

Christian Reformed Church in the Philippines

The
**CHURCH
ORDER**
Handbook

*Fifth Edition
2021*



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The Church Order Handbook
Fifth Edition

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FOREWORD

Over the recent years, our office-bearers have increasingly expressed the need for our members to study and apply our denomination's Church Order and Regulations. It has been felt that the guidance of the Church Order would be particularly helpful so that "order and decency" and unity may be sustained as our membership continually grows and increasingly encounters issues of governance.

This Church Order Handbook aims to provide our office-bearers and members a comprehensive reference material for such purpose. It covers five sections:

Articles of the Church Order (with Endnotes)

Ecclesiastical Policies and Regulations: compilation of ecclesiastical regulations approved by Synod

Church Ordinances: important guidelines approved by the past Synods.

The CRCP Structure of Governance

Supplements: copies of our denominational certificates and official documents

This handbook is on its fifth edition. It is hoped that by the next edition, it would have contained additional commentaries, regulations and guidelines approved by Synod to make this handbook even more helpful. Meanwhile your comments and

suggestions would be appreciated and we ask your indulgence for any inadvertent mistakes or omissions.

It is our prayer that this handbook would be used to honor God in our churches!

CRCP NATIONAL OFFICE

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I. CHURCH ORDER

Article 1

- a. The CHRISTIAN REFORMED CHURCH IN THE PHILIPPINES, confessing its complete subjection to the Word of God, acknowledging Christ as the only head of His Church, believing in the Reformed Creeds¹ as a true interpretation of God's Word, and desiring to honor the apostolic teaching that in the churches all things are to be done decently and in order (I 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 and Deacon. 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 the Minister and Elder.

- b. Confessing members of the church who meet the Biblical requirements are eligible for the office of Deacon.

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 that totals less than twice the number to be elected, giving reasons for this departure from the rule.
- 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.²
- 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 office-bearers, 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.

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 accredited theological institutions of the CRCP who have been declared candidates to the ministry of the Word by their classis shall be eligible for call.

Article 7

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

Article 8

- a. Ministers of sister churches are eligible for call, with due observance of relevant rules.
- b. Ministers of other denominations desiring to become Ministers in the Christian Reformed Church in the Philippines shall be declared eligible for call by a Classis only if they transfer their membership to the denomination and 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.

Article 9

In nominating and calling a Minister, the Consistory shall seek the approval of the Counselor who acts on behalf of Classis to

see that the provisions of the Church Order have been complied. The Consistory and Counselor shall sign the letter of call and the Counselor shall render an account of his work 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 Synodical 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 and other CRCP Ministers.
- b. The installation of a Minister shall require the approval of the Classis of the calling church to which the minister has presented good ecclesiastical testimonies of doctrine and life which have been given him by his previous Consistory and Classis.
- c. A candidate who has been declared eligible for call may be ordained to the ministry of the Word and Sacraments only after he has served his calling church for a minimum period of one year internship supervised by an ordained Minister appointed by Classis. Endorsement for ordination shall be done by his calling church.

Article 11

- a. The task of the Minister is to preach the Word, administer sacraments, supervise public worship services and teach the youth in order that the church may be built up and unbelievers won for Christ. Although all Ministers share this common task, each shall discharge it in accordance with his particular calling, whether he is a Minister in a local congregation or a missionary at home or abroad.

- b. The Minister, with the Elders and Deacons, shall encourage and equip the members for works of service.
- c. The Minister, with the Elders, shall have supervision over the congregation and his fellow office-bearers, exercising admonition, and seeing to it that everything is done decently and in order.
- d. He shall, with the Elders, exercise pastoral care over the congregation and engage in and promote the work of evangelism.

Article 12

A Minister who enters into the work of a home or foreign missions shall be called in the regular manner by a local church that acts in cooperation with the appropriate committee of Classis or Synod. Although the duties of a missionary may be regulated through such cooperation, the supervision of his doctrine and life rests with the calling church.

Article 13

A Minister who is charged with an extraordinary ministerial task³ shall remain subject to the calling church which shall supervise his doctrine and life. His duties, however, may be regulated by the Consistory in cooperation with the agencies involved. He may be engaged in such a task only after the Classis of the calling church, with the concurring advice of the Synodical Deputies, has judged it to be spiritual in character and directly related to the ministerial calling.

Article 14

- a. As a rule, a Minister of the Word shall serve the congregation for a term of four years within which he shall not be eligible for call.

- b. During his term of office, he may be allowed to leave the congregation with which he is connected provided it is mutually agreed upon by him and his Consistory and concurred by the Classical Counselor.
- c. Exceptional cases⁴ where a shorter term is desirable and necessary must be approved by the Classis concerned upon the joint recommendation and request of the calling church and the Minister.
- d. A Minister of the Word, once lawfully called, may not forsake his office. He may however be released from office for a period of three years to enter upon a non-ministerial vocation⁵ for such weighty reasons as shall receive the approval of Classis with the concurring advice of the Synodical Deputies.
- e. If the Minister continues on with his non-ministerial work after the allowable period of three years is over and does not request for a non-renewable extension of one year, his Classis shall immediately notify him that his credentials will be due for revocation after a grace period of six months (starting after the third year is over). The notice shall be signed by the Chairman of his Consistory, the Chairman of Classis and a Synodical Deputy.
- f. After the six months grace period has elapsed and the Minister has not still applied for a renewal, his credentials shall be automatically revoked. Rules on Ministers whose credentials have been revoked will apply.

Article 15

- a. Each church, through its Consistory, shall provide for the proper support⁶ of its minister.
- b. Each Classis, through its Counselors, shall ensure that proper and adequate support⁶ is given to the Ministers.

Article 16

A Minister who for weighty reasons desires a leave of absence must have the approval of his Consistory, which shall continue to have supervision over him.

Article 17

- a. A Minister who is neither eligible for retirement nor worthy of discipline may, because of an intolerable situation⁷ existing between him and his church, be released from active ministerial service in his congregation. The Consistory shall give such release only with the approval of the Classis and 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 approval of the Classis.
- c. Eventually, if no call is forthcoming, he may, at the discretion of the Classis and the Synod, be completely released⁸ from his ministerial office.

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 in accordance with synodical regulations, subject to pertinent government laws.
- 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. The synodical regulations on retirement shall ensure that he would be provided honorably with support.

- c. Should the reasons for his retirement no longer exist, he shall request the Consistory and Classis which recommended him for retirement to declare him eligible for call.

Article 19

Classes shall aim to establish and maintain theological institutions where men are trained for the ministry of the Word. The institutions shall be supervised by the CRCP BOT through their respective Classes.

Article 20

The task of the Ministers of the Word who are appointed as teachers of theology is to train the theology students for the ministry of the Word, expound the Word of God, vindicate sound doctrine against heresies and errors, model for and mentor students on servant leadership.

Article 21

The churches shall encourage 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 theological student fund.

Article 22

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

C. The Elders and Deacons

Article 23

- a. Ordination of office-bearers shall be for life unless deposed.
- b. The Elders and Deacons may serve for a maximum continuous term of six years with a mandatory sabbatical on the seventh

year, and may serve again when re-elected. As a rule, a specified number of them shall retire from office each year. The retiring office-bearers shall be succeeded by others unless the circumstances and the profit of the church make immediate eligibility for re-election advisable.

Article 24

The Elders with the Minister(s) shall have supervision over the congregation and their fellow office-bearers, 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.

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 moneys 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 performance of their work.
- d. They may also seek mutual understanding with other agencies in their community which are caring for the needy, so that gifts maybe distributed properly.

II. THE ASSEMBLIES OF THE CHURCH

A. General Provisions

Article 26

The assemblies of the Church are the Consistory, 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 the Consistories being original, that of the major assemblies being delegated.
- b. The Classis has the same authority over the Consistory 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 shall be presented in harmony with the rules for classical and synodical procedure.

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

Article 31

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.

Article 32

- a. The sessions of all assemblies shall begin with Scripture reading followed by a prayer and end with prayer.
- b. In every assembly there shall be a Chairman 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 secretary whose task it shall be to keep an accurate record of the proceedings.
- c. Each assembly shall make proper provisions for receiving of 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 the Board of Trustees to act for them in matters which can not 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 office-bearers 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 or his church is particularly involved.

B. The Consistory

Article 35

- a. In every church there shall be a Consistory composed of the office-bearers. The Consistory is responsible for the general government of the church.
- b. Where the number of elders is at least four (4), a distinction may be made between the Council of Elders and the Council of Deacons.
- c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the Council

of Elders. 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.

Article 36

- a. The Consistory shall meet at least once a month at a time and place announced to the congregation. The meeting shall be presided by the Minister or, in the absence of the Minister, by one of the Elders⁹.
- b. The Consistory, at least four times per year, shall exercise mutual censure that concerns the performance of the official duties of the office-bearers.

Article 37

The Consistory, besides seeking the cooperation of the congregation in the election of office-bearers, shall also invite its judgment about major matters except those which pertain to the supervision and discipline of the congregation. For this purpose 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 as the governing body of the Church.

Article 38

- a. Groups of believers among whom no Consistory can as yet be constituted shall, as a matter of priority, be under the care of the nearest Consistory designated by the Classis.
- b. When a Consistory is being constituted for the first time the approval of Classis is required.
- c. When the number of either the elders or deacons is reduced to one, the Consistory shall have six months to correct

the situation; after which, and if the situation remains uncorrected, the Consistory shall be dissolved and reverted to being a Steering Committee under the care and authority of the nearest Consistory designated by Classis.

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 the Synod.

Article 40

- a. The Consistory of each church shall delegate a Minister, an Elder, and a Deacon to Classis. If a church is without a Minister or the Minister is prevented from attending, two Elders shall be delegated. Office-bearers 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 distance renders this impractical, at such a time and place as was determined by the previous classical meeting.
- c. The Ministers shall preside in rotation. The same Minister shall not be chosen twice in succession. In case there is no ministerial delegate, an Elder may serve as presider.

Article 41

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

- a. Are the Consistory meetings regularly held in your church, and are they held according to the needs of the congregation?

- b. Is church discipline faithfully exercised?
- c. Are the needy adequately cared for?
- d. What significant events or developments in your church are you most thankful for, since the last Classis meeting?
- e. Are there challenges your church is facing now? How are you addressing them? What would you like us to pray about them?

Article 42

- a. The Classis shall appoint at least one committee composed of at least two of the more experienced and competent Ministers to visit all its churches once a year.
- b. The church visitors shall ascertain whether the office-bearers 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 at least two Ministers, two Elders, and two Deacons to the Synod.

Article 46

- a. Synod shall meet biennially, 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 Board of Trustees, may call for 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 procedures.

Article 47

- a. The task of Synod includes the adoption of the creeds, of the Church Order, of the liturgical forms, of the Psalter Hymnal, spiritual and contemporary songs and of the order of Worship, as well as the designation of the Bible versions to be used in the worship services.
- b. No substantial alteration shall be effected by Synod in these matters unless the churches have had the opportunity to consider the advisability of the proposed changes.

Article 48

- a. Upon the nomination of Classis, Synod shall appoint Ministers, two 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 two Deputies shall be prescribed.
- c. Besides the duties elsewhere stipulated, the Deputies shall, upon request, extend help to Classes in the event of difficulties in order that proper unity, order, and sound doctrine may be maintained.
- d. The Synodical Deputies shall submit complete reports of their actions to the next Synod.

Article 49

- a. Synod shall appoint a committee to correspond with other Reformed churches so that the CRCP Church may exercise Christian fellowship with other denominations and 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 that govern those relationships.

Article 50

- a. Synod shall send delegates to Reformed ecumenical Synods in which the CRCP cooperates with other denominations that 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 the Reformed ecumenical Synods shall be binding upon the CRCP 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 on the Lord's Day to hear God's Word, to receive 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, Resurrection Sunday, and ordinarily on Old and New Year's Day and an annual day of Thanksgiving.
- c. Special worship services may be proclaimed in times of great stress or blessing for church, nation or world.
- d. The congregation shall assemble for prayer services at least once a week.

Article 52

- a. The Consistory shall regulate the Worship and Prayer 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.

Article 53

- a. The Ministers of the Word shall supervise the worship services.
- b. Any person licensed by Classis to exhort and any one appointed by the Consistory may also exhort and conduct worship services.¹¹ They shall, however, refrain from all official acts of the ministry.

Article 54

- a. In the worship services, the Minister of the Word shall officially explain and apply the Holy Scriptures.
- b. The Minister shall make use of the Heidelberg Catechism in expressing God's Word.

Article 55

- a. 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.
- b. In cases where there is no Minister of the Word available within reasonable time, the sacraments shall, with the authority of the Consistory, be administered by a person licensed to exhort with the use of the prescribed forms.

Article 56

The Covenant of God shall be sealed to the children of believers by Holy Baptism. The Consistory shall see to it that baptism is requested and administered as soon as possible.

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 their faith in Christ with the use of the prescribed form. Before the profession of faith, the Consistory shall examine them concerning their motives, doctrines and conduct. The names of those to be admitted to the Lord's Supper for the first time shall be announced to the congregation 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. The same rules shall apply to those coming from other denominations with which the CRCP maintains full ecclesiastical fellowship.
- c. The Consistory shall determine in each case whether the person should take classes in doctrine and which areas of doctrine he should study. In every case, the person must make public profession of faith to gain membership in the CRCP. They shall be presented to the congregation and their names announced.

Article 60

- a. The Lord's Supper shall be administered at least once every three months.

- b. The Consistory shall provide for such administration as it shall judge most conducive to edification. However, the ceremonies 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 services 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, tithes, offerings and love gifts shall be received regularly.

B. Catechetical Instructions

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 move to another Christian Reformed Church are entitled to a membership transfer certificate¹⁰ issued by their respective Consistories 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. Ecclesiastical certificates shall be signed by the Chairman and Secretary.

Article 67

Members who move to localities may retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed Church.

Article 68

Each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of

members, and excommunication and other terminations of membership.¹¹

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. Marriage 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 family affairs, and the church must be prepared to provide appropriate pastoral support and services when so requested by the concerned family.

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 fellowship groups within the congregations for the study of God's Word and shall serve especially the youth organizations with counsel and assistance. All such groups are under the supervision of the Consistory.

D. Missions

Article 73

- a. In obedience to Christ's 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 shall stimulate the members of the congregation to be witnesses for Christ in Word and in 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.

Article 75

The Classes shall, whenever necessary, assist the churches in their local evangelistic programs. The Classes themselves may perform the work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each Classis shall appoint a committee headed by a Minister that shall promote evangelistic activities.

Article 76

- a. Synod shall encourage and assist congregations and Classes in their work of evangelism, and shall also carry on such home mission 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.

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 congregation 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.

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 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 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 a 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 sins, shall be excluded from the Christian Reformed Church in the Philippines.
- b. Members by baptism who have been excluded from the church and who later repent of their sins shall be received again into the church only upon public profession of faith.

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 the Lord's Supper, responding to the baptismal question, 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 Christian Reformed Church in the Philippines. The Form of 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 congregation is urged to pray for him and admonish him. In the first announcement, the name of the sinner shall not be mentioned. In the second, with the approval of the Classis, his name shall be mentioned. In the third announcement, 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 this 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 of Re-admission 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 that consists of suspension and deposition.
- b. General discipline shall not be applied to an office-bearer unless he has first been suspended from active office.
- c. General discipline shall not be applied to a Minister unless he has first been suspended from his office.

Article 89

- a. Special discipline shall be applied to office-bearers 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 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 church nearest the disciplining church.
- 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 or Deacon 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 or Deacon involved, the latter Consistory shall either alter its original judgment or present the case to Classis.

Article 92

- a. The suspension of an office-bearer shall be lifted only upon sufficient evidence of repentance.
- b. The lifting of suspension is the prerogative of the assembly that imposed it.

Article 93

- a. A deposed office-bearer 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 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 a 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 re-ordained.

CONCLUSION

Article 94

No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer.

Article 95

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

II. END NOTES

Preliminary-Tentative Interpretation by Consistory

Synod 2003 affirmed that while an article is under study by the Synod for a definitive interpretation, a local consistory may exercise its authority to interpret and implement it if necessary to settle an urgent concern addressed by that article. The consistory must submit an Overture to the next Synod that seeks its affirmation of their interpretation.

1 Article 1 – Reformed Creeds

The following Reformed Creeds and Confessions encompass the CRCP Official Statement of Faith:

- The Heidelberg Catechism, adopted by the 1984 Synod
- The Belgic Confession
- The Canons of Dort, officially adopted by 2013 Synod

The Heidelberg Catechism, Belgic Confession and The Canons of Dort together are commonly known as the Three Forms of Unity.

In addition, the CRCP has also officially recognized the following Christian creeds: The Apostles' Creed, The Nicene Creed and the Athanasian Creed.

2 Article 4-C – Members in Good Standing

I. Indicators of confessing members in good standing:

1. Those who regularly attend Church activities at least once

a month (They participate in the Lord's Supper and give their tithes to the Church).

2. Those who because of job related considerations (such as OFWs, on provincial assignments) could only participate in the life of the church in very limited way but they give their tithes or part of their tithes to the Church regularly.

3. Those who are not under discipline.

II. Indicators of confessing members not in good standing or in-active:

1. Those who do not meet the qualifications listed above in I.

2. Those who rarely participate in the life of the church (only attends once in four months or less) and have not requested transfer of membership.

3. Those who have not yet come to church even after at least 3 visits from Church leaders.

4. Those who are under discipline.

3 Article 13 – Extraordinary Ministerial Task

“Extraordinary ministerial task” refers to any of the following:

1. Teaching in a Bible School
2. Serving in a Christian organization or CRCP agency
3. Serving as chaplain in the armed forces

4 Article 14-C – Exceptional Cases

“Exceptional cases” refer to “insanity” or “incapability” which may cause the pastor to become an invalid. It may also refer to the “unadaptability” of the pastor or any member of his family causing any of them to be sickly.

5 Article 14-D – Non-Ministerial Vocation

“Non-ministerial vocation” refers to all occupations and positions which do not belong to the Gospel ministry in primary form such as, but not limited to, school teacher, farmer, lawyer, soldier, policeman, politician.

Examples of weighty reasons for a Minister of the Word to enter into a non-ministerial work may include the following:

1. Not receiving a call to a new ministry after several years of being released from his last assignment
2. Realizing his lack of necessary gifts and qualifications for the ministry

6 Article 15 – Support to Ministers

1. All organized churches are required to give their full-time pastors at least the stipulated minimum wage, allowances and benefits (vacation leaves, sick leaves; SSS, Philhealth and Pag-ibig benefits; 13th month) declared by the Department of Labor and Employment.

2. All classes, through their counselors, shall ensure that the organized member-churches in their respective assemblies are committed to give adequate support and yearly increase to their ministers. Likewise, all churches shall report at every classis meeting if they are up to date in complying with the government and ecclesiastical requirements.

7 Article 17-A – Intolerable Situation

Generally, the right to declare that an intolerable situation exists between the pastor and the church belongs to the Consistory. But the Consistory may only ‘release’ the pastor upon the approval of Classis and concurrence of Synodical Deputies.

*Related issue: When a group of church members deems that an 'intolerable situation' exists in their church involving both the pastor and the Consistory, the group may seek the help of the Classis Visitors to resolve their problem.

8 Article 17-C – Release from Ministerial Office

"Eventually" means that the time period should not be more than three (3) years.

9 Article 36 – Chairmanship of Consistory

It has been traditionally practiced and accepted by the churches that an Elder may assume the long-term chairmanship of the Consistory and not merely serve as presider in rotation.

10 Article 53-B – Conducting Worship Services

The person licensed by Classis is allowed to preach in any church within his classis and the person appointed by his consistory is allowed to preach only in his church.

11 Article 66 – Transfer of Membership

The initiative to transfer one's membership must come from the member himself. The member requests his consistory in writing that his membership be transferred to his new church. The certificate of transfer will be directly sent by the Consistory to his new church electronically or through post.

12 Article 68 – Record of Membership

Membership may be terminated or dropped of those who have not participated in the life of the Church for at least one year even after several visits have been made.

Those who would decide to return to active membership will be asked to undergo membership reorientation to be allowed

to participate again in the Lord's Supper and in the ministries of the church

Members would be listed as resigned once they have informed the leadership about their decision. Those who decide to have their membership restored must renew their profession of faith.

III. ECCLESIASTICAL POLICIES AND REGULATIONS BASED ON THE CHURCH ORDER

A. Conducting the Nomination and Election of Office-Bearers (Article 4)

I. Definitions:

- a. Office-Bearers – Elders and Deacons
- b. Consistory – In-charge of Nomination and Election

II. Process in Conducting the Nomination and Election of Office-Bearers

1. Announcement. The Consistory shall announce to the congregation the date of election, at least two months before the set date.
2. Orientation. At the same time, the Consistory shall teach or review the congregation on the qualifications and tasks of office-bearers.
3. Submission of nominations. The Consistory shall encourage members to submit names of qualified nominees.
4. Pre-screening of nominees. Using the general Biblical standard, the Consistory shall determine who among the nominees pre-qualify.
5. Interview of nominees. The Consistory shall talk with each of the pre-qualified nominees to find out their giftedness, capacity and willingness to assume their responsibility. The Form of Subscription shall be reviewed with each nominee.

6. Finalization of list of nominees. The Consistory shall draw up the final list of nominees, ensuring that each of them has agreed to be included in the list.
7. Presentation of list to congregation. The Consistory shall read the list before the congregation at least three weeks before the election.
8. Period of consideration. The Consistory and congregation will spend at least a week of praying for the nominees and the election.
9. Election by members in good standing. The Consistory, normally through its appointed committee, shall oversee its conduct.
10. Ordination or installation of those elected.

Synod 2009

B. Church Training of Office-Bearers (*in relation to Article 3*)

1. All office-bearers shall undergo training to ensure the soundness of their beliefs (doctrine) and capability to perform their duties in accordance with the CRCP Church Order.
2. Each Classis shall provide the necessary training in coordination with its theological institution or with the institutions of other classes in order to prepare potential office-bearers.

Acts of Synod 2001, Resolution 16

C. Signing the Form of Subscription (*Article 5*)

I. Subjects:

- a. Office-Bearers – Ministers of the Word, Elders, and Deacons.

In addition, Professors of Theology in our theological institutions are also required to sign the Form of Subscription

- b. The Form of Subscription. A sample is found in Supplement G of this handbook. It is a denominational document which all office-bearers are required to sign to indicate their agreement with the Creeds and Confessions of the CRCP and their commitment to abide by them in undertaking their tasks.

II. Signatories

Current office-bearers who have not yet signed the Form of Subscription should do so once they have been made aware of it during a regular Consistory meeting.

Incoming office-bearers shall sign the Form of Subscription on the day of their ordination and prior to the conclusion of the ceremony of ordination.

Professors of Theology shall sign the Form of Subscription on the day they receive their appointment.

At least two Church Officers shall also sign as witnesses. They may either be Synodical Deputies, Classical Counselors or Ministers or Elders. The official status or position of the witnesses shall be indicated under their signatures.

The original signed forms shall be kept by the church and their copies shall be sent to the CRCP Office.

III. Important Consideration:

Refusal to sign the Form of Subscription shall be a ground for the revocation, nullification and invalidation of a person's office, or teaching status.

Updated: Synod 1984

D. Processing the Call of an Eligible Candidate (*Article 6*)

I. Definition:

A graduate of an accredited theological institution is recognized as a candidate to the ministry by his classis. He is now eligible to tentatively receive a call. His Classis will require him to undergo the eligibility examination in order that he may be able to accept the call.

II. Eligibility Examination Requirements:

In order to process his eligibility examination, the candidate to the ministry must fulfill the following requirements:

- a. Basic Requirement: male, at least 23 years old
- b. Completion of Training from Institutions Accredited by CRCP:
 1. Institution/s operated/supported by CRCP through a Classis (e.g. Reformed Ministry Training Institute)
 2. Institutions not operated but recognized by CRCP (Presbyterian Theological Seminary, Cavite; Asian Theological Seminary, QC)

Graduates from B.2. should have completed the following supplementary Reformed Courses which are supposed to be offered by Institutions under B.1.

- a. Reformed Perspective on Ministry and Personal Life
- b. Reformed Perspective on Scripture
- c. Reformed Perspective on Church History (Focus on Reformation Period)
- d. Reformed Perspective on Missions and Evangelism (Discipleship included)

- e. Reformed Perspective on Preaching and Worship
 - f. Reformed Biblical Theology
 - g. Reformed Church Polity
- c. Examinations/assignments to be completed (to be conducted by Classis):
1. Oral or Written Examination on the following topics:
 - a. Bible Knowledge
 - b. Reformed Polity
 - c. Pastoral Care
 - d. Biblical Theology
 - e. Reformed Doctrine
 2. Preaching Assignments in at least four organized churches, one of which belongs to a Classis other than the examinee's.
 3. Paper addressing a current social issue

Note:

1. Each Classis is responsible to carry out its own procedures and policies in applying the above requirements. Each Classis is encouraged to provide copies of its procedures and policies to other classes.
2. The Examination Committees of all Classes are encouraged to confer with each other for exchange of ideas and experiences related to their work.
3. A candidate who has sustained the Classical Eligibility Examination is now qualified to take the Classical Ordination Examination stipulated in Article 10-A

Updated: Synod 1999

E. Examining a Candidate for Ordination to the Ministry of the Word (*Article 10-A*)

I. Definitions:

1. Candidate for ordination – A person who has passed the classical eligibility examination and has decided to accept a call from a local congregation to start his pastoral ministry.
2. Ordination – A ceremony conducted by a local church in which a person who has accepted a call from that church is recognized and set apart as a Minister of the Word for the first time. (Installation refers to 'subsequent' ordinations).
3. Examination – This has been called the 'pre-ordination' examination (to be differentiated from eligibility examination) conducted by the Classis to which the calling church belongs. This oral examination focuses more on the readiness of the candidate for ministry to serve the church that has called him. It inquires into his personal relationship with God and with others, commitment to the ministry and vision for the church. As a rule, topics covered in the eligibility examination will no longer be raised.

The Classis shall determine its own manner of conducting the examination which would usually take up an hour to finish.

II. Important Considerations and Process:

1. The calling church shall request Classis to conduct the ordination examination during one of its regular meetings.
2. The delegates to Classis from the calling church shall not participate in voting whether or not the candidate has sustained the examination

3. To be binding and executory, the decision of the Classis must be concurred by the Synodical Deputies. Once the Synodical Deputies have expressed their concurrence, the Classis may convey its decision to the delegates of the calling church but must send an official letter to the church communicating the result of the examination.
4. When the Deputies do not concur with the decision of Classis, both shall review the case making clarifications where needed and they shall recast their votes. If their disagreement remains, the case shall be raised to the Board of Trustees or to Synod itself when the session of Synod is less than sixty (60) days away. A split vote of the Deputies shall constitute a non-concurring decision.
5. The decision of the Board of Trustees is executory by a simple majority vote. However, a “request for revision” presented to the Board of their decision shall automatically put the decision of the Board as “non-executory” until the request for revision shall have been dealt with.
6. The Board of Trustees may opt to wait for the next Synod to deliberate on the issue or “request for revision” especially when it is of such grave and difficult nature.
7. The calling church may only set a date for ordination after the result of the examination has been known. It is fitting for other office-bearers (Elders and Deacons) to be involved in the laying on of hands.

Updated: Synod 1984

F. Finalizing the Letter of Call (*Article 9*)

I. Definitions:

1. Letter of Call – A standard official form, available from the CRCP Office which may be used as the template by a Consistory in writing its official letter of call.
2. Classis Counselor – An officer of Classis which the Consistory should consult in filling up the Letter of Call; He should be able to advise the Consistory on all the provisions of the Church Order in calling a pastor. If the pastor being called has any question on any item in the Letter of Call, he will first consult with the Counselor who will mediate between him and the church. The Counselor who acts on behalf of Classis shall render an account of his work to Classis.

II. Important Considerations:

1. The church membership and calling church of the Minister shall be one and the same. If his membership resides with a church other than his calling church, his membership shall automatically be transferred to his calling church.
2. The Counselor shall make sure that the Letter of Call includes an acceptable yearly increase of salary for the Minister.

G. Processing the Call of Non-CRCP Ministers (*Article 8*)

I. Definitions:

1. Sister churches refer to Reformed churches with which CRCP has established official ecclesiastical fellowship.

2. Other denominations refer to churches belonging to the Reformed Ecumenical Council and to churches considered by CRCP (attested by Synod or the BOT) as genuinely evangelical.

II. Processing of call

1. A call to a Minister from a sister church will be processed under Article 10-B toward his installation after he has submitted all of the following documents:
 1. Original copy of his ordination certificate.
 - b. Certificates attesting to the status of fellowship between his denomination and CRCP, each from both groups
 - c. Certificate of his standing in his denomination from his church and Classis
 - d. Letter of Call from a CRCP Church
2. A call to a Minister from another denomination will be processed under Article 10-B toward his installation after he has submitted all of the following documents:
 - a. Original copy of his ordination certificate
 - b. Copy of his denomination's statement of faith
 - c. Certificate from the BOT affirming his denomination's evangelical status
 - d. Certificate of his standing in his denomination from his church and denomination
 - e. Certificate of Membership Transfer to a local CRCP church
 - f. Letter of Call from a CRCP Church

The Classis shall determine the manner of the examination of the Minister concerning his theological training, ministerial record, knowledge of the Reformed faith and personal and ministry life. A favorable decision of Classis on his examination must have the concurrence of the Synodical Deputies.

Updated: Synod 1984

H. Admission to the Ministry of the Word (*through Article 7*)

I. Definition:

“Singularly gifted person” – an active male member who has not gone through formal theological training but evidently possesses in very exceptional measure: knowledge of the Word, knowledge of the needs of the people, ability to apply the Word and is above reproach.

II. General Considerations:

1. This article also covers those applicants where formal institutional training is not available in their area or where it may not be advisable for them to go through formal training because of some practical and justifiable reasons.
2. This article reminds the churches that the desired and recommended path to the Ministry of the Word is still through formal theological training. This ‘path’ must be prioritized and preferred over the means indicated by Article 7, which must be used only when clearly necessary.
3. This article does not exempt the applicant from complying with the eligibility and ordination requirements mentioned in Articles 8 and 10.

III. Process of Admission:

1. The applicant strongly senses a calling from the Lord to serve in the pastoral ministry. His calling is affirmed to him by the church leaders and members, his family and Christian associates.
2. Convinced of his calling, the Consistory shall endorse him to Classis to be admitted to the Ministry of the Word specifying their reasons as required by this article.
3. The Classis shall confirm the consistorial endorsement with an interview of the applicant. He should be assessed on the following areas, among others: his exceptional qualification or giftedness, the urgency or need for an ordained Minister in his Classis, the justification for not undergoing formal ministry training. If the Classis finds him qualified, it shall declare him a candidate for the Ministry of the Word. He shall be allowed to undergo the eligibility process required by Classis.
4. Two Synodical Deputies must be present at the beginning of the classical assessment of the applicant up to his classical eligibility examination to signify their concurrence. The Synodical Deputies must give a special report to the Synod concerning the compliance with this step.
5. After undergoing and passing the Classis eligibility process and examination, the candidate shall comply with the requirements stipulated by Article 10.

Updated: Synod 2017

I. Issuing of Certificates: Minister of the Word Certificate and Local Church and Organization Certificate (*in relation to Articles 10-A and 38-B*)

I. Process for Issuance:

1. Minister of the Word Certificate – The Classis shall request in writing the CRCP Office for the certificate to be given to the ordinand, making sure it is received by the Office two weeks before the ordination. The letter shall include relevant information about the Minister and his photo. It shall be signed by the Classis Chairman and/or the Examination Committee Chairman and a Synodical Deputy. It shall specify the date of ordination.
2. Church Organization Certificate – The Classis shall request in writing the CRCP Office for the certificate to be given to the newly organized church, making sure it is received by the Office two weeks before the organization Sunday. The letter shall include relevant information about the church.
3. The office of the CRCP shall send the requested framed certificate to the Classis, duly signed by the authorized denominational officers and sealed. It shall make sure the certificate is received by Classis at least three days before it is awarded.
4. The office of the CRCP shall inform all the Classes about the newly ordained Minister or the newly organized church and the dates of ordination and organization.

BOT, June 2000

J. Conferring of the title "Pastor Emeritus" (Article 18-B)

I. Definition:

"Pastor Emeritus" is an honorary title. It is bestowed on a Minister by the denomination through the Classis upon retiring in recognition of his exemplary service to his church and to the denomination. It is also a declaration of the church's appreciation and affection for him.

II. General Considerations:

1. The age of retirement according to the Philippine law is at 60 which is optional and at 65 which is mandatory.
2. The nominee for Pastor Emeritus must have served a total of 30 continuous years prior to his retirement as an ordained Minister. He must have distinguished himself with a life of committed service and integrity of character, which stands as his legacy to the church.
3. The Pastor Emeritus shall remain a member of a local church which would continue to care for his doctrine and life. Although he may not hold any elective or appointed ecclesiastical position, he may still serve in a consultant capacity to any church ministry as his time and health permits. In the event that the Pastor Emeritus will transfer his membership to another church or denomination, his title shall automatically be revoked.
4. The church shall honorably provide sufficient support to the Pastor Emeritus in the amount and length of time (ideally, life time) that the Consistory shall decide.

III. Procedure for conferring the title:

1. The Consistory of the nominee/retired Pastor shall submit a written endorsement for conferment of 'Pastor

Emeritus' to the Classis. His name shall be announced to the congregation one month before the endorsement to ensure that no objection against the conferment has been raised by the church.

2. The Classis shall officially declare the nominee as Pastor Emeritus after it has obtained a majority vote to confer it. At least two Synodical Deputies must witness the voting.
3. The new Pastor Emeritus shall be awarded a Pastor Emeritus Certificate from the denomination office to be given in a simple ceremony during a worship service in his church.

Updated: Synod 2013

K. Requirements for CRCP Recognition of Theological Schools (Article 19)

1. Letter of Intent to Education Committee – this reflects the initiative of the Classis to create their theological institution.
2. Attach the following documents:
 - a. Profile of teachers
 - b. Names of key people (i.e. Administrator, Board of Trustees, staff)
 - c. Context/foundational history
 - d. Curriculum and courses offered
 - e. Mission and Vision Statements, and Core Values
 - f. Strategic Plan
 - g. SEC registration (optional; it is encouraged that the theological school pursue this as it grows and develops)

3. Scheduled interview/evaluation by Education Committee
4. Upon evaluation, the Education Committee endorses to BOT for approval

*Synod 2021;
BOT, August 2021*

L. Issuing Exhorter's License (*Articles 22 and 43*)

I. General Considerations:

1. The license authorizes the person to exhort in public worship services only in the churches within his Classis.
2. The license shall be valid only for one year from the date of issuance. It may be extended for one year and renewed after its extension for a period specified by the Classis (in case of a student, extension is given only until he graduates), upon the recommendation of the Consistory and approval of the Classis.
3. When the licensed exhorter moves to another Classis, he must apply for a license from that Classis. He must turn over his current valid license so that he may be issued a licensure by that classis and not be required anymore to take an exam.
4. A License to Exhort may be revoked or nullified by the Classis for justifiable reason. An exhorter whose license has been revoked or nullified by a Classis may not be given a license by another Classis.
5. When the reason for the revocation is doctrinal, it shall constitute as an impediment in the person's entrance into the Ministry of the Word or assumption of ecclesiastical office in the future. The reason must be removed to the satisfaction of Classis before a person could be called

to any office in the church. When the reasons for the revocation no longer exist, the person may apply for a new license.

II. Process for Issuance:

1. The consistory informs and encourages the male student or a member gifted to edify to apply for an Exhorters License .
2. The Consistory shall endorse to Classis the name/s of its selected candidates to apply for the License to Exhort.
3. The Classis shall set a Licensure Examination. Those who pass shall be awarded a license issued by the denominational office. The examination may cover the following subjects:
 - a. Bible Knowledge
 - b. Basic Bible Doctrine
 - c. Sermon Outline of given passages
 - d. Sermon Delivery

Updated: Synod 1984

M. Appointing Unordained Pastors (*in relation to Articles 43 and 53-B*)

I. Qualifications of an Unordained Pastor

1. He has not been ordained as Minister of the Word by CRCP or any other evangelical church or denomination.
2. He is a graduate of a recognized evangelical theological institution that would qualify him as a candidate to the ministry.

3. He has completed at least one-year of pastoral or ministry internship.
4. He has been contracted by an organized church to serve as its pastor or part of its staff (this may include an assignment to a daughter church).
5. He is a member or has transferred membership to a local CRCP church
6. He has received the Exhorter's License by passing its examination.

II. Position and Privilege

1. He shall be appointed as an Elder-Pastor
 - a. His term and specific responsibilities as an Elder-Pastor would be defined by the Consistory in his contract. He may not expect the same denominational benefits accorded to ordained Ministers.
 - b. He shall be appointed for one term (four years, normally) within which time he would be endorsed for eligibility and ordination examinations. His term may be extended only for another two years without extension upon the approval of Classis.
 - c. He shall start his official ministry only after he has been installed as Elder.
 - d. His pastoral authority as an Elder-Pastor is generally limited to his congregation. Each Consistory would have to decide whether or not to grant him the privilege to apply for authority to solemnize marriage. If it does, consistent with the scope of his authority, the Classis may grant him authority to solemnize marriage only

within the political region where his local church is located.

III. Classical Approval

1. The approval of Classis through its Counselor is needed before a local church could install an 'unordained' Pastor. He shall see to it that the following are complied with:
 - a. He has met the academic requirement
 - b. He has passed the exhorter's examination
 - c. His contract conforms to this guideline on Unordained Pastors.
2. The Classis shall remind the local church to endorse him for ordination within his first term (four years).

Updated: Synod 2009

N. Presenting an Appeal to an Assembly (Article 31)

I. Definitions:

1. Assembly Next in Order – In the case of the Consistory, it is the Classis; in the case of the Classis, it is the Synod of the CRCP.
2. Appeal – A request presented to the assembly next in order, seeking for a reversal, nullification, or invalidation in part or whole, of a decision of the lower assembly.
3. Appellant – member or group or assembly presenting an appeal.
4. Ecclesiastical Regulations – The rules, procedures or policies stipulated in the Church Order, by Synod, by Classes, by Consistories related to making an appeal.

II. Matters that may be appealed

1. Ordinarily, all decisions of the assemblies, except those of the Synod and those which are expressly stated herein or in the other regulations as non-appealable, are appealable.
2. Synodical decisions are strictly and technically not appealable since no assembly is higher or “next in order” to the Synod. However, Synod may be requested to revise, in whole or in part a decision made by the previous Synod in accordance with Article 30.

III. Validity of Appeal

1. No appeal may be presented by Appellants without first resorting to the “request for revisions” principle of Article 30. An assembly “next in order” shall not entertain appeals if it cannot be shown clearly that a “request for revision” has been resorted to previously.
2. An appeal may be resorted to when a “request for revision” has been denied by the assembly concerned and that the petitioners/appellants are of the firm belief that the assembly concerned has committed error in its decision.
3. An appeal may be resorted to when the Appellants are of the firm belief that the decision of an assembly concerned conflicts with the Word of God or the Church Order or that the said decision exhibits and promotes injustice. Injustice shall be understood as the end result or the effects of a decision of an assembly can be clearly shown to be oppressive or controversial and denying the rights of assemblies or members of the Church.

IV. Manner And Time Of Appeal

1. An appeal shall be written or typewritten and shall contain the following information/materials:
 - a. Identity of the Appellants
 - b. Positions of Appellants in the church where they are members
 - c. A copy of the decision being appealed to.
 - d. A copy of the ‘request for revision’ presented to the concerned assembly including the decision of the assembly denying the request for revision.
 - e. A list of reasons or arguments showing and proving that the decision on the appeal by the concerned assembly is unjust or in conflict with either the Word of God or the Church Order.
 - f. A formal request to reverse, nullify, or invalidate the decision being appealed.
 - g. Signatures of the Appellants. In case of assemblies, the Chairman and Secretary shall sign.
2. An appeal must be presented according to the following schedule:
 - a. Appeals presented to Classis shall be submitted to the Secretary of Classis not later than thirty (30) days after the Consistorial denial of a “request for revision.”
 - b. Appeals presented to the Board of Trustees shall be submitted to the Chairman of the Board not later than forty (45) days after the Classical denial of “request for revision.”

- c. Appeals presented to the Synod shall be submitted to the CRCP Office at least thirty (30) days before the date of the convening of the incoming Synod. The CRCP Office shall furnish the Classes with the copies of the Appeal.

V. Important Considerations:

1. Except for appeals presented to Synod, all appeals shall be decided and resolved by the assembly which received the appeal not later than fifteen (15) days from receipt of the appeal or during its regular meeting, whichever comes first.
2. Decisions regarding an appeal should be written or typewritten and duly signed by the Chairman and Secretary of the assembly. In the case of appeals to the Board of Trustees, all members of the Board of Trustees should sign the decision.
3. Aside from keeping a copy of the decision in the assembly's file, the Secretary of the assembly shall furnish the Appellants and the assembly which made the original decision under appeal with copies of the decision regarding the appeal.
4. It is not mandatory for Synod to resolve and decide on an appeal during the immediate session of Synod. Synod may choose to refer the appeal to a Committee for further study. As a rule however, Synod should make a decision through the Appeal Committee regarding the appeal not later than six months after the appeal has been presented to Synod.

Updated: Synod 1984

O. Convening a Special Session of Synod (*Article 46-B*)

I. Definitions:

1. Convening Church – It refers to the local church designated by the last Synod as the convening church of the next Synod.
2. Special Session of Synod – This does not refer to an extension of the sessions of the last Synod or part of the next Synod. It is considered to be a separate, special session of Synod.
3. Extraordinary Circumstances – Extraordinary circumstances are rare occurrences and refer to situations arising within the denomination that would threaten its unity unless resolved satisfactorily at the earliest possible time. This may include raging doctrinal controversies between and among office-bearers or between assemblies and in which a substantial number of members are threatening to leave the denomination or are in the actual process of leaving the denomination.

II. Procedure:

1. Any office-bearer or any assembly other than the Synod, with sufficient grounds, may request the convening church to call for a special session of Synod.
2. The convening church may call for a special session of Synod when it is convinced that there exists within the denomination "extraordinary circumstances" of the nature explained above.
3. When the convening church decides to call for a special session of Synod, it shall seek the concurrence of the Board of Trustees. Upon receiving the concurrence of the Board of Trustees, the convening church shall inform

all the churches through the Classes of the date and time of the special session, giving grounds for its action. Ordinarily, the special session shall be held within the confines of the convening church unless the new venue is desirable and necessary.

III. Important Considerations:

1. Normally, the Board of Trustees should approve the decision to call for a special session of Synod. In the following situations however, the Board of Trustees may choose to disapprove a decision to call for a special session.
 - a. The reasons cited for convening the special session do not clearly and indisputably support the alleged existence of “extraordinary circumstances”.
 - b. When the convening of Synod for a special session is not financially feasible.
 - c. When the incoming Synod is less than sixty (60) days away. Counting shall begin on the date the decision to call a special session is made.
2. After convening the Synod for special session, the convening church shall remain as the convening church for the next regular sessions of Synod.
3. When Synod is convened in accordance with these regulations, the officers of the last Synod shall act as the officers of the Synod for special sessions.
4. Decisions made by Synod in a special session has the same authority and executory power as that of the decisions made by the regular Synod.

Updated: Synod 1984

P. Revitalizing Struggling Organized Churches (*Article 38-C*)

I. Important Considerations:

1. At every Classis meeting, besides the questions to be asked of each church as stipulated by Article 41, the following questions shall also be asked:

Q1. How many active Elders do you have?

Q2. How many active Deacons/Deaconesses do you have?

The answer shall be recorded for the Classis to know the vitality level of the church. The Classis Secretary shall note if article 38-C situation exists in a particular church.

2. Any local organized church that no longer meets the standards of an organized church for at least six months shall be subject to the revitalization process by its Classis.
3. The Classis concerned shall take all the necessary steps to revitalize the congregation (i.e. provision of church workers, training, etc.) within a timetable it has set.
4. If after its efforts to revitalize the congregation have been exerted within the defined program-period and the status of the congregation remains the same, the Classis through its Counselors shall make the consequent recommendation to the Classis (e.g. revert the status of the organized church to an organizing church and transfer its membership to the nearest CRCP congregation).
5. Churches whose Consistories have reverted to Steering Committees lose their official representation in Classis and their delegates holding elective positions will be replaced by delegates from organized churches. They may however still attend Classis meetings as observers.

Note: the following are the traditionally accepted standards of an organized church:

1. Self-governing – Sufficient number of Elders who are able to oversee the spiritual health and discipline of the church. This means more than one active elder in the Consistory.
2. Self-supporting – Able to financially sustain its programs and support its workers.
3. Self-propagating – Able to grow in terms of quality and quantity both within and without the confines of its congregation.

Updated: Synod 2001

Q. Redistricting of Classis (*Article 39*)

I. General Procedure:

1. The group of Consistories (minimum of three Consistories) in a Classis desiring to be redistricted as a new Classis shall submit a 'Redistricting Proposal' to its Classis clearly stating their ground and purpose. It must be signed by all officers of the three Consistories.
2. The Classis shall furnish a copy of the proposal to all the other Consistories in the Classis. Each Consistory shall take the time to deliberate on the proposal and submit its written observations or judgment to the Classis by clearly expressing its reasons for or against the proposal.
3. In its regular meeting, the Classis shall deliberate and decide on the proposal giving time for the proponents or requesting Consistories to answer questions. If the Classis provisionally approves the 'Redistricting Proposal,' the group of Consistories seeking to be a Classis shall operate as an interim Classis for a period of one year to prove and sustain its financial and leadership capacity. After a

year, it shall submit the following reports to the Classis affirming its readiness as a Classis:

- a. Sound financial performance for a year
 - b. Active ministry programs for a year
 - c. List of classical leaders and their positions
4. After a year, the Classis as a body shall evaluate the performance of the interim Classis in the presence of Synodical Deputies. If the Classis finds everything in order and approves the request for redistricting, it shall forward its endorsement to the Synod in the form of an overture. The Synodical Deputies shall affix their signatures signifying that the required process was followed.
5. The Synod shall present the overture to the body for its approval. If there are no impediments to hinder its approval, the Synod shall commend the Classis to proceed with its Redistricting with the clear and proper recording of its action.

Updated: Synod 2017

R. Sending Overtures to Synod (*Article 28-B*)

I. Definition

An overture is a formal written proposal sent to Synod requesting an adoption or amendment of a denominational policy or other legislative actions by the synod.

II. Proponents

An overture is normally sent by a Classis that has either composed it or adopted it from its Consistory. An individual whose overture was not adopted by his Consistory and a Consistory whose overture was not adopted by Classis may

still send their overtures to the Synod. In both cases, the copy of the overture should be marked as received by the Consistory of Classis Secretary, with a brief explanation for its non-endorsement or adoption.

III. Format

An overture should contain the following:

1. The proposal for action, stating it as clearly and briefly as possible.
2. The grounds, enumerating them in order of importance.
3. The name/s of the author/s the Secretary and Chairman of the Consistory of the Classis as may be applicable.

IV. Schedule of Submission of Overture

All overtures whether or not adopted by the concerned assembly should be received by the CRCP office on or before the first Saturday of February of the Synod year. All Classes shall be reminded about this deadline as early as June previous to the Synod year.

An overture received beyond the deadline will not be presented to the Synod. It will however be put to file.

V. Review of Overtures

1. Overtures will be reviewed by the Board of Trustees or its Executive Committee in its February meeting of the Synod year. If the Board finds it necessary, it shall immediately send its questions for clarification to the proponents.
2. After the Board has reviewed the overtures, copies will be sent to all Classes for their discussion. The Classes will be responsible in relaying the result of their discussion to their Synodical Delegates.

BOT and Synod 2003

IV. CHURCH ORDINANCES

A. Use of CRCP Logo

All churches, both organized and organizing, shall use the CRCP Logo in their church building signs, official letterheads and forms and other instruments that may require the application of a church logo. All agencies of the denomination shall incorporate the CRCP Logo in their logos should they decide to make their own.

Description:

1. A book, representing the Bible opened in the middle with its upper portion partially raised.
2. A cross standing on the middle of the open book.
3. Three circles of equal sizes clearly distinct from one another but evenly interlinked directly behind the intersection of the cross.
4. The name CHRISTIAN REFORMED CHURCH in the PHILIPPINES is normally written below the logo; font used is Adobe Garamond Bold.



5. Colors:

- a. Red (Y=100%, M=100%) — Cross
- b. Blue (C100, M70%, Y20, K10%) — Out line and cover of the book including the logotype.

Acts of Synod 1999, Article 8

B. Identification as CRCP Member-Church

All churches shall adopt and use the title, ‘Christian Reformed Church in the Philippines’ with the name of their place or location as their official name (e.g., Bago City Christian Reformed Church); the same shall be incorporated in their signages and official communications.

Acts of Synod 2011, Article 20

C. CRCP Sunday – 1st Sunday of May

All churches shall observe the first Sunday of May as ‘Christian Reformed Church in the Philippines’ Sunday.

It was on the first Sunday of May 1976 when the Christian Reformed Church in the Philippines held the worship service to acknowledge its ‘organization status’ from the Christian Reformed Church in North America.

Special prayers for the denomination shall be offered and special collection for a specific denominational cause may be collected on this Sunday.

The CRCP Office shall remind churches of this observance at least two weeks ahead.

Acts of Synod 2005, Article 37

D. CRCP Missions Month – October

All churches shall observe October of each year as CRCP Missions Month. Churches are encouraged to promote missions awareness and involvement among its members. They are also encouraged (enjoined) to collect special offerings for Missions. The CRCP office shall facilitate the observance of this activity

Acts of Synod 1999, Article 10

E. Approved Bible Versions for Church Use

The following Bible versions are approved for use by the churches:

English: American Standard Version
 English Standard Version
 New American Standard Bible
 New International Version

Filipino: Ang Biblia, Philippine Bible Society

Hiligaynon: Ang Biblia, Philippine Bible Society

*Acts of Synod 1984, Article 5
 Updated: Synod 2021*

F. Remittance of Ministry Shares

All local congregations, organized and organizing, shall directly remit to the CRCP Office their denominational ministry share equivalent to at least 3% of their total income.

All local congregations, organized and organizing, shall directly remit to Classis their classical ministry share (quota) equivalent to at least 7% of their total income.

Acts of Synod 2007, Article 52

It is the responsibility of all the Classes' Chairman to regularly encourage and remind the churches through their pastors to remit their shares to the denomination and to their Classis.

BOT, 2019

G. Registration with Securities and Exchange Commission

All Classes must require their churches to register with the Securities and Exchange Commission. They must make sure that all organizing churches have been registered with the Securities and Exchange Commission by the time they are organized.

Acts of Synod 2003, Article 38

H. Distribution of Interest Accrued from the Theological Education Trust Fund

The interest from the Theological Education Trust Fund (TETF) shall be distributed by the denominational office to every Classis twice a year or every six months. The Classis shall place the fund in its Theological Student Fund, ensuring that it shall be used for scholarship to deserving theological students studying for the ministry (See Church Order Article 21). Every Classis is requested to submit a financial report on their TETF allocation in order to receive the succeeding interest amount.

Acts of Synod 2019; BOT, 2020

V. STRUCTURE OF THE CRCP ORGANIZATION

A. Organization Values

1. Biblical and Reformed
2. Filipino culture context sensitive
3. Promotes CRCP Vision and Mission
4. Local resource based
5. Cost effective
6. Maximum participation of CRCP constituency at all levels.
7. Collaboration with partners
8. Clear lines of accountabilities

B. Structure and System of CRCP Governance

1. Board of Trustees

There will be a single governance board called the Board of Trustees.

The members of the Board of Trustees shall be composed of the following, having been selected and approved by Synod:

- a. Chairman of each Classical Interim/Executive Committee
- b. Chairperson of each Sector

The BOT members shall elect the officers from among themselves. Their term of office shall run parallel with the two year period in between Synod.

2. The Sectoral Committees

The Sectoral Committees are the Pastors' Sector, Elders Sector, Deacons Sector, Young Adults Sector and Youth Sector. They will plan and implement programs for the interest and growth of their respective sectors.

Each Sectoral Chairman shall serve for a term of four years (See 2015 Acts of Synod, 22.6)

3. The Standing Committees

The Standing Committee shall have a member from each Classis appointed by his Classis. A member shall serve for a period of two years, after which each Classis may appoint a new representative to the committee or opt to re-appoint the same member.

Standing Committee Leadership:

- a. The committee members shall elect from among themselves a Chairman, Vice-Chairman and Secretary
- b. The Committee Chairman shall report to the BOT through the Board Chairman as needed.

C. Responsibilities of the Board and Committees

1. The Board:

- a. The BOT will act as the synodical interim body. It shall facilitate the communication, implementation and monitoring of the Acts of Synod. In alignment with the synodical mandate, the BOT shall serve as the central governing body that sets the boundaries, directions and policies of denominational ministries. The Chairman of the BOT will be responsible for ecclesiastical legislative matters.

- b. The Board of Trustees Chairman is responsible to the whole membership of the Board of Trustees. The Chairman, Vice-Chairman and Secretary/Treasurer will compose the Executive Committee.

- c. The BOT will meet at least two times a year. One meeting focuses on personnel and program evaluation. The other meeting focuses on planning, budget review and approval. A bi-annual plan and budget will have been submitted to Synod for approval and ready for implementation the next two years. In both meetings, the general business agenda are also covered as needed. In the Synod year a third meeting is added that immediately convenes after the Synod assembly.

- d. This third meeting focuses on the orientation of new BOT members, the formation of sectoral and other outstanding committees, the review of the approved plan of Synod and follow-up on Synodical ecclesiastical matters.

2. The Sectoral Committees:

The Sectoral Committees will serve as recommendatory and advisory entities. They will facilitate policy formulation, program reviews and budget proposals from the specific sectors for BOT approval and implementation.

3. The Standing Committees:

The Standing Committees are permanent committees organized to monitor and report programs and activities of churches, Classes, partner agencies and institutions which promote and advance the growth of the denomination.

The Standing Committees are:

- a. EDUCATION Committee shall monitor all educational programs and activities of the churches, Classes, and

- partner agencies and institutions. It shall submit relevant reports/findings and recommendations to the Board through the Chairman.
- b. CHURCH PLANTING Committee shall monitor all church planting programs and activities of the churches and Classes. It shall submit relevant reports and recommendations in connection with the church planting goals of the church to the Board through the Chairman.
 - c. BANYUHAY Committee shall plan and organize the biennial leadership conference of the CRCP. It shall submit its programs and plans to the Board through the Chairman.
 - d. RESOURCE DEVELOPMENT Committee shall plan and organize the fund raising programs and activities of the denomination as tasked by the Synod and/or the BOT.
 - e. PASTORS' WELFARE Committee was created by Synod 2015.

Other standing committees can also be formed as needed such as Finance and Resource Development Committee and the Personnel Committee.

VI. SUPPLEMENTS

A. Infant Baptismal Certificate

SEC registration no: B7220
CRCP Child Baptismal Form

Certificate of Baptism

This certifies that

born on _____ at _____ a child of _____

believing parents has received the sign and seal of the eternal covenant through holy baptism in the presence of the eternal God of the covenant and of God's people

on the _____ day of _____, and is a member of the church of Jesus Christ.

Name of local church _____

Address _____

BAPTIZED _____

in the name of the Father and of the Son and of the Holy Spirit


Parents _____

Witnesses _____

Witnesses _____

Pastor _____

I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your [descendants] after you.
Genesis 17:7



Christian Reformed Church
in the Philippines

B. Adult Baptismal Certificate

SC registration no: 87220
CRCP Adult Baptismal Form

This certifies that

who has professed repentance and faith in our Lord Jesus Christ and has been instructed in the Christian faith, is baptized in the name of the Father, and of the Son, and of the Holy Spirit and is also welcomed to the full communion with the people of God.

Name of local church _____

Address _____

Date baptized _____ Pastor _____

Christian Reformed Church in the Philippines

Certificate of Baptism

Q. What is your only comfort in life and in death — to my faithful Savior, Jesus Christ.

He has fully paid for all my sins with his precious blood, and has set me free from the tyranny of the devil. He also watches over me in such a way that not a hair can fall from my head without the will of my Father in heaven. In fact, all things must work together for my salvation.

Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life and makes me wholeheartedly willing and ready from now on to live for him.

C. Profession of Faith Certificate

Christian Reformed Church in the Philippines

Certificate of Profession of Faith

A covenant child in the Christian Reformed Church in the Philippines, having personally accepted the promises of the covenant of grace, makes public profession of faith before God and the congregation of _____

Name of Church _____

Address _____

and is welcomed to share fully in her fellowship and in the whole church of God

Date _____

Pastor _____

Chairman of Consistory _____

Signature _____


I believe that Jesus Christ is the Son of God sent to redeem the world. I love and trust Him as the one who saves me from sin, with repentance and joy. I confess Him as Lord of my life.

I believe that the Bible is the word of God revealing Christ and His redemption and that the confessions of this church faithfully reflect His revelation

I accept the precious promises of God made to me in my baptism and do affirm my union with Christ and His church which my baptism signifies.

I promise to do all I can with the help of the Holy Spirit. In strength my love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority and I promise to join with the people of God in doing the work of the Lord everywhere.

D. Membership Transfer Certificate



CHRISTIAN REFORMED CHURCH
in the PHILIPPINES

TRANSFER OF MEMBERSHIP

The Council (Consistory) of _____ located at _____
(name of church)
 belonging to Classis _____
 at the request of the member(s) listed below forwards this Membership Record in
 _____ of Classis _____
(check where member(s) is transferring)

◆ Membership Record ◆

1. Name _____
 Date of Birth _____ Date of Baptism _____
 Recent position or ministry held in church _____
2. Name _____
 Date of Birth _____ Date of Baptism _____
 Recent position or ministry held in church _____
3. Name _____
 Date of Birth _____ Date of Baptism _____
 Recent position or ministry held in church _____
4. Name _____
 Date of Birth _____ Date of Baptism _____
 Recent position or ministry held in church _____


 Church Secretary
(Signature over printed name)

Note: The Church Secretary should send two (2) copies to the church where the member is transferring. The Church Secretary of the church receiving this form should return the second copy after filling the blanks below.

Received from _____ the original copy of this Membership Record
(name of church)
 via _____
(date)

 Church Secretary

E. Minister of the Word Certificate



CHRISTIAN REFORMED CHURCH IN THE PHILIPPINES

Minister of the Word

This certifies that _____

Having been examined by Classis _____ according to the prescribed service,
 he is hereby admitted to the sacred Ministry of the Word and the Sacraments of the
 Christian Reformed Church in the Philippines
 on this _____ day of _____, for the glory of God

 Classis Chairman

 Board of Trustees Chairman

F. Member-Church Certificate



G. Form of Subscription

I, _____
(name of office-bearer),
_____ (office) of the
_____ (name of church),
declare before God and before the Church
that I completely acknowledge
Christ as Head of our church,
subject myself to the Word of God,
believe in our approved Reformed Creeds
as true interpretation of the Word,
and uphold that all things
are to be done decently and in order.

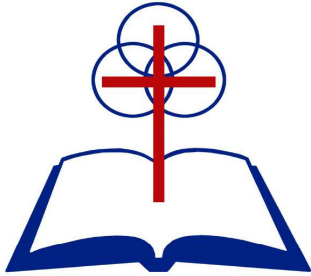
That, empowered by the Spirit,
I shall strive to faithfully undertake my responsibility
as an office-bearer in support of the goals and
programs of my local church and denomination.

I shall do so in keeping with the regulations and
standards set by our denomination.

By the grace of God,
I shall champion the vision and values of the
Christian Reformed Church in the Philippines
for the glory of God.

Office-Bearer

Consistory Chairman



CHRISTIAN REFORMED CHURCH
in the PHILIPPINES

#2 Filipinas Ave., UPS 5, Dr. A. Santos Ave.,
Parañaque City, Metro Manila, Philippines