The objective of this Manual is to spell out the responsibilities of the Interchurch Committee and provide some perspective on the actions of Synod in the recent past in the sphere of ecumenical relations. In preparing this booklet, the Committee hopes to make it easier for itself, as well as the members of Synod, the members of the Church, and those of other church bodies, to understand and implement the relationships we hold with other branches of the church of Jesus Christ.

At least two factors conspire to make it difficult to acquire a thorough grasp of the work of a Synod Committee. One is the constantly changing membership of such committees, which places the burden on new members of learning quickly about the committee's work so as to integrate as seamlessly as possible into what is already in progress. The other factor is that the accumulated body of a committee's work is not always easily accessible, because it is not usually in one place, but is spread over many years of Reports to Synod, as these are recorded in the annual Minutes.

There are three sections, covering the History, the Principles and the Ministry of interchurch relations in connection with our denomination. A number of Appendices bring together some of the more significant statements which bear upon our conduct of this important ministry.

Interchurch Committee
Pittsburgh, PA
July 31, 2006
A. Manual of Interchurch Relations

PART I. HISTORY

The genesis of the present Interchurch Committee was the establishment in 1954 of a Committee on Church Union. This resulted from a resolution asking for implementation of The Covenant of 1971, Section 4 (See Appendix A). This was to promote interdenominational discussion with other Reformed denominations, with the ultimate objective of church union (Minutes of Synod, 1954, p. 12).

1949 — NAE Membership

Prior to the formation of an Interchurch Committee, the Synod voted to become a member of the National Association of Evangelicals.

1955 — Discussions with Reformed denominations

In 1955, the Committee on Church Union proposed to Synod that discussion be opened with seven other Reformed denominations. This was duly initiated in 1956 with the Christian Reformed Church (CRC) and the Orthodox Presbyterian Church (OPC). In 1958, the Committee brought to Synod reports on discussions with the Associate Presbyterian Church (APC), CRC and OPC.

1956 — Committee on Interchurch correspondence and Study

The name of the Committee was changed to the Committee on Interchurch Correspondence and Study.

1963 — Delegates to the RP Churches of Scotland and Ireland

In 1963, fraternal delegates were appointed to sister churches in Scotland and Ireland.

1965 — RES membership

In 1965 conversations were initiated with the Reformed Presbyterian Church, Evangelical Synod (RPCES) and we became members of the Reformed Ecumenical Synod (RES). In 1966, it was proposed that there be joint conversations, in conjunction with the meeting of the Reformed Ecumenical Synod, with the APC, Associate Reformed Presbyterian Church (ARP), CRC, OPC, and RPCES.

1968 — Union with the Associate Presbyterian Church

As a result of ongoing talks, union was effected with the Associate Presbyterian Church in 1968.

1970 — NPRF participation and new job description

In 1970 the Committee was enlarged to nine, with members in three classes of three. Synod approved the participation of the Committee in the organization of the National Presbyterian and Reformed Fellowship (NPRF) which was basically a holding Fellowship for conservative Southern Presbyterians who later became the PCA. In its Report to Synod in 1971, the Committee gave a five point job description as follows:

1. Involvement with NPRF
2. Keep abreast of trends in member churches of RES
3. Make systematic comparisons of subordinate standards of OPC, RPCES and Bible Presbyterian Church (BP) (see pp. 155-158)
4. Conversations with other Reformed bodies
5. Appoint fraternal delegates

1973 — Wider assemblies proposed

In 1973, the Committee presented to the Synod a General Assembly concept for the Scottish, Irish and American churches. This in turn was presented to the other communions. It was not adopted by the different churches, but did result in a more serious effort to maintain communication and cement the uniquely close relationships we have with the Reformed Presbyterian churches around the world.

Also, two concepts were discussed with the OPC and the RPCES: the idea of a General Assembly comprising our separate judicatories as they stand, and the proposal for concurrent meetings of Synod. The latter was eventually implemented and included the CRC.

1975 — NAPARC membership

In 1975, the concept of North American Presbyterian and Reformed Council (NAPARC) was proposed, and during the next two years the RPCNA, along with CRC, OPC, PCA, and RPCES, became one of the founding denominations (see Appendix C for the Constitution and By-laws of NAPARC).

One of the implications of NAPARC membership was the definition of “Churches in Ecclesiastical Fellowship” which was approved by our Synod. Also, our Committee brought in the argumentation for inter-communion with other Reformed churches as an application of session-controlled communion.

1975 — Fraternal relations with the RCUS

Fraternal relations were initiated with the Reformed Church in the United States (RCUS).

1979 — Fraternal relations with the Free Church of Scotland, North American Synod

In 1979, fraternal relations were established with The Free Church of Scotland, North American Synod.

1980 — Consultative Assembly in Scotland

In 1980, there was a joint conference on Psalmody with the OPC, an International Consultative Assembly was held in Scotland, and a 4-way con-
A Manual of Interchurch Relations

sullation between the OPC, PCA, RPCES, and the RPCNA. (Again the idea of a General Assembly, this time with the possibility of a Psalm-Singing Synod.) The size of the Committee was reduced to six members.

1983 — Interchurch Committee

In 1983, conversations were held with the Protestant Reformed Church. The Committee's name was shortened to “The Interchurch Committee.” Principles of Unity were set forth in the Report of the Committee to the 1983 Synod.

1986 — Rejection of the PCA 'Joining & Receiving' proposal

A proposal for J & R was proposed by the PCA in 1986, but this time the idea of a Psalm-Singing Synod was not on the table; Synod voted it down.

Our Synod approved the Comity Agreement adopted by NAPARC (Again included procedures in the acceptance of members from other NAPARC churches who are fugitives from discipline. In 1987, concurrent Synods met once again.

1989 — Observer to ICRC

In 1989, an observer was sent to the meeting of the International Council of Reformed Churches (iCRC). The 1989 Minutes have a significant expression of the blessing of Church unity (pp.132-133). Conversations were held with the ARP and the OPC in 1990, and with the American Presbyterian Church (APC) and the Presbyterian Reformed Church (PRC) in 1991.

1993 — Fraternal relations with the American Presbyterian Church

Fraternal Relations with the APC were approved. We supported commemorations of the Meeting of the Westminster Assembly in England and in this country in 1992. In 1994 conversations were continued with the ARP.

1995 — Closer ties with RP Churches worldwide

In 1995 the Committee expressed its responsibility to appoint fraternal delegates to sister churches in Scotland, Ireland, Australia, Cyprus and Japan. There is also a statement of relationships as follows: “It seems that when congregations split from denominations that they want to be a separate denomination rather than seek a denomination to join. We are committed to promoting Biblical union rather than continual proliferation of denominations.”

1997 — Union and Dissolution and ICRC membership

Synod instructed the Committee to initiate talks for union with the American Presbyterian Church and called for a recommendation on possible severance of fraternal relations with the CRC, on account of her recent actions allowing the ordination of women as ministers and elders. In October 1997, the RPCNA was received into the membership of the ICRC, meeting in Seoul, Korea.

1998 — Union talks initiated with the American Presbyterian Church

Talks for union took place in Lancaster, Pa., in March, with the American Presbyterian Church. Synod subsequently approved a Plan of Union and submitted it to the APC Presbytery for their consideration.

1999 — Manual for Interchurch Relations published

Observers to Synod were invited and attended from the United Reformed Churches of North America (URCNA). APC rejected the Plan for Union and broke off fraternal relations.

2002 — Termination of Fraternal Relations with the CRC

Our Synod concurred with the action of NAPARC in terminating fraternal relations with the CRC because of their approval of the ordination of women to the offices of teaching and ruling elder. The Synod also approved pursuing fraternal relations with the Greek Evangelical Church of Cyprus.

2004 — Closer Fraternal Relations with ARP

In light of our history and since we have more in common with the ARP than any other denomination, Synod determined that our priority in developing unity should be in reaching out to them to know each other better and seek to discover ways of mutual cooperation, study, and service.

Synod also voted to enter into a Corresponding Relationship with the URCNA.

2005 — Fraternal Relations with URCNA

Synod voted to approve entering into full fraternal relations with the URCNA
PART II. PRINCIPLES

The RP Synod has over the years given expression to the fundamental principles hearing on church union and relations with other denominations (Minutes of Synod, 1954: p.13; 1985: p.80; 1989: pp. 132-133). The animating principle has invariably arisen from the biblical teaching that the church is one in Jesus Christ and that all denominational divisions are breaches in the organic unity that ought to prevail among God's people. The basic premise of The Covenant of 1877, section 4 (see Appendix A) is the biblical teaching that 'the Church to be one, and that all the saints have communion with God and with one another in the same Covenant.' The Reformed Presbyterian Testimony 25:13 notes that "Divisions that separate believers into denominations mar the unity of the Church and are due to error and sin," and adds that, "It is the duty of all denominations that are true churches of Christ to seek re-organization and reunion."

The statement in The Covenant of 1877 provides a lucid explication of the principles which direct and energize the task of interchurch relations. In succeeding phases, Section 4 differentiates seven such principles. We have appended to these, where appropriate, some relevant passages of Scripture (NKJV).

1. The Church and Christians are one: "...believing the Church to be one, and that all the saints have communion with God and with one another in the same Covenant..."

Col. 1:18, "And He is the head of the body, the church..."
1 Cor. 12:12-13, "For as the body is one and has many members, but all the members of that one body, being many, are one, so also is Christ. For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves or free..."
1 John 1:3, "And truly our fellowship is with the Father and with His Son Jesus Christ."
Heb. 9:15, "He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance."
Ex. 19:3-6, "Now therefore, if you will indeed obey my voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation" (cf. 1 Peter 2:9-10).

2. Denominational divisions result from sin: "believing, moreover, that schism..."

3. Error and sin are the causes of division: "Where do schism and sectarianism are sinful in themselves and inimical to true religion..."

Eph. 4:4-6, "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."
Lam. 4:16, "The face of the Lord scattered them; He no longer regards them. The people do not respect the priests nor show favor to the elders."
John 4:1, "Where do wars and fights come from among you? Do they not come from your desires?"
1 Cor. 1:10, "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment."
Titus 3:3, "But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless."
1 Cor. 12:20-24, "But God composed the body, having given greater honor to that part which lacked it, that there should be no schism in the body, but that the members should have the same care for one another."
2 Tim. 3:4, "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables."

3. The blessing of unity is to be looked for in the future: "...and trusting that divisions shall cease, and the people of God become one Catholic church over all the earth..."

Ezek. 22:17, "And the will be one in My hand."
Isa. 11:12, "He will set up a banner for the nations, and will assemble the exiles of Israel, and gather together the dispersed of Judah from the four corners of the earth."
Ps. 72:7-8, "In His days the righteous shall flourish, and an abundance of peace, until the moon is no more. He shall have dominion also from sea to sea, and from the River to the ends of the earth."
Joel 17:20-21, "I do not pray for these alone, but also for those who will believe in Me through their word; that they may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me..."

4. Visible unity must be the goal we work toward: "We will pray and labor for..."
Ps. 122:6-9, "Pray for the peace of Jerusalem: "May they prosper who love on. Peace be within your walls, prosperity within your palaces."
Jo. 17:11, "Holy Father, keep through Your name those whom You have given Me, that they may be one as We are one."
Eph. 4:2-4, "...endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling...

5. Unity must be based on Biblical truth and order: '...on the basis of truth and of Scriptural order.
Acts 2:42, "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers."
Eph. 4:11-13, "And he gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints ... till we all come to the unity of the faith and the knowledge of the Son of God."
Acts 15:28, "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things..."
Acts 16:4 "And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem."

6. Fraternal relations are to be fostered: 'Considering it a principal duty of our profession to cultivate a holy brotherhood,' we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end.'
Mal 3:16, "Then those who feared the Lord spoke to one another."
Eph 4:15, "But, speaking the truth in love, may grow up in all things into Him who is the head - Christ..."
Phil 2:1-2, "Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind."
Rom. 15:6, "...that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ."
Eph. 4:3, "...endeavoring to keep the unity of the Spirit in the bond of peace."

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Rom. 15:6, "...that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ."
Eph. 4:3, "...endeavoring to keep the unity of the Spirit in the bond of peace."

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C. ECUMENICAL ORGANIZATIONS

The RPCNA is a full member of three ecumenical organizations: the North American Presbyterian and Reformed Council, the International Conference of Reformed Churches and the National Association of Evangelicals. NAPARC and NAE meet annually, the ICRC quadrennially. Delegates are appointed for each of these meetings and reports received and relayed to Synod.

D. PROCEDURES FOR ECCLESIASTICAL FELLOWSHIP

Accordingly, the Interchurch Committee undertakes the following regular duties toward churches in Ecclesiastical Fellowship and Ecumenical Organizations:

1. To appoint a teaching or ruling elder to bring fraternal greetings to the major assemblies of the churches with which we have ecclesiastical fellowship, and receiving and reviewing the report of each delegate. Delegations will generally be sent every other year.

2. To invite and to receive a fraternal delegate from each denomination in ecclesiastical fellowship, hosting them and presenting them to Synod. Such delegations will be received generally every other year.

3. To foster links with other RP churches, by providing for the annual reception of a delegate from the RPCI (at their discretion), and the quadrennial reception of a delegate from the RP Churches in Australia, Cyprus, and Scotland (at our expense).

4. To exchange official Minutes with those denominations with which we have ecclesiastical fellowship and such others as Synod may approve from time to time.

5. To appoint delegates to NAPARC, ICRC and NAE as required, to report to Synod on the proceedings of these bodies and to advise as to how we may be helpfully involved in their work in behalf of the advance of God’s Kingdom.

6. To observe and to study other branches of the visible church, so as to keep the Reformed Presbyterian Church informed as to the work of God among our brothers and sisters in the Lord and to warn against any drifts toward error and apostasy in the body of Christ.

7. To meet, as directed by Synod, with delegations of churches in ecclesiastical fellowship with a view to consultation, cooperation and coalescence, in furtherance of the goal of the practical unity of the visible church.

APPENDICES

APPENDIX A

THE COVENANT OF 1874
(The Constitution of the Reformed Presbyterian Church of North America, section 4, page 1-9)

4. That, believing the Church to be one, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves; and injurious to true religion, and tending that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.
Appendix B

Churches in Ecclesiastical Fellowship

I. Reformed Presbyterian Churches

A. Reformed Presbyterian of Australia
   Alastair McEwan
   8 Winnemac Street
   Belmont, Victoria, Australia 3216

B. Reformed Presbyterian Church of Ireland
   Clerk of Synod
   27 Portstewen Road
   Portrush, Co. Antrim, BT56 8EH
   N. Ireland, United Kingdom
   Phone: 011-44-1265-823794

C. Reformed Presbyterian Church of Scotland
   Rev. James Clark, Clerk of Synod
   4 Bumbrae Avenue,
   Glasgow, G61 8ES
   Scotland, United Kingdom
   Phone: 011-44-041-942-5056

D. Trinity Christian Community Fellowship
   Adam Mastris
   P.O. Box 420
   Larnaca, Cyprus
   Phone: 011-357-4-659068– Fax: 011-357-4-628124

II. Churches in Fraternal Relations

A. Associate Reformed Presbyterian Church
   Rev. Donald Beaud, Principal Clerk
   3132 Grace Hill Road
   Columbia, SC 29204

B. Free Church of Scotland (Synod of N. America)
   Rev. Kent Compton, Clerk of Synod
   Box 4907
   Crapaud, Prince Edward Island
   Canada

III. Observer Churches

A. Canadian Reformed Churches.
   Rev. Klaus Jonker
   297 Rougema Street
   Winnipeg, Manitoba R2C 3Z9
   Canada

B. Evangelical Presbyterian Church
   Rev. Michael J. Gloda, Stated Clerk
   17197 N. Laurel Park Drive, Suite 567
   Livonia, MI 48152

C. Korean American Presbyterian Church
   Rev. David Yo Yun, Stated Clerk
   15522 El Conejo Lane
   Laguna Hills, CA 92653

D. Orthodox Presbyterian Church
   Rev. Donald J. Duff, Stated Clerk
   607 N. Easton Rd., Bldg E, Box P
   Willow Grove, PA 19090-0920

E. Presbyterian Church in America
   Rev. L. Roy Taylor, Stated Clerk
   1700 North Brown Road, Suite 105
   Lawrenceville, GA 30043

F. Reformed Church in the U.S.
   Rev. Paul H. Treick, Stated Clerk
   4995 Masterpiece Drive
   Modesto, CA 95357

G. United Reformed Churches in North America
   Rev. John Bowers
   P.O. Box 279
   Jordan Station, ON LOR 150
   Canada
APPENDIX C

Constitution and By-Laws of the North American Presbyterian and Reformed Council (NAPARC)

(As amended by the Third and Twenty-Second Meetings of the Council, October 28-29, 1977)
(Corrected as of 11-16-96)

I. NAME

The name of the Council shall be The North American Presbyterian and Reformed Council.

II. BASIS OF THE COUNCIL

Confessing Jesus Christ as only Savior and Sovereign Lord over all of life, we affirm the basis of the fellowship of Presbyterian and Reformed Churches to be full commitment to the Bible in its entirety as the Word of God written, without error in all its parts and to its teaching as set forth in the Heidelberg Catechism, the Belgic Confession, the Canons of Dordrecht, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms. That the adopted basis of fellowship be regarded as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enables the constituent churches to advise, counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice.

III. PURPOSE AND FUNCTION

1. Facilitate discussion and consultation between member bodies on those issues and problems which divide them as well as on those which they face in common and by the sharing of insights “communicate advantages to one another” (Institutes IV, 2, 1).
2. Promote the appointment of joint committees to study matters of common interest and concern.
3. Exercise mutual concern in the perpetuation, retention, and propagation of the Reformed faith.
4. Promote cooperation wherever possible and feasible on the local and denominational level in such areas as missions, relief efforts, Christian schools, and church education.

IV. NATURE AND EXTENT OF AUTHORITY

It is understood that all actions and decisions taken are advisory in character and in no way curtail or restrict the autonomy of the member bodies.

V. MEMBERSHIP

1. For the purposes of the initiation of the Council those of the following churches which are officially represented in these organization meetings whose assemblies give their approval be the founding churches of the Council: namely, Christian Reformed Church; Orthodox Presbyterian Church; Presbyterian Church in America; Reformed Presbyterian Church, Evangelical Synod; Reformed Presbyterian Church of North America.

2. Those churches shall be eligible for membership which profess and maintain the basis for fellowship expressed in II and that maintain the marks of the true church (pure preaching of the gospel, the Scriptural administration of the sacraments, the faithful exercise of discipline).

3. Admission to, suspension from, restoration to (after suspension), and termination of membership shall be proposed by the Council to the member churches by two thirds of the ballots cast; this proposal must then be approved within three years by two thirds of the major assemblies of the member churches. A proposal to suspend or terminate the membership of a member church may be initiated only by a major assembly of a member church. A suspended church may send delegates to meetings of the Council but they shall not vote nor may that church be represented on the Interim Committee.

VI. AMENDMENTS

This constitution may be amended by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by two-thirds of the major assemblies of the member churches. The amendment is recommended to the member churches is unamendable.
BYLAWS
(As amended by the Fifteenth and Twenty-Second Meetings of the Council(1))

I. MEETING OF THE COUNCIL.
1. The Council normally shall meet once each year.
2. Before adjournment the Council shall set the date and place for the next meeting. Ordinarily NAPARC shall meet on the third Tuesday and Wednesday of November starting at 2:00 p.m. and concluding at noon on the second day. On the evening of the first day there will be a banquet and program arranged by the host church. The Interim Committee shall make arrangements for the next meeting and shall supervise the election of a chairman, secretary, and treasurer.
3. All meetings shall be open to authorized observers and guests except when the Council decides to meet in Executive Session. Observers shall be limited to those invited by the Interim Committee.

II. DELEGATES
1. Each member church shall appoint no more than four delegates to each meeting of the Council.
2. Each delegate of the member church shall be entitled to vote on items before the Council. Voting on major decisions (as determined by the body) shall be by unit vote of the church delegates.

III. OFFICERS OF THE COUNCIL.
1. Each meeting of the Council shall elect its own officers, as follows: chairman, vice-chairman, secretary, treasurer. The vice-chairman normally succeed to the office of chairman, and shall be declared elected by white ballot, unless the Council determines to conduct an election.
2. The responsibilities of the officers will be as follows:
   a. Chairman - to preside at meetings of the Council, to make required appointments, to see that business is conducted in an orderly manner. He shall be a member of the annual audit committee.
   b. Vice-chairman - to assist the chairman upon his request, and to succeed to the chairmanship at the next annual meeting after the opening of the session. He shall be a member of the annual audit committee.
   c. Secretary - to keep a roll of delegates, to record and distribute the minutes of the Council, to carry on the correspondence in reference to Standing Committees, Study Committees and the next meeting of the Council, and to prepare the Agenda for the next meeting of the Council. Agenda materials shall be in the hands of the Secretary at least six weeks prior to the meeting date of the Council and shall be sent to delegates four weeks prior to the meeting of the Council. Agenda materials received after the deadline shall be reviewed by the Interim Committee before they are given to the Council for docket consideration (see Bylaws IV:5).
   d. Treasurer - to receive bills for the expenses of the meeting of the Council, to receive funds to pay bills incurred by the Council, and to submit reports regularly to the Council. Yearly written reports shall be required which describe the nature of the accounts, the deposits made, the investments made, and the interest/dividends earned. An internal audit shall be conducted each year by the Chairman and Vice-Chairman prior to the yearly meeting of NAPARC with a report given to the council.

3. Terms of office:
   a. The chairman shall serve for a one year term, such term beginning with the annual meeting at which he presides, and concluding after the opening items of the next meeting.
   b. The vice-chairman shall serve a one year term and shall normally succeed the chairman after the opening of the next annual meeting and the election of officers.
   c. The secretary and treasurer shall serve for one year terms, and shall be eligible for reelection.

4. Travel, housing and meal expenses shall be borne by the sending churches.

IV. ITEMS FOR CONSIDERATION BY THE COUNCIL.
The Council shall deal only with:
1. Communications received from member churches.
2. Inquiries from churches for membership.
3. Reports produced by its Committees.
4. Official documents from organizations in which member churches are cooperating.
I. Call to Order
II. Roll Call
   a. Member Churches
   b. Invited Observers
III. Election of Officers: Chairman, Vice-chairman, Secretary, Treasurer
IV. *Reports from Various Member Churches
V. Reports from Observer Churches
VI. Adoption of Docket
VII. Election of Additional Members to Interim Committee
VIII. Approval of Minutes
IX. Communications
   X. Treasurer’s Report
   XI. Interim Committee Report
   XII. Old Business
   XIII. Reports on Conference/Consultation Held
   XIV. New Business
   XV. Arrangements for Next Meeting (place, time, invitees)
   XVI. Adjournment

*This is a time when NAPARC delegates assemble to share reports from their churches, to talk about important issues raised, and to pray with and for each other.

V. COMMITTEES AND CONFERENCES

1. Committees of the Council

The Council may establish and appoint as many such committees as needed. These committees shall continue until the matters assigned to them have been completed. However, if such committees are to represent all member churches, the delegates of each church to the current meeting of the Council shall designate its representative(s).

2. NAPARC Study Committees

The Council may establish NAPARC Study Committees to study matters of mutual concern to the NAPARC churches. In erecting such a Study Committee, the Council shall indicate the number of representatives each church may appoint to the Committee, equal representation from each church shall be authorized. It shall also designate one of the churches, which is to convene the Committee. The option of participating and the manner of selecting representatives shall be left to each church.

3. Conferences

   a. The Council may call Conferences on subject of mutual concern to which all member churches are urged to send representatives.
   b. Annual consultations between the agencies of the various NAPARC churches may be held in separable with each member church being urged to participate.

4. Materials and Conclusions

Materials and Conclusions of NAPARC Study Committees and Conferences shall be sent to the Interchurch Committees of all the member churches, and to the NAPARC Interim Committee.

   a. The chief use of materials and conclusions of the NAPARC Study Committees or Conferences is
      i. for the information and instruction of member churches, and
      ii. the conveying of possible responses - approval, disagreement, or further study - by each member church to the other.
   b. The materials and conclusions are to be considered the property of the several member churches, and may be used and publicized by them only in their own name unless approved by other member churches also; joint publicity of the results of the Study Committee or Conferences shall be by the churches themselves as distinguished from publicity by NAPARC which is consultative rather than policy making. Neither NAPARC nor NAPARC Study Committees or Conferences may speak for the member churches.
   c. The ultimate purpose of the NAPARC Study Committees and Conferences is to search the Scriptures for the enrichment of our understanding of God’s truth, to discuss the application of God’s Word in the life of the churches and to seek unity through

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5. Expense
The expenses of NAIPARC Study Committees and Conferences are to be borne by the member churches (including such items as meals, travel, lodging, etc.). The cost for such items as duplication and secretarial aids is to be borne by the NAIPARC treasury.

VI. INTERIM COMMITTEE
The Interim Committee shall consist of the Chairman, Vice-chairman, Secretary and Treasurer of the Council, together with such others appointed by the member Churches as will provide one representative from each member Church. When the Secretary and/or Treasurer serves for more than one consecutive term, his delegation may elect an additional member to the Interim Committee, if desired. Each denomination of NAIPARC shall have one vote on the Interim Committee, and each denomination's delegation determines who represents that denomination. The Interim Committee will meet on the first day of the NAIPARC sessions, ordinarily from 11:00 a.m. to 1:30 p.m. to conduct its essential business. If the officers deem a longer time is necessary they may convene the Interim Committee at an earlier time. Ordinarily only members (or designated alternates) of the Interim Committee shall attend Interim Committee meetings.

Its functions shall be limited to those specified below:
1. Make the arrangements and prepare the agenda for the meeting of the Council.
2. Call meetings of the Council or Study Committees when unusual circumstances warrant.
3. Give counsel to the Secretary regarding correspondence and procedure.
4. Deal responsibly with all matters inadvertently overlooked which call for action before the next meeting of the Council.
5. Advise the Council on matters coming before it.
6. The participating churches shall bear the expenses of their members to Interim Committee meetings.

VII. AMENDMENTS
These Bylaws may be amended or suspended by the Council on motion passed by two-thirds of the voting delegates.