognized by the president;
 - b. If it is seconded by a member of synod;
 - c. If the motion has been recognized as acceptable by the president;
 - d. If, at the request of the president, the motion has been presented in written form.
2. A main motion is not acceptable under the following conditions:
 - a. If it conflicts with the Church Order or is contrary to Scripture as interpreted in our Forms of Unity;
 - b. If another motion is before synod or if it conflicts with any decision already made by synod;
 - c. If it is verbally or substantially the same as a motion already rejected by synod or if it interferes with the freedom of action by synod in a matter that was previously introduced but of which no disposal was made.

C. A Motion to Amend

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

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

D. A Motion to Defer or Withhold Action

1. When synod deems it advisable, it may decide to table a motion temporarily. Tabling a motion implies that the assembly will resume consideration on the motion at a later hour or date.
2. If a matter has been deferred to a definite time and synod is at that time busy with an undecided question, synod need not be disturbed or interrupted in its work by the consideration of postponed matters, if this matter can wait until the question before synod has been disposed of.
3. If synod prefers not to take action regarding a matter, it may adopt a motion to withhold action.

E. Objection to a Ruling of the President

If any member is not satisfied with the ruling of the president, the matter is referred to synod for decision.

F. Right of Protest

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

G. Call for a Division of the Question

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

H. Procedural Inquiry

Any member of synod may request advice of the president as to how to accomplish a purpose for which he does not know the proper means.

I. Motions to Bring Matters Once Decided Again Before Synod

If any member of synod for weighty reasons desires reconsideration of a matter once decided, the following course may be pursued:

1. A motion may be offered to *reconsider* the matter. The purpose of this motion is to propose a new discussion and a new vote. (The motion must be made by one who voted with the prevailing side.)
2. A motion may be made to rescind a previous decision. The purpose of this motion is to annul or reverse such a previous discussion. (Rescinding applies to decisions taken by the synod in session; it does not apply to decisions taken by previous synods. A succeeding synod may alter the stand of a previous synod; it may reach a conclusion which is at variance with a conclusion reached by an earlier synod. In such cases the most recent decision invalidates all previous decisions in conflict with it.)

J. Discussion

1. A speaker to obtain the floor must be recognized by the president.
2. If a member having the floor should fail to adhere to the point under discussion or should become unnecessarily lengthy in his remarks, the president shall call his attention to these faults and insist on pointedness and brevity.
3. If any member has spoken twice on a pending issue, others who have not yet spoken twice shall ordinarily be given priority by the president.
4. When the president believes that a motion under consideration has been debated sufficiently, he may propose cessation of debate. If a majority of synod sustains this proposal, discussion shall cease and the vote shall be taken.
5. Any member of synod, when he deems a matter to have been debated sufficiently, may move to close the discussion. Those who call the question shall be recognized in the same manner as others who gain the floor of synod, i.e., by taking their turn on the list of those

who have requested the privilege of the floor. The vote on the motion to cease debate shall be taken at once. Should a majority be in favor of ceasing debate, the vote on the matter before synod shall be taken only after those who had previously requested the floor have been recognized.

K. Voting

The various methods of voting are:

1. *By voice* (Yes or No). This is the ordinary method of voting.
2. *By polling of the classical delegations*. Whenever the president is unable to determine from the yes and no votes which opinion has prevailed, or if the president's judgment is questioned by any member of synod, the president shall request the primus ministerial delegate first mentioned in the Agenda to report the vote (the number of yes and no votes) of his classical delegation. The polling of the classes is to be recorded by the first and second clerks.
3. *By Ballot*. In delicate cases of discipline and other matters of critical nature and of great importance it is advisable that synod decide to vote by ballot.

L. These Rules for Synodical Procedure may be suspended, amended, revised, or abrogated by a majority vote of synod.

PUBLIC DECLARATION OF AGREEMENT WITH THE FORMS OF UNITY

Of all the marks by which the true church distinguishes itself from all human societies, the confession of the truth must be mentioned in the first place. The Savior therefore said, John 8:31. "If you continue in my word, you are truly my disciples." And again, "Every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven." Matthew 10:32. In obedience to the Lord and for the instruction of all, the assembly of elders, delegated by the congregations of the Christian Reformed Church, deem it proper that they publicly declare what the confession is of the church here mentioned and of every one of its churches.

All the congregations of this church believe all the books of the Old and of the New Testaments to be the Word of God, and confess as the true expression of their faith the Thirty-Seven Articles of the Confession of the Netherlands, formulated by the Synod of 1618-19, and also the Heidelberg Catechism, and the Canons of the Synod of Dort against the Remonstrants.

In conformity with the belief of all these congregations, we, as members of their synod, declare that from the heart we feel and believe that all articles and expressions of doctrine, contained in the three above-named confessions, jointly called the Three Formulas of Unity, in all respects agree with the Word of God, whence we reject all doctrines repugnant thereto; that we desire to conform all our actions to them, agreeably to the accepted Church Order, and desire to receive into our church communion everyone that agrees to our confession.

May the King of the church work this faith in the hearts of many and increase it, and may those that have received a like precious faith with us show the grace shown them in fellowship to the glory of him who prayed that all his own be one in him.