Full product can be ordered by calling 1-800-333-8300 or by visiting www.FaithAliveResources.org
MANUAL OF CHRISTIAN REFORMED CHURCH GOVERNMENT

2008 REVISION

Faith Alive
Christian Resources
Grand Rapids, Michigan
Everything should be done in a fitting and orderly way.
—1 Corinthians 14:40
## Contents

Preface ................................................................. 9  
Foreword: Polity of the Christian Reformed Church ................. 11  

Manual of Christian Reformed Church Government  
Introduction to the Church Order  
1. The Purpose and Basis of the Church Order .................... 17  

### I. The Offices of the Church  

#### A. General Provisions  
2. The Special Offices in the Church .................................. 21  
3. Eligibility for Ecclesiastical Offices ............................... 23  
4. Calling to Special Offices ........................................ 27  
5. Signing the Form of Subscription ................................. 31  

#### B. Ministers of the Word  
6. Eligibility for Admission to the Ministry of the Word .......... 37  
7. Admittance to the Ministry without Prescribed Training ....... 41  
8. Eligible for Call .................................................. 47  
9. Function of a Counselor ........................................... 55  
10. Ordination and Installation ....................................... 57  
11. Function of the Minister of the Word ............................. 63  
12. Specific Tasks and Calling of Ministers of the Word ......... 65  
13. Supervision of Ministers ......................................... 71  
14. Release from Ministerial Office .................................. 75  
15. Support of Ministers ............................................. 79  
16. Leave of Absence .................................................. 83  
17. Release from Ministry in a Congregation ....................... 85  
18. Retirement of Ministers .......................................... 89  
19. Theological Seminary ............................................. 93  
20. Tasks of Professors of Theology .................................. 95  
21. Student Fund ..................................................... 97  
22. Licensure of Students ............................................ 99  

#### C. Ministry Associates  
23. The Office of Ministry Associate .................................. 103  
24. Tasks of Ministry Associates ..................................... 111  

#### D. Elders and Deacons  
25. Ministry of Elders and Deacons .................................. 113  

### II. The Assemblies of the Church  

#### A. General Provisions  
26. Assemblies .......................................................... 117  
27. Authority of Ecclesiastical Assemblies ............................ 119  
28. Matters Legally Before Assemblies ............................... 123  
29. Character of Assembly Decisions ................................ 125  
30. Appeals ............................................................. 127  
31. Request for Revision of a Decision .............................. 145  
32. Procedure and Order in Assemblies .............................. 147  
33. Assembly Committees ............................................ 159  
34. Delegation to Assemblies ......................................... 163
### B. The Council

35. Composition of a Council ................................... 165  
36. Frequency of Meetings and Mutual Censure .................. 169  
37. Congregational Meetings ................................... 171  
38. Congregational Status ...................................... 175  

### C. The Classis

39. Constituency of a Classis ................................... 189  
40. Sessions of Classis ......................................... 191  
41. Discussion of Ministry Issues ............................... 195  
42. Church Visitors ............................................. 197  
43. Classical Licensure to Exhort ................................ 199  
44. Joint Action of Neighboring Classes ......................... 201  

### D. The Synod

45. The Constituency of Synod ................................... 203  
46. Meetings of Synod ......................................... 205  
47. Task of Synod ............................................. 207  
48. Synodical Deputies ........................................ 213  
49. Interchurch Relations ...................................... 217  
50. Reformed Ecumenical Councils ............................. 219  

### III. The Task and Activities of the Church

#### A. Worship Services

51. Elements of and Occasions for Worship Services .......... 221  
52. Consistorial Regulation of Worship Services ................ 223  
53. Conducting of Worship Services ............................ 227  
54. Preaching .................................................. 229  
55. Administration of the Sacraments ........................... 231  
56. Administration of Infant Baptism ............................ 233  
57. Administration of Adult Baptism ............................ 235  
58. Valid Baptism .............................................. 237  
59. Admission to Confessing Membership ....................... 239  
60. Administration of the Lord’s Supper ........................ 243  
61. Prayer in Public Worship Services .......................... 245  
62. Offerings .................................................. 247  

#### B. Faith Nurture

63. Nurture of Youth .......................................... 253  
64. Nurture of Adults ......................................... 257  

#### C. Pastoral Care

65. Exercise of Pastoral Care ................................... 259  
66. Membership Transfers ...................................... 261  
67. Retention and Termination of Membership .................. 263  
68. Membership Records ...................................... 265  
69. Solemnization of Marriage .................................. 267  
70. Funerals .................................................... 269  
71. Christian Schools .......................................... 271  
72. Congregational Societies .................................. 273  

#### D. The Mission of the Church

73. The Church’s Mandate to Missions .......................... 275  
74. The Mission of the Congregation ............................ 277  
75. The Mission of the Classis .................................. 281
IV. The Admonition and Discipline of the Church

A. General Provisions

78. The Purpose of Admonition and Discipline ................... 289
79. The Responsibility of Members to One Another ................ 293
80. The Authority of the Consistory ............................. 295

B. The Admonition and Discipline of Members

81. Exclusion from and Restoration to Membership ............... 297

C. The Admonition and Discipline of Officebearers

82. Special Discipline ............................................. 303
83. Grounds for Special Discipline ................................ 309
84. Reinstatement to Office ....................................... 313

Conclusion

85. Equality of Churches and Officebearers ...................... 315
86. Revision of the Church Order ................................. 317

Appendix A: Forms ................................................. 319
Appendix B: Guidelines for Separation of Pastor and Congregation .... 326
Appendix C: Procedures and Guidelines for Handling Abuse
  Allegations Against Church Leaders ............................. 329
Appendix D: Guide for Conducting Church Visiting ............... 336
Appendix E: Ecumenical Charter of the Christian Reformed Church .... 345
Appendix F: Guidelines for the Suspension and/or Deposition
  of Ministers of the Word ........................................ 352

General Index .................................................... 357
Preface

This revised edition of the *Manual of Christian Reformed Church Government* incorporates decisions made by the synods of the Christian Reformed Church in North America through Synod 2007. It is our hope and prayer that this manual will prove to be a helpful resource for the church as a whole, as well as for denominational functionaries who are called upon to give guidance and direction when the church gathers in its various assemblies.

For many years successive authors have served the Christian Reformed Church well by collating the decisions of the synods and formulating commentaries on its Church Order. The names Hemkes, Heyns, Bos, Beets, Schaver, Monsma, Van Dellen, Spaan, De Ridder, Brink, Hofman, and Engelhard are well known, and their contributions to the church’s life have been substantial. This edition retains much of the contribution they made as servants of the Lord and the Christian Reformed Church. We owe them our gratitude and admiration.

We are living in a time when change is rapid and Church Order changes appear to be increasingly frequent. Consequently, this edition also, like all preceding editions, will need updating as synods make changes in the rules that govern our life together. That is the way it is when a church lives and matures. The increasing diversity of the Christian Reformed Church is likely to make further changes desirable. What is reassuring in the midst of all change is that the Lord of the Church remains constant and faithful. In that we find our peace.

Peter Borgdorff
May 2008
Foreword: Polity of the Christian Reformed Church

I. Reformed church polity

The Christian Reformed Church in North America, in harmony with the Word of God and the Reformed creeds, acknowledges Jesus Christ as the only head and ruler of the church. The church has adopted a Church Order so that all things in the church may be done “in a fitting and orderly way” (1 Cor. 14:40).

The general pattern of the organization provided by the Church Order is modified-presbyterian: that is, a system of leadership by elders (presbyters) who represent, Christ in his church. Reformed church polity is not strictly presbyterian in all respects, however (hence the designation “modified-presbyterian”). Reformed church polity differs in approach from Presbyterian church polity in that for Reformed churches polity, while regulative, is not confessional in nature and the Church Order does not have the same standing as the creeds.

Reformed churches have never claimed that every detail of church polity is determined by the Scriptures. Only certain basic principles are found there, providing general direction to the church. Details may and do vary from one family of Reformed churches to another because expediency and specific circumstances often require varying approaches.

Church polity is not—and should not be made—a fixed, rigid system of rules. Whenever the churches would benefit from doing so, the specific application of the general principles derived from Scripture ought to be changed. In a previous version of its Church Order, the Christian Reformed Church expressed this conviction in the following way: “These Articles . . . have been so drafted and adopted by common consent, that they (if the profit of the Church demands otherwise) may and ought to be altered, augmented, or diminished.”¹ There is, as a result, an amazing amount of flexibility in procedures and practices possible within the polity of the Christian Reformed Church.

II. The origin of the Church Order

The Church Order of the Christian Reformed Church has its origin in the Calvinist Reformation in the Netherlands, where a form of government for the emerging Reformed churches of the Lowlands gradually developed in the late 1500s. Eventually, the final structure was refined and adopted by the National Synod of Dort in 1618-19. Although the Church Order of 1618-19 was widely used, it never received the official approval of the state government, which controlled the national church.

Later, in the aftermath of the Napoleonic era, a new Church Order was officially imposed on the Dutch church by King William I (1816). This new Church Order was viewed by some church leaders as part of a general drift toward liberalism and political control of

¹ Church Order of the Christian Reformed Church (adopted by Synod 1920), Article 86.
the churches. Their concern included not only the polity but also the liturgy and doctrine of the church and led to the Afscheiding (secession movement), which split the national church in 1834. The secession churches repudiated King William’s Church Order and restored the original Church Order adopted by the Synod of Dort. At their Synod of Amsterdam (1840), a revision of the Church Order of Dort became the official polity of the secession churches.

The immigrants who constituted the early Dutch colonies of Western Michigan and who organized their congregations into Classis Holland and at first affiliated with the Reformed Church in America adhered to the 1840 revision. Complaints about departures from the Dort Church Order were among the grounds cited by those who seceded in 1857 from the Reformed Church in America to form what became the Christian Reformed Church. The newly founded denomination adopted the 1840 Church Order as its own in one of its earliest sessions.

Comparatively few revisions were made of this Church Order in succeeding years. The Synod of 1914 adopted a revision that incorporated the stance of Dr. Abraham Kuyper, whose American followers tended toward a kind of congregationalism. This trend toward congregationalism was not at all congenial to Kuyper’s opponents, who maintained that broader assemblies of the church (classis and synod) were legitimately acting in the capacity of the church of Jesus Christ when in assembly. These tensions have never been resolved completely within the polity of the Christian Reformed Church. Each emphasis serves, however, to keep the other in balance, and consequently neither assumes the dominant role in the practice of the church.

III. The revision of 1965

The 1950 Synod of the Christian Reformed Church began a long revision process in response to an official request from the Gereformeerde Kerken in the Netherlands that the Reformed churches of the Netherlands and South Africa and the Christian Reformed Church cooperate in producing an international, uniform Church Order. Although this international attempt soon proved unrealistic, it did focus the attention of the church on matters of church polity and create a new impetus for change.

Contemporary society was undergoing rapid change. This, together with the exposure to the world at large of many church members who served in the armed forces overseas and the significant adjustments demanded by the vast number of Dutch immigrants to Canada and the United States after World War II, suggested the need for a review of the polity of the church. In order to respond to the changes in society and the place of the church’s witness to the world, the church began to reflect seriously on the nature of its Church Order. A vital part of the Reformed heritage is found in the principle that the polity of the church ought to be responsive to the times in which the church serves its generation.

In 1965 a Revised Church Order was adopted, retaining by specific direction of preceding synods the basic format of the Church Order of Dort. The Revised Church Order of 1965 demonstrates that the church is
awake to its responsibilities in the contemporary world and is desirous of responding to that world in obedience to her Lord.

IV. Recent trends reflected in the Church Order

Observant students of the Church Order’s development will note that a number of trends within the church in recent years are increasingly reflected in the manner in which the Christian Reformed Church deals with its Church Order.

A. Revisions

A surprising number of revisions of the Church Order have been made since its adoption in 1965. Between the years 1912 and 1965 only two significant changes were made in the Church Order. From 1965 to 2007 nearly fifty articles have been revised, a few more than once. Almost an equal number of requests for revision of other articles was rejected by the synods in that period. The intent and/or application of other articles has been clarified.

B. The office of every believer

There is a growing interest in the subject of individual church members’ responsibility in and for the ministry of the whole church. That interest flows, in part at least, from the Reformed principle that emphasizes the “priesthood of all believers.” Although the structure of the Church Order has historically been oriented toward official functions performed by ordained office holders and ecclesiastical assemblies, some recent modifications have been in the direction of the responsibilities of the believers (see, for example, Art. 73-b and Art. 79-b).

C. The nature of office in the church

There has also been growing interest expressed for a clearer definition of the nature of office in the church. The report on “Ecclesiastical Office and Ordination” (Report 44, Acts of Synod 1973) established and defined basic biblical principles and continues to make contributions to the church’s understanding of office and ordination. While the function of elders and pastors is fairly well established in the life of the church, the place of the diaconate in the church’s structure and assemblies is still in need of special attention. This concern is wholesome and has stimulated serious efforts to give the diaconal office its proper place in the ministries of the local church and in the church’s ministry to the community and the world. The opening of the office of deacon to all confessing members of the church by the Synods of 1978 and 1984 was also a significant change with respect to the diaconal office. Another step forward came when Synod 1997 permitted classes to allow the delegation of deacons to classis meetings (see Church Order Supplement, Art. 40-a). Synod 1978 established the office of ministry associate, recognizing that there are circumstances in which specific authorization needs to be given to selected and qualified persons to perform functions previously performed only by ministers of the Word.
D. **Synodical study committees**

Synodical study committees continue to serve the church with significant biblical and theological research. It is a joyful experience to note that biblical data and norms continue to govern these studies and the conclusions of the committees. The impact of these reports cannot be measured simply by synodical approval or action. Sometimes a number of years pass before the conclusions of these studies are translated into action.

In this volume, reference will be made under specific Church Order articles to appropriate studies on related subjects. We cannot afford to ignore the work that has been done before us and upon which we are challenged to build today.

E. **Healthy tensions**

Within Reformed church polity we continue to see healthy tensions between the rights and autonomy of the local congregation and the authority of the broader assemblies (i.e., classes and synod). One side of the tension comes from those who desire greater uniformity among the churches in order to retain, or even enhance, denominational cohesiveness. The other side of the tension comes from those who prefer the church’s polity to be flexible enough to maintain the liberty of the local church while holding to a common, basic, confessional commitment in our denominational relationships. To maintain balance between these two perspectives is not easy. It is likely that this tension will remain a factor in the life of the Christian Reformed Church for some time to come, but it is desirable that the tension not overtake the value of doing what is best for the welfare of the whole church.

F. **North American environment**

Any comparative review of Christian Reformed Church government with its European antecedents demonstrates how clearly the church has become a part of its North American environment. As a denomination, the Christian Reformed Church in North America maintains ties with Reformed churches throughout the world and is affected by theological movements and developments among them. We share many concerns with other churches of the Reformed family, but many of these concerns are based less on our common roots than on the character of our age. There are other concerns that arise from our peculiar situation in Canada and the United States. The very failure of the 1950 attempt to produce an internationally uniform Church Order for Reformed churches evidenced wholesome changes within each denomination as each responded to its specific environment. It is to be hoped that in the future we shall likewise profit from our associations with churches both within and beyond our own traditions as well as from national and emerging churches with which we cooperate in mission and benevolent ministries.

More recently the denomination is coming to grips with the need to modify certain articles of the Church Order in order to provide for the special circumstances of members and churches of multicultural and multiracial groups. The modification of certain Church Order articles approved by synod for the Native American communities
comprising Classis Red Mesa is one example. Another example is synod’s consideration of theological education requirements for ethnically diverse ministerial candidates. Still another example is the concern for incorporating various ethnic churches into what was, until a few decades ago, a mostly homogeneous denomination. What is so encouraging and hopeful in all this change is that the basic principles remain while their application becomes more varied. The real test will come, however, in how well the church as a whole practices what is desirable and clear in theory and whether a way is found to give a place to everyone as an equal in Christ’s church.

V. Using the Church Order and this Manual

This Manual of Christian Reformed Church Government is not intended merely as a resource book to be consulted when one wants to know whether synod said something about a matter or what it has decided on a particular subject. Nor is its primary purpose to settle arguments over fine points raised in council rooms. To use it in this way would defeat the purpose both of this volume and of the Church Order itself. The intention of this manual is to provide information and perspective on the basic principles that governed decisions of the past and that are regulative for the future. Synods are fallible, and their decisions at times have been imprecise. Nevertheless, we believe that God’s Spirit leads and guides into truth.

This volume collates and interprets synodical decisions, reports, and advice. In one sense the material contained in this manual is prescriptive, since the Christian Reformed Church, by means of its Church Order, “regulates its ecclesiastical organization and activities” (Church Order, Art. 1). In another sense this material is descriptive of where the Christian Reformed Church finds itself at this particular moment of its existence. The book has been written and compiled with the conscious realization that a project such as this is out of date almost as soon as it is printed. Therefore, new editions will be provided periodically.

The task of compilation demands that judgments be made about what to include and what to exclude. The criteria employed were the welfare of the church today and guidance for the church in the future. When reviewing the multitude of regulations, decisions, and advice that synods have adopted through the years it becomes clear that some synodical decisions are too dated to be included. The purpose of this manual is to provide information that is pertinent as the church ministers in a contemporary context. For the most part, decisions and references that go back more than twenty-five years are not included in this manual.
INTRODUCTION TO THE CHURCH ORDER

Article 1: The Purpose and Basis of the Church Order

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.

Commentary

Article 1 of the Church Order provides the rationale, as well as a statement of purpose, for the role and use of the Church Order. The general nature of this article requires that it be interpreted within the context of the following considerations.

I. Principles of Reformed church polity

There are three basic principles imbedded in Reformed church polity:

a. Complete submission to the Word of God and the Reformed Creeds

The Church Order is subordinate to the Word of God and to the Reformed creeds insofar as either addresses a Church Order matter. To the degree that biblical teaching can be applied to a Church Order issue, the Holy Scriptures are the final court of appeal in matters of church government and practice.

Even a casual reading of the Church Order shows a frequency of references to “the Word.” Pastors are called “minister[s] of the Word” (Art. 2); the preaching of the Word is an essential element in public worship services (Arts. 51, 54); synod approves the Bible versions used in worship (Art. 47); church societies have as their purpose “the study of God’s Word” (Art. 72).

Only three direct references are made to specific Scripture passages, however:

1) Article 1 refers to 1 Corinthians 14:40 and states the principle that “everything should be done in a fitting and orderly way.”

2) Article 73 refers to the Great Commission (Matt. 28:19-20 and parallels are implied) to which the churches must be obedient.
3) Article 80 establishes procedures in discipline matters on the basis of Matthew 18:15-17.

The creeds must also be taken seriously since Article 29 of the Church Order states that 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 itself.

The Christian Reformed Church subscribes to the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. These three Reformed confessions form the confessional basis referenced in Article 1. In addition, the Christian Reformed Church subscribes to three ecumenical creeds: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed.

b. Acknowledgment that Christ is the only head of his church

The Bible speaks of the church as the body of Christ and of Christ as its head. He is the Lord of the Christian Church in all of its various denominational and congregational expressions. As the church’s true and only head he has complete authority over its life and ministry (Belgic Confession, Art. 31). The ministry of the church is Christ’s ministry, and as Christ’s ministry it functions with the power and authority of Christ. Because Christ alone is Lord of the church no one may presume to rule in his place. Those who serve and exercise authority in the church must do so in Christ’s name and according to his Word.

c. The desire that “everything should be done in a fitting and orderly way”

The third principle of Reformed church polity is the apostolic injunction that “... everything should be done in a fitting and orderly way” (1 Cor. 14:40). Synod at various times has adopted principles and made decisions that approved specific organizational structures to assure that good order result at the local, classical, and synodical expressions of the church.

The Belgic Confession, Article 30, expresses the same sentiment where it is stated that everything will be done well and in good order in the church when persons are elected who are faithful and possess the spiritual qualifications such as the Apostle Paul articulated in his instructions to Timothy.

2. **Relationship of Scripture, the Reformed Confessions, and the Church Order**

It is important to be clear about the relationship that pertains to the authority of the Holy Scriptures, the Reformed confessions, and the Church Order. As stated above, the Holy Scriptures as the Word of God are first in priority and authority to the extent that the Bible addresses polity issues. The Reformed confessions are accepted as the true interpretation of this Word. The confessions are themselves subject to the Word. The Belgic Confession states:

> Therefore we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else. (Art. 7)
From time to time synod has accepted new translations, and approved minor revisions, of the confessions to which the Christian Reformed Church subscribes. At various times synod has revised translations of the confessions (e.g., 1972, 1985, and 2006), but their essential character has been preserved and their teachings about the nature and functioning of the church remain as historically understood. In 1975 synod adopted the following with reference to the status of synodical decisions that deal with confessional content:

a. The Reformed confessions are subordinate to the Scripture and are accepted “as a true interpretation of this Word” (Church Order, Art. 1). These confessions are binding upon all the officebearers as indicated by their subscription to these confessions in the Form of Subscription. These confessions are binding upon all confessing members of the church as is indicated by their public profession of faith.

b. Synodical pronouncements on doctrinal and ethical matters are subordinate to the confessions, and they shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order (Church Order, Art. 29). All officebearers and members are expected to abide by these synodical deliverances (Acts of Synod 1975, p. 44).

The Church Order then is subordinate to both the Holy Scriptures and the Reformed confessions. It contains statements of principles derived from both sources as well as many regulations that reflect the contemporary situation of the church at the time such regulations were adopted. Reformed church polity has always maintained that the Church Order ought to be changed when the experience of the church requires a revision. If the Church Order is to serve its intended purpose then revision must be an ongoing process.

3. Divisions of the Church Order
   The main subjects treated in the Church Order, in addition to the Introduction (Art. 1) and the Conclusion (Arts. 85-86), are:
   a. The Offices of the Church (Arts. 2-25)
   b. The Assemblies of the Church (Arts. 26-50)
   c. The Task and Activities of the Church (Arts. 51-77)
   d. The Admonition and Discipline of the Church (Arts. 78-84)

   Each of these deals with some aspect of the organizational structure and function of the church. The Church Order is concerned with the question of how the principles of the Word and the contemporary life of the church affect the way the church carries out its mission.

   The Church Order’s scope is therefore limited. It touches on the life of the individual member only occasionally and marginally. Even then it does this in terms of his or her relationship to the structured church. Many details of procedure and practice are omitted, giving each local
church great liberty to structure its life and service in harmony with the general principles of Reformed polity. The very brevity of the Church Order confirms this feature.

4. **Church Order Supplements**

   Church Order Supplements are synodical regulations pertaining to the implementation of the Church Order articles and are included with the Church Order by the decision of specific synods.

   The “Rules for Synodical Procedure” are technically not supplements to the Church Order but a collection of synodically adopted regulations that govern the functions of synod and its committees.
Errata and Additions (as of March 2009)

Page 29 — point 3. Election — pt. 3-c (revised):

c. It has become the practice of some congregations to choose officebearers by lot. In 1989 synod decided “that the election of officebearers shall ordinarily be by way of a congregational election as described in Church Order Article 4 and [urged] the councils to follow this procedure” (Acts of Synod 1989, Article 71, pp. 500-2). Synod also adopted a statement to encourage church councils to involve the congregation meaningfully in the nominating and electing process. Suggestions about how to do that can be found in this same synodical decision.

Synod 2003 provided further clarification on the election of officebearers. The principal message of Synod 1989 was interpreted by Synod 2003 to be that the congregation ought to have a meaningful role in the selection of officebearers. Hence, Synod 2003 declared “that the use of the lot in the election of officebearers is permitted when a congregational vote is part of the process” (Acts of Synod 2003, Article 32, pp. 607-9).

Page 35 — point 2. The Form of Subscription — delete last sentence:

“A proposed revision will be on the agenda of Synod 2008.”

Page 55 — point 1. Appointment of a counselor — insert phrase in parentheses:

When a church is without a pastor and initiates the procedure for calling a minister (or an additional ordained staff minister), the council . . .

Page 103 — Article 23-d (revised):

Delete the phrase “have economic need and”

Add credit at the end of 23-d: —Cf. Supplement, Article 23-d

Delete Note following 23-d.
ARTICLE 23-d

Guideline for calling a ministry associate to an organized congregation

The ministry context is ordinarily one in which cultural differences (e.g., ethnic, social, economic, educational, language) between the congregation and its ministry context on the one hand, and the dominant culture of the denomination as expressed in the seminary, other leadership development entities, and broader denominational life on the other hand (a) present significant obstacles to raising up indigenous leadership in ways that are sustainable by the respective congregations and communities, and (b) have resulted in limited- or non-availability of competent indigenous leaders trained for ministry via one of the prescribed routes for ministry of the Word.

—Acts of Synod 2008, p. 520

Page 209 — point 6 (correction and additions):

   g. New Living Translation (NLT) (2008)

Page 217 — point 1. Ecumenical charter (correction in first line):

   Synod 2006 adopted . . .