

# Session 1

Tuesday afternoon, 15 May 2018<sup>1</sup>

## 1. Opening

15:03

The seventh European Conference of Reformed Churches, at Yarnfield Park, Stone, Staffordshire, England, was opened by the chairman, Rev. Prof. W. David J. McKay.<sup>2</sup>

The chairman led the conference in worship.

Singing: Psalm 113.

Prayer.

Reading: John 6:52-71.

Remarks: We live in cultures that worship success, and that mentality has entered the church. What is a successful church? Our Lord appeared to be a failure. Many turned back from following him. He asked the twelve, 'Do you want to go away also (verse 67)?' His question is in the form expecting the answer no. He is confident that God's grace will enable them to continue to follow him. Peter's answer is the only one and it must be our answer.

Prayer.

## 2. Churches and their representatives

### 2.1 Member churches

Christian Reformed Churches in the Netherlands	CRCN
Evangelical Presbyterian Church in England and Wales	EPCEW
Evangelical Presbyterian Church of Ireland	EPCI
Free Church of Scotland	FCS
Free Church of Scotland (Continuing)	FCC
Reformed Churches in the Netherlands (Liberated) <sup>3</sup>	RCN
Reformed Churches of Spain <sup>4</sup>	RCS
Reformed Presbyterian Church of Ireland	RPCI

---

<sup>1</sup> The Organizing Committee met on Monday 14 May at 19:30.

<sup>2</sup> Following the decision of the ICRC 2017 to suspend the membership of the Reformed Churches in the Netherlands (Liberated), Ds Jos Colijn resigned his position as chairman. The EuCRC convening committee requested Prof. McKay to serve as chairman until the conference could convene.

<sup>3</sup> Gereformeerde Kerken in Nederland (vrijgemaakt). The ICRC meeting in Jordan Ontario in July 2017, in accordance with its Constitution, suspended the membership of the RCN, on account of the decision of their synod to admit to the offices of elder and minister persons disqualified by Scripture. When a church's membership is suspended, that church may not vote, but it may still attend and participate, pending resolution of the issue. For further information see [icrconline.com](http://icrconline.com).

<sup>4</sup> Iglesias Reformadas de España

## 2.2 Representatives of the member churches

Christian Reformed Churches in the Netherlands	CRCN
Rev Laurens den Butter	
Rev. Gé Drayer	
Rev. William Middelkoop	
Rev. Johannes (Han) Schenau (representing the ICRC)	
Rev. Florimco van der Rhee	
Rev. Willem Jan van der Toorn	
Rev. Wim Wullschleger	
Evangelical Presbyterian Church in England and Wales	EPCEW
Rev. C. Richard H. Holst	
Mr Stephen Johnston	
Rev. Chris Kavanagh	
Rev. Dr Peter J. Naylor	
Rev. David Bergmark (Sweden)	
Mr Florian Weicken	
Evangelical Presbyterian Church of Ireland	EPCI
Rev. Andrew Lucas	
Rev. Andrew Hambleton	
Free Church of Scotland	FCS
Rev. David Miller	
Free Church of Scotland (Continuing)	FCC
Rev. William Macleod	
Reformed Churches in the Netherlands (Liberated) <sup>5</sup>	RCN
Mrs Arien Bekker (representing De Verre Naasten)	
Mr Philip de Coster (Belgium)	
Rev. Lucius de Graaff	
Rev. Dick Dreschler	
Mrs Annieke Knol (representing the BBK)	
Rev. Roland Schipper	
Reformed Churches of Spain <sup>6</sup>	RCS
Rev. José de Segovia	
Reformed Presbyterian Church of Ireland	RPCI
Prof. David McKay	
Rev. Philip Dunwoody	

---

<sup>5</sup> Gereformeerde Kerken vrijgemaakt in Nederland

<sup>6</sup> Iglesias Reformadas de España

## Representatives of ICRC member churches outside Europe but with an interest in Europe

Orthodox Presbyterian Church Mr Mark Bube Rev. Anthony Curto	OPC
Reformed Churches of South Africa Rev. Eric Kayayan	RCSA in France

### 2.3. Visiting delegates from Churches that are not members of the ICRC

Mr Eduart Demo	Illyricum Movement, Albania
Mr Jelle Huisman	Reformed Evangelical Church Croatia
Rev. Ronaldo Andre	Presbyterian Church of Brazil working in Romania
Rev. Gilberto Coelho	Presbyterian Church of Brazil, Romania (Presbyterian Christian Association of Mangalia, Romania) <sup>7</sup>
Rev. Daniel Stefan	Presbyterian Church of Brazil, Romania
Rev. Dr Carlos del Pino	Presbyterian Church of Brazil, in Spain (EPCS Spain)
Rev. Fikret Böcek	Presbyterian Church of S working in Turkey
Rev. Lourens Heres	Reformed Churches in the Netherlands (2)
Mr Jacob Vreugdenhil	Reformed Churches in the Netherlands (2)
Rev. Rimas Mikalauskas	Evangelical Reformed Church of Lithuania
Mr Raphael Schuster	Independent Evangelical Reformed Churches, Germany <sup>8</sup>
Rev. Simon Szabolcs	Reformed Presbyterian Church of Central and Eastern Europe Romania
Rev. Imre Szoke	Reformed Presbyterian Church of Central and Eastern Europe Hungary
Rev. Kurt Vetterli	Evangelical Reformed Church Westminster Confession, Switzerland <sup>9</sup>
Prof. Paul Wells	Faculté Jean Calvin



<sup>7</sup> APMT is the mission agency of the Presbyterian Church of Brazil.

<sup>8</sup> Selbständige Evangelisch-Reformierte Kirchen, Deutschland.

<sup>9</sup> Evangelisch-Reformierte Kirche Westminster Bekenntnis.

### 3. The Convening Committee

Rev. Laurens den Butter (CRC)  
Prof. David McKay (RPCI) chairman  
Rev. Andrew Lucas (EPCI)  
Rev. David Miller (FCS)  
Rev. Lucius de Graaff (RCN)

Assisting the Convening Committee with administration: Mrs Anja Mijnheer-Pierik and Mrs Joke de Haan

Rev. Dr Peter J. Naylor (recording secretary)



### 4. Presentations

#### 4.1 Rev. Han Schenau representing the ICRC

Rev. Schenau brought greetings from the ICRC Jordan ON. It is moving that a Christian church, and Reformed one, is found in every continent. We meet to share biblical wisdom, pray for one another, and support one another in mission and in diaconal service. It is all a gift of grace. Europe has the best functioning regional conference. The ICRC 2017 made a difficult and painful decision about the Reformed Churches in the Netherlands. We hope that it will be received as a caring and loving appeal to stay with us on Reformed ground. Keep on praying for one another. I wish you a blessed conference and I commend you to our risen, ascended Lord Jesus Christ, who has promised to care for his church.

#### 4.2 Rev. Lourens Heres (RCN)

Rev. Heres introduced the Reformed Churches in the Netherlands, which is the third 'RCN' in the Netherlands. The church he represented began in 2009. Individual congregations that seceded from the Liberated Churches found each other. The main reason for secession was the authority of Scripture. Now they are moving forward, focusing on what unites us and on preaching the Word of God. There are seven congregations and also some small groups of people meeting every Sunday. They are too small to have a classis but twice a year they have a synod.

#### 4.3 Rev. Paul Wells, editor of *Unio Cum Christo*

Rev Paul Wells represented the Faculté Jean Calvin in Aix-en-Provence, bringing greetings from the South of France. He has been the editor of the journal *Unio Cum Christo* since he retired in 2012. Two issues a year are produced. It is printed in Indonesia and the USA. The goal is theological and missional, to encourage partnering across the world and to encourage the Reformed churches. [www.uniocc.com](http://www.uniocc.com)

#### 4.4 Rev. Eric Kayayan (France)

Rev. Eric Kayayan introduced his ministry France, called *Foi et vie reformée* (see <http://www.foietviereformees.org/>) He was sent to France from South Africa for this, to work largely through media (radio broadcasting). It is a ministry geared towards francophone (French speaking) Africa. He also works by attending and organizing conferences. The aim is to bring more solid biblical doctrine to local churches.

#### 4.5 Mark Bube (OPC)

Mr Mark Bube serves the ICRC Mission Committee. The aim of that committee is to promote co-operation among the member churches. Pursuing that aim, they are organizing a consultation 18-20 September in Philadelphia. **He invited the churches to send a representative.** They are planning to look at many practical areas: how to encourage co-operation in mission work in China; how to teach good church government; different views of mission; how to minister to refugees; how to help without creating a dependency culture; pastoral care for missionaries (burn out, issues with children); ministry to Islam. (The mission committee meets quarterly.)

## Session 2

Tuesday evening, 15 May 2018

### 5. Opening

19:05

Rev. David McKay opened the evening session with prayer and introduced the speaker, Rev. Andrew Lucas, a minister of the Evangelical Presbyterian Church of Ireland, serving a congregation in Omagh.

### 6. Paper 1. Caring for the Pastors, Rev. Andrew Lucas

Rev. Andrew Lucas read 2 Timothy 1:1-7 and presented his paper.



The speakers: Rev. José de Segovia, Rev. Andrew Lucas, Rev. Gé Drayer, and Rev. William Macleod.

## 7. Discussion groups

The conference was organized into four discussion groups:

1. Andre Ronaldo, Mark Bube, Lucius de Graaff, Philip Dunwoody, Andrew Hambleton, Jelle Huisman, Mrs Annieke Knol, William Middelkoop, Daniel Stefan, William Jan van der Toorn.
2. Mrs Arien Bekker, Gilberto Coelho, Jose de Segovia, Ge Drayer, Stephen Johnston, Andrew Lucas, Rimas Mikalauskas, Roland Schipper, Simon Szabolcs, Kurt Vetterli, Florian Weicken.
3. David Bergmark, Tony Curto, Carlos del Pino, Dick Dreschler, Lourens Heres, Chris Kavanagh, William Macleod, David Miller, Johannes Schenau, Imre Szoke, Paul Wells.
4. Fikret Bocek, Philip de Coster, Eduart Demo, Laurens den Butter, Richard Holst, Eric Kayayan, David McKay, Peter Naylor, Raphael Schuster, Florimco van der Rhee, Jacob Vreugdenhil, Wim Wullschleger.

The following questions were put to the groups as a basis for their discussion.

Q.1. Alistair Begg and Derek Prime have written: 'Few if any of us anticipated beforehand how great the difficulties of ministry were going to be.' What steps can be taken better to prepare young men for the difficulties they will encounter upon entering ministry? What is the role of colleges, assistantships, mentoring etc.?

Q.2. The apostle Paul's care of Timothy was heartfelt, wide-ranging, and ongoing. How can this model influence the provision of pastoral care for ministers today?

Q.3. Do you attend, or have you ever attended, a fraternal (or its equivalent)? How helpful has it been? In what way could the experience be improved, and how can modern technology be employed to help those in more isolated contexts?

Q.4. Does your own denomination provide pastoral care for its ministers? If so, how is that care provided and is it adequate? How can it be improved?

## 8. Closing devotions

The Chairman thanked Rev. Andrew Lucas for his paper.

Rev. Lucius de Graaff led the conference in worship.

Singing: Psalm 24

Reading: Mark 10:26-31

Remarks. Jesus gives a lesson about loss and profit. Some will lose parents in following Jesus. Others lose property or jobs because of their belief. In some countries you have to fear for your life. All Jesus' followers must reckon with loss in this life. You have to be prepared for any kind of loss. But expect also profit. What kind? Eternal life, yes, but not in the first place. They receive profit in this life on earth. Christians don't only set their hopes on the future. Who has given up people, property, etc.. Hw will get it back many times over. The first church in Jerusalem had an impressive way of life (Acts 2:44-45). This illustrates Christ's words. If your parents cast you off, a hundred others will embrace you. Jesus shows the blessing of the local church. This is a very important aspect of our church life. Every congregation must live as brothers and sisters.

Prayer.

Closed

9:35

# Session 3

Wednesday morning, 16 May 2018

## 9. Opening devotions

09:18

Rev. Philip de Coster led the opening devotions. In Belgium and the Netherlands, the Sunday between Ascension and Pentecost is known as 'orphan Sunday' because the Lord Jesus had gone into heaven and the promised Holy Spirit had not yet come. So last Sunday I preached on hope.

Reading: Romans 5:1-11.

Remarks: We all need hope. Society is often dark, unjust, and people look for hope in different places. The hope Jesus gives us is hope of the glory of God, which is indestructible. It will not disappoint us. It doesn't mean that we won't have suffering. But it produces character...and hope.

Prayer

Singing: 'Great is thy faithfulness'

## 10. Paper 2. Caring for God's Flock, Rev. José de Segovia

Rev. Laurens den Butter introduced the speaker: a minister of the Reformed Churches of Spain (Iglesia Reformada d'España) known as a teacher, journalist, theologian.

Reading: 1 Timothy 4:9-16.

Rev. Jose de Segovia spoke on his subject of caring for the flock.<sup>10</sup> We read, 'For to this *end* we both labour and suffer reproach... (1 Tim. 4:10).' In our secular age, it is not possible to draw a definite line between evangelist and teacher. We cannot think about being a pastor without reference to Christ. Therefore, Christian ministry cannot be separated from suffering. *Diakonos*, servant, is common term and it describes Christ who came to serve, not to have power. He valued the sheep so much that he shed his blood. So we serve for the sake of the sheep. This is a very different idea from that which sees ministry as a profession. Our children also suffer because their father is a pastor.

A man is called to the ministry; he receives a special sense that this is what the Lord is calling him to do. But how does he get this sense? Spurgeon's often repeated answer was that if you are unable not to go into ministry, then that is what it is to be called. Ministry is not about your personal ambitions for this life. It means taking second place. When we realize who is our Lord, it makes us put our own aims in life below his service (the truth in Mark 10:45). Ministry is to bring people to the Good Shepherd who gives abundant life. We are useful if we comfort people with the hope, and show people that we live by faith not by sight.

We do not have the eternal possession yet. We minister between the first and second advent. We often care less over the people who are most precious to us. We can destroy what we hold dear. Ministry is a battle, a fight, a struggle between what we want and what the Lord wants. Christian ministry brings hope to this struggle. The great danger is to preach morals. Our task is to bring gospel, hope, which means renewal, a new life by the work of the Spirit.

Every Christian has a ministry. But we are servants *of the Word*, teachers. Acts 6:4 refers to the 'ministry of the Word and prayer'. Extra works are not essential.

When the disciples came back from a mission, Christ told them to rejoice that their names are written in heaven, If we lose the surprise or wonder, then our whole ministry will be affected by a lack of joy,

---

<sup>10</sup> The speaker did not use notes and did not provide a written paper.



of life. There is no better life than in Jesus Christ. We have to communicate that. We must learn to expect more. We are torchbearers of good news, of living hope in Jesus Christ.

## 11. Discussion groups

The conference went into its four discussion groups (see 7 above).

The following questions were provided to aid discussion:

Q.1. What does it mean for us to be under-shepherds? In what way is Jesus Christ the Good Shepherd?

Q.2. Why is there no clear distinction in Acts between what may be called Paul's evangelistic and teaching ministry? How does it affect the way we expound the Scriptures?

Q.3. What are the dangers of professionalism for Christian ministry?

Q.4. In what way the task of the ministry is not to undertake some specialist activity from which the rest of the faithful are excluded?

## 12. Plenary discussion of papers 1 and 2

The plenary discussion was chaired by Rev. Laurens den Butter

### 12.1 Discussion of Paper 2 'Caring for God's Flock'

Q.1. What does it mean for us to be under-shepherds? In what way is Jesus Christ the Good Shepherd?

1. Pastors must have a teachable heart, not afraid to be exposed, and to go through suffering. Submission to the Good Shepherd as he himself submitted to God. We are not under other pastors but under Christ.

2. Who cares for the flock? In one sense, everyone does; whatever place God has put us in, we are to care for one another, and Christ is our model. We care in practical ways and we teach as God has placed us in our different callings and places.

3. We lead as Christ led, by example, going ahead of the flock. Jesus was the Servant of the LORD, and he is our example (1 Peter 5).

4. God alone can command submission to his Word but in ministry we must represent his Word as authoritative and call for obedience. We are servants of the flock for Christ's sake and servants of Christ for the sake of the flock.

5. Question. Is it true to say that each member has to be a pastor to the others, or must we reserve this for the minister? We must distinguish between the priesthood of all believers and the particular gifts. If believers were exhorting one another, perhaps many problems would be resolved before needing to go to the pastors. Matt. 18. Still a distinction between office bearers and members.

6. Have we gone too far? We are suffering from an excess of democracy, individualism, and equality. We need to re-think office in terms of mediation, as a giving and receiving. In what way does ministry in the church associate itself with the giving act of Christ to the congregation, which receives and then becomes a giving congregation as a witness in the world? Ministers should not share with the people pastoral confidentiality, nor the administration of the sacraments. All this needs to be re-thought in terms of Christ's mediation and how ministers are to represent it. We need to recover the balance and place a little more emphasis on authority (Heb. 13: 7, 17).

Question 2. Why is there no clear distinction in Acts between what may be called Paul's evangelistic and teaching ministry? How does it affect the way we expound the Scriptures?

1. Over-separation is detrimental. Some churches differentiate between evangelistic services (evening) and teaching services (morning). In Acts 17, when Paul speaks to the Athenians he has no quotes from the OT, in contrast with his teaching in the synagogue. Avoid polarisation. Unity and direction of Scripture: whatever you deal with from the text in the pulpit, Christ will be present.
2. The minister needs to be teaching, preaching, and evangelizing, all the facets of ministry.
3. Acts 17 shows flexibility. We can sometimes be too 'philosophical'; we must put Jesus in the centre

Q.3. What are the dangers of professionalism for Christian ministry?

1. What does professionalism mean? We ought to be professional in the sense of doing the best we can. But ministry is a vocation, not a job to put food on the table.
2. We make a mistake if we take the attitude that we are good enough and the flock ought to submit whatever we say. We dare not lose our dependence on the Holy Spirit, however many theological colleges we have attended.
3. Ministers should not become 'professional' in the sense of preaching above the heads of the people. There is a distinction between lecturing and preaching. Must have a close walk with the Lord ourselves so that we don't do our work as a job.
4. Professionalism may be negative: the absence of connection from person to person, heart to heart, which is contrary to true shepherding. In big congregations, organization takes over and personal pastoral care suffers.

Q.4. In what way is the task of ministry specialized, from which the rest of the faithful are excluded?

1. Is ministry a totally different task or just a matter of quantity, full-time/part time? Does the priesthood of believers apply here? There is no clericalism.
2. What is specifically set aside to church governors, the keys of the kingdom. But everything else is the work of the whole church: witnessing, hospitality etc. One biblical requirement is that the overseers must be able to teach.
4. Without undermining offices, shepherding one another as Christians is the whole church, believer to believer fellow-shepherding (Matt. 18).

## **12.2. Paper 1. Discussion of Paper 1, Caring for the pastors**

Due to lack of time, this paper was not discussed in plenary session.

*The Conference went into recess and the first Business Meeting was held.*

# Session 4

Wednesday evening 16 May 2018

## 13. Paper 3. Pastoral Care and Church Discipline, Rev. William Macleod.

Rev. Paul Wells opened the evening session with prayer. He introduced the speaker: a minister of the Free Church Continuing in Glasgow, has served as the editor of the *Free Church Witness* (magazine) for 20 years, and teaches Systematic Theology in the FCC college at Inverness.

Rev. William Macleod presented his paper.

## 14. Group Discussion

Discussion questions on paper 3

1. If a church has had a history of being lax in discipline, how can it change?
2. Does history and experience teach us that the exercise of church discipline has a negative effect on the church?
3. Misuse of discipline: what would heavy shepherding be like and how would you distinguish it from faithful, diligent pastoring?
4. What should be done to a church member who works overtime on Sunday to get double pay? What happens if your job requires you to work occasionally on a Sunday and yet it is not a work of necessity or mercy?
5. If someone has been excommunicated for immorality or homosexual behaviour is it right to invite them to a meal in the hopes of recovering them – say after a year?

## 15. Closing devotions

Rev. Andy Hambleton led the closing devotions.

Singing: Psalm 123.

Reading: Psalm 126.

Remarks: We can look back to a period when our countries were blessed under the gospel and we see today that it is no longer the case now. The tide of secularization is sweeping across Europe. We long for God to send revival again, as he has in the past. Psalm 126 looks back to a time when God restored his people. It brought joy and was a witness to the world. But the Psalmist's present circumstances were not like that and they needed another restorative work. 1. We must pray. 2. We must sow the seed. 3. We must weep, for the work is hard. 4. We shall rejoice. If we are going to see a revival in our nations, we must pray, work and weep. Finally we shall rejoice.

Prayer.

Closed

21:31

# Session 5

Thursday morning, 17 May 2018

## 16. Opening devotions

Rev. Philip Dunwoody led the conference in worship.

Reading: Acts 18:5-11; 1 Cor. 2:1-5.

Remarks: The challenge of the work in loneliness. Paul experienced 'weakness and fear and much trembling' as he arrived in Corinth. The Lord was merciful to him and assured him, 'I am with you.' Because it is the Lord's work, we persevere, keep on speaking and not be afraid.

Singing: Psalm 121.

Prayer.

## 17. Paper 4. The Office of Deacon, Rev. Gé Drayer

Rev. Wim Wullschleger introduced the speaker. Rev Gé Drayer trained in Apeldoorn and went as a missionary to South Africa. After that he served as a minister in Soetermeer in the Netherlands for 10 years. Then he became a diaconal consultant, equipping deacons and guiding diaconal projects. He retired a year ago. He brings 40 years of experience to this subject.

Rev. Gé Drayer presented his paper.

## 18. Group discussion

Questions for paper 4

1. Share with each other how diaconate in your congregation is carried out and promoted.
2. We are used to speaking about the ministry of mercy. Does the word mercy cover adequately the reciprocity of that needs to be part of diaconate? Explain your view.
3. Do you agree that there is no good balance between word and deed in our churches? Explain yourself. How could we bring them into better balance?
4. Helping someone or being helped is difficult. Do you know ways how we could help and be helped as effectively as possible?

## 19. Plenary Discussion of Papers 3 and 4

### 19.1 Discussion of Paper 3

Rev. Paul Wells chaired the discussion of Paper 3

Question 1. If a church has had a history of being lax in discipline, how can it change?

1. We need a commitment to discipline in the church, and greater accountability.
2. Discipline should start earlier, not at the point when we put someone out. It begins with caring for one another. Develop that culture, and in many cases it won't be necessary to take final steps.
3. If a member is absent for a long time, few cases result in successful recovery.
4. We cannot hope for a change in the practice of discipline without making a change in our teaching. Start with teaching and preaching. Explain love and discipline.
5. Who is allowed to be a church member?

6. The first aim of discipline is holiness. 'Holy' is a better word than 'pure'. Holiness is first dedication and second consequentially separation. We are all sinners. Distinction between sin and living in sin. The latter needs admonition.

Rev. William Macleod: I do not disagree. Holiness is separation from sin unto God. The emphasis is on repentance, seeking to lead a life of repentance and consecration to God.

Question 2. Does history and experience teach us that the exercise of church discipline has a negative effect on the church?

It can have negative effects. Discipline is not always accepted. In the long run we see the results. But it also has a positive impact.

Question 3 What would heavy shepherding be like and how would you distinguish it from faithful, diligent pastoring?

1. Some pastors are very authoritative, quick to show your mistakes, but do not follow up the recovery process. It can be interpreted as interference in private life.
2. Denominationalism shipwrecks discipline – people move on.
3. Present mentality is to think that the victim is always right. Conspiracy theories are popular. In churches sometimes find elders judged because they can't tell everything. Transparency is a real problem.

Question 4. What should be done to a church member who works overtime on Sunday to get double pay? What happens if your job requires you to work occasionally on a Sunday and yet it is not a work of necessity or mercy?

1. Leaders must teach. Every situation demands an explanation. Try to bring persons back to sense.
2. We hold a high view of the Lord's Day but we also need understanding of the 'need' to work. We must take care to investigate why.

Question 5. If someone has been excommunicated, for example, for immoral behaviour, is it right to invite them to a meal in the hopes of recovering them – say after a year?

1. The aim is to recover – to bring him back. We must make it plain that we are exercising discipline in order to bring him back.
2. In 1 Corinthians 5 it is clear that we should not have table fellowship with someone who is unrepentant. An excommunicated person is like any other unbeliever. In one of the churches, there is a man under discipline who comes to every service and joins the fellowship meals once a month and people talk to him.

## 19.2 Discussion of Paper 4

Chair: Wim Wullschleger

Due to limited time available, the chairman simply asked for comments.

1. How should deacons act in a society where there is social security, the provisions of the State? Social work does not convert people. Addicts? Help but tell them about the Lord.
2. The problem of democratization. The office of deacon is to co-ordinate, stimulate, and show the members how they can do 'diaconal' work. The whole congregation are not office-bearers.
3. Acts 6 spiritual leaders busy with word and prayer. Deacons came into being because of neglect (Acts 6). If in a church there is no neglect you could argue that deacons are not needed.
4. In the OPC diaconate was a neglected office, confused with caretakers. The OPC sought consciously to raise the deacons up in their ability to network with one another. a denominational diaconal committee was formed and the first conference of 200 deacons was held. For many of these men, it was the first time to do something outside their own congregation. Now if major disasters occur, they know each other and can respond more quickly.
5. A good diaconate does not do everything themselves. They arrange for the congregation to act and develop the practical lives of the church.
6. Is diaconate an evangelistic tool?
7. Deacons are needed to respond to social needs but that are not only for practical help but also to meet spiritual needs of the soul.

# Session 6

Thursday afternoon, 17 May 2018

## 20. Presentations

### 20.1 The Reformed Presbyterian Church of Central and Eastern Europe, Rev. Imre Szoke.

These churches are now 20 years old. There are 20 congregations and preaching places in Hungary, Romania, and Southern Ukraine. The headquarters are in Miskolc and there is a seminary there. We run camps for young people. We have published some books in Hungarian (list given). There is a state reformed churches which is largely nominal and influenced by liberalism. We are close to being self-supporting and we have officers qualified and ordained. We aim to be fully organized in 2 years time.

### 20.2 Evangelical Reformed Church of Lithuania, Rev. Rimas Mikalauskas

Lithuania is a small country of 3 million people, mostly Roman Catholic. We have reached our 160<sup>th</sup> anniversary and we face many challenges. In 2010, we were under liberal influence, but we decided that it was not the right way. We met the ARPC and have started a partnership with them. We have two students at the Puritan Reformed Seminary in Grand Rapids. Our confessional basis is the Heidelberg Catechism and the Second Helvetic Confession. We have some ties with the Lutheran church and we try to help each other. We have also started contact with the Free Evangelical Church and we have come to a common position. We have been using the New City Catechism of Tim Keller. We are still concerned about church buildings taken by the government and not returned after World War II. We are an old church but we are adapting the modern times.

### 20.3 Reformed Evangelical Church, Croatia, Mr Jelle Huisman

There are two Croatias, the nice one on the coast and the part east of Zagreb. We are in Osijek, in the far east of the country, close to border with Serbia and Hungary. We have the Roma Bible Union, a small mission work to gypsies, and we are also training Roma pastors. The majority of the people are Roman Catholic and less than 1 per cent is Protestant, but there is a long history of Protestant faith, since 1551. The Counter-Reformation kept the Protestant cause small, and it was also marred by internal strife. Now there are ourselves, Lutherans, and new twentieth century groups. Many refugees pass through Croatia. Two lessons stand out: 1. Our calling is to do good works of mercy, regardless of whether there is an opportunity to follow up with the gospel or not. 2. The different Protestant denominations have found a way to work together. As soon as the focus is inward, things become political and painful. Our emphasis is on the needs of others and the desire to show God's love to them.

### 20.4 The Work in Romania, Rev. Ronaldo Andre and Rev. Gilberto Coehlo

The Presbyterian Church of Brazil has been working in Romania since 2000. It has small beginnings and then in 2003 we started to build the church. The first offerings for this came from England. We now have 25 members. Currently there is a focus on finding and training leaders.

## 21. Workshops

Three workshops were held.

### Workshop 1. Development of elders and deacons

Chair Rev. Richard Holst

Continuing education and development of those who are in office in the churches, elders and deacons. The elders and deacons of the church are responsible for the care of the flock. Their gifts are used by Christ to build up, equip, guide and encourage the saints to be active servants of God. Given the fact that most elders and deacons are either in employment or retired, in what ways can we help them to be the best office bearers they can be? What goals should we have for them? What ways can we strengthen them? Training, reading, mutual edification and encouragement, experience? What should the church do when men are unwilling to serve? What should be done when the officers settle for the minimum?

### Workshop 2. Wise exercise of church discipline

Chair Rev. Wim Wullschleger

Church Discipline is one of the three marks of the church. How should we approach this task? Firm or gentle? Achieving change? The difference between pulpit exhortation and private visitation? What are the dangers and pitfalls involved (e.g., bullying, relying on external pressure rather than internal motivation?) How do we avoid losing members through the exercise of discipline? Are there psychological problems that require a different approach?

*I suggest 2 or 3 case studies.*

Case 1. A church member has been at odds with his brother for many years. His brother is not a member of this church. It's about the business of their father, a nursery, which they have taken over. They have agreed on the terms and conditions. However, after they have signed the deal, the member of the church makes objections, because he feels treated unfairly. He regrets signing the deal rashly. His brother wants to stick to the agreement. The church member now takes the matter to court, and not being satisfied with the outcome, he starts a smear campaign against his brother and against some other people, including his brother's lawyer, and the mediator who happens to be the pastor of a neighbouring congregation. He is admonished by his own consistory again and again, but he argues that he is not speaking lies but the truth. He has become more and more bitter about it. It looks like becoming an obsession. The person may have some psychological problems (which he denies). His wife is suffering because of this situation. How should this consistory deal with this person further? Firm or gentle?

Case 2. A member of the church wants to remarry after a divorce. Ground for the breakup was disruption of his marriage. There was tension continuously. It was nearly impossible to live together. However, none of them had committed adultery, or used violence. They had gone for counselling sessions, but the partner quit after a short while. The partner also initiated the divorce against the will of this church member. He now wants to remarry. He has been dating a lady who has experienced a similar situation. Yet he feels a bit uneasy about it. Does not Jesus say that he who divorces his wife, except on the ground of sexual immorality, makes her commit adultery. And whoever marries a divorced woman commits adultery (Matt. 5:32)? He seeks pastoral guidance. What advice should his pastor give?



Case 3. A church member has been criticizing his pastor. The influence is noticeable. Some church members are becoming confused, others also start being negative on their minister. The pastor feels his ministry is being undermined. On the one hand, he deals with it prayerfully, wondering if his preaching ministry is lacking, but on the other hand he feels being put on a defense. He does not want to lose members, but finds it more and more difficult to minister to the whole flock. The consistory is overall supportive of their pastor. How should this case be handled? What are the dangers and pitfalls involved? Should he be dealing with the issue privately or publicly, or both?

### **Workshop 3. Pastoring Covenant Youth**

Chair Rev. David Miller

The Reformed Churches in Europe are struggling to keep their young people. Many are attracted by other denominations, which are not biblically sound, and yet young people defect. Why are we not convincing them? To what extent should we emphasize the common ground with other denominations, and to what extent should we highlight the distinctive truths that set us apart? Why do young people make their choices based on considerations other than doctrine or confession of faith? How can we mature our young people so that they are discerning, and so that they love their mother church? What external forces are corrupting young people? How can we enthuse young men and women with the goals of the Reformed Churches? Do they see through us?

The workshops were not asked to report back to the conference in plenary session.

# Session 7

Thursday evening, 17 May 2018

## 22. Corporate prayer

Rev. David McKay opened a time of corporate prayer by reading Ephesians 6:10-20.

Prayer requests:

- For the RCN situation and that its relations with the churches here will not be harmed.
- For a referendum to be held in Ireland on 25 May, in which an attempt is being made to permit the introduction of abortion (up to 12 weeks - but it would allow the same as in the UK which is abortion on demand). Pastors involved have found it tiring and they have been vilified in the press.
- Welsh Government proposes to criminalize parents who smack their children as part of discipline.
- For Romania's spiritual awakening among the leaders especially.
- For the Reformed Churches in Belgium, which are so few - 500 believers in total. That the reformed faith may grow.
- For a brother in prison, Rev. Andrew Brunson, Brother in prison in Smyrna wrongfully accused – 22 May return – pressure on churches in Smyrna.

## 23. Closing devotions

Raphael Schuster

Reading: Acts 13:1-4 and 1 Thessalonians 1:4-8

Remarks: Luke the call of Paul and Barnabas for their first missionary journey. We can learn a lot from this passage. All gathered were men in the ministry of the Word and the Holy Spirit called particular men, similar to Ephesians 4 where particular men are gifted. We may distinguish between the inward call and the call through the church. The focus here is on the latter. Through it the Spirit selects his ministers. There was a specific mandate: the proclamation of the gospel. Still today the Spirit calls men in his church. That is a strong encouragement for pastors. We were not called by men but by God. In 1 Thessalonians Paul summarizes what happened from his missionary work. Their ministry was in power, in the Holy Spirit, and with full conviction. 'We are poor stinking bags of maggots' (said Luther) but God makes us mouthpieces of Christ. We are ambassadors of Christ. We share the work of the prophets in the OT. The Spirit works in us and in the hearers enabling them to answer in faith and joy, even under persecution. The result is joy and faith in the written Word proclaimed. We have the promise that that will happen today. We can be comforted that though we lead, God's Word is active, not us. When Jesus died and rose again in Jerusalem, God struck a huge bell with a massive hammer and the sound waves have gone out in power.

Prayer

Singing: O God we praise you, we acknowledge you as Lord.

# Session 8

Friday morning, 18 May 2018

## 24. Opening devotions

Rev. Fikret Böcek led opening devotions.

Reading: Acts 4:1-31 (read by Tony Curto)

Remarks: If you were asked what is non-negotiable as required to build a church? What would be on your list?

Persecution and suffering? This should be important in building a church. 1. The imprisonment of the world. 2 The power of the Spirit.

1. Persecution is the reaction of the powers of darkness to the Word of God. See the *Voice of the Martyrs* website – on every continent of the world. How does the world persecute? It uses the force of law. They arrested and imprisoned the apostles. They threaten.

2. The empowerment of the Spirit through persecution, What transformed Peter to coward to Peter the bold preacher. He was filled with the Holy Spirit. The church prayed and they were filled with the Spirit and spoke God's Word with boldness. The culture is pressing us into a corner. We must pray according to Scripture.

Singing: a Psalm in Turkish!

## 25. Business Meeting

The conference went into recess and the second business meeting was held.

## 26. Plenary session

1. Evaluation. There was a positive appreciation of the conference. However, it was noted that several participants were leaving early and missing the closing part on Friday. One suggestion was to hold a formal closing service on Thursday night and just handle business on Friday morning. However, there was the concern that that would cause more people to leave early. The alternative would be to make the contents of the Friday morning more substantial.
2. Venue. Yarnfield Park is quite extensive. The smaller environment of De Glind made it easier to find one another and meet up for fellowship.
3. Thanks were expressed to Mrs Anja Mijnheer and Mrs Joke de Haan for their work, and to the organizing committee for planning a good conference with good speakers and subjects.
4. Finances were in good shape and there is a balance of funds remaining which can go towards 2020. Thanks were expressed to Rev. Lucius de Graaff for his work.
5. Future conferences. In view of the expected transition, with administration passing from the RCN to the CRCN, it was agreed that a venue in the Netherlands for 2020 would be best, and after that it would be desirable to meet in Eastern Europe, perhaps Hungary, for 2022.
6. Suggestions for topics and speakers were sought. The following ideas were mentioned:
  - a. The new philosophies in Europe, new trends, and how to respond to them?
  - b. Planting Reformed Churches.
  - c. How to support dying churches.
  - d. Evangelical brethren who know little about Reformed doctrine or the sacraments (nature and efficacy). How can we explain our covenantal theology to evangelicals?

Men were asked to consider this question of topics and speakers and submit any thoughts to the convening committee (Rev. David McKay).

7. Closing statement (or press release) read and agreed.

## 27. Closing devotions

Rev. Tony Curto led devotions

Reading: Romans 8:18-39

Prayer.

Remarks: An OPC mission in Eritreia had to close government pressure. The pastor had to flee the country and he made his way to Khartoum, then Nairobi, and finally to Dr Curto's home. His wife and children were still in Asmara and had to make the same difficult journey. As a result they were separated for three years. This is an example of God's hard providences. Why did he close the door? Why remove the ministry? God does not explain to us why he is doing this or that. The Christian man finds himself in warfare (see Rom.7). The Holy Spirit helps but it is still a struggle (Rom. 8). The Christian groans waiting for the Day when God will reveal his sons. Creation too is waiting for that day when the sons of God will be revealed.

Churches too are 'sanctified by the Spirit. Not perfect. But the day will come when presented to Christ a glorious bride. Two promises apply in the intermediate period: one in verse 26 is the help of the Spirit who helps us in our weakness. When we don't know what to pray or think intercedes *in us*. Christ our Saviour intercedes *for us*. The second is that he works all things out according to the counsel of his will – all things work together for the good. God is at work today. He makes no mistakes. None can withstand Christ – not the governments of the US or Europe or the world. If god chooses to bring us through along a low road we can rejoice in that.

We should not go from this place discouraged but trusting that doors he opens no man can close and the doors he closes no man can open.

Prayer.

Singing: Psalm 9.

The Chairman declared the seventh European Conference of Reformed Churches closed.

11:30

# Appendix 1

## Closing Statement

The seventh meeting of the European Conference of Reformed Churches took place 15-18 May, 2018, at Yarnfield Park, Stone, Staffordshire, in England.

Around 45 ministers and missionaries, representing churches in the British Isles, the Netherlands, Sweden, Spain, Germany, Turkey, Albania, Croatia, Romania, Hungary, Lithuania, Switzerland, and France met together. The Orthodox Presbyterian Church in the USA also sent delegates, as they have an interest in the work of the Lord in Europe.

The theme for this conference was 'Caring for the Church of God'. In a world characterized by much suffering and indifference, the Church of Jesus Christ is to show to the world the caring heart of a gracious and loving Saviour as its members live together under the loving authority of their Lord.

Four papers were delivered on this theme. 1. Rev. Andrew Lucas (of the Evangelical Presbyterian Church of Ireland) gave a paper on caring for the pastors of the church, since ministers need to be cared for as they face the struggles of their vocation. 2. Rev. José de Segovia (Reformed Churches of Spain) addressed the subject of caring for the flock. 3. Rev. William Macleod (Free Church of Scotland Continuing) tackled the demanding subject of church discipline, which is the third mark of the true church of our Lord Jesus. 4. Rev. Gé Drayer (Christian Reformed Churches in the Netherlands) presented a study of the office of deacon. Each paper was discussed in small groups and in full session. Three workshops were also held: 1. On the continuing development of elders and deacons. 2. On the wise exercise of church discipline. 3. On pastoring covenant youth, the young people of the churches.

The Psalmist sang, 'See, how good and how sweet it is for brothers to dwell together' (Psalm 133:1). This was certainly true of the conference. Representatives of the churches were able to meet together to strengthen the ties between their churches. There was a significant time of corporate prayer: for the churches, for the gospel, for particular situations in some European countries, and in particular for a Presbyterian minister who has been wrongfully imprisoned in Turkey since 2016.

A record of the proceedings and papers is published on the website [www.eucrc.org](http://www.eucrc.org).

# Appendix 2

## Constitution and Regulations

Adopted 26 May 2016

### Introduction

The European Conference of Reformed Churches (EuCRC) functions as a regional conference of the International Conference of Reformed Churches (ICRC).

The purpose of the EuCRC shall be:

1. to express and promote the unity of faith that the European member churches have in Christ;
2. to encourage the fullest ecclesiastical fellowship among the European member churches;
3. to encourage cooperation among the European member churches in the fulfillment of their missionary and other mandates;
4. to study the common problems and issues that confront the European member churches and to seek to make recommendations with respect to these matters;
5. to provide opportunities for non-member churches, organizations and persons to meet.
6. to present a Reformed testimony to Europe

Churches have membership of the EuCRC by virtue of their membership of the ICRC and their location within Europe (note 1). If a member church ceases to be a member of the ICRC, or if it is not represented at three successive Conferences of the EuCRC, its membership of the EuCRC shall lapse.

### Regulations

#### 1. Meetings of the Conference

- a. The Conference shall convene every two years.
- b. Each meeting of the Conference shall determine the place of the next Conference.
- c. Each meeting of the Conference shall be prepared for by the Convening Committee, which will determine the time, venue, and programme of the Conference, and communicate this to the member churches and other relevant contacts at least one year beforehand.

#### 2. Convening Committee

- a. Organization of the Conference will be in the hands of a Convening Committee.
- b. The Convening Committee shall have five members. These shall be men serving as ministers or elders of the member churches; the five men shall be from five different member churches.
- c. At each conference two members of the committee shall retire and two new members be elected by the voting members of the member churches
- d. The Convening Committee shall appoint from among its members a Chairman and a Vice Chairman
- e. The Convening Committee shall appoint a Secretary and a Treasurer
- f. The Convening Committee will report on their work to the member churches at the Conference.

#### 3. Responsibilities of the Chairman

- a. The responsibilities of the chairman at the meetings of Conference meeting will be:

- i. to call the meeting to order at the appointed time and see to it that each session is properly opened and closed;
  - ii. to ensure that the matters on the agenda are dealt with as expeditiously as possible;
  - iii. to put to the meeting every motion that is made and duly seconded, as well as take the vote;
  - iv. to exercise a casting vote when voting is tied;
  - v. to rule on all points of order;
  - vi. to report on each Conference to the Co-ordinating Committee of the ICRC.
- b. The responsibilities of the chairman in between the meetings of the Conference will be:
- i. to convene committee meetings
  - ii. to communicate with the Co-ordinating Committee of the ICRC;
  - iii. to act as a reference point for the other members of the committee.

#### 4. Responsibilities of the Vice-Chairman

The responsibilities of the vice-chairman at the meetings of the Conference will be:

- i. to take the chair when the Chairman desires to express himself on any question before the meeting;
  - ii. to assume the duties and privileges of the Chairman in his absence;
  - iii. to render assistance to the Chairman.
- b. The responsibilities of the vice-chairman in between the meetings of the Conference will be:
- i. to render assistance to the Chairman;
  - ii. to take the responsibilities of the Chairman if needed.

#### 5. Responsibilities of the Secretary

a. The responsibilities of the Secretary at the meetings of the Conference will be:

- i. to keep an accurate record of all the proceedings of the meeting;
  - ii. to ensure that all documents are properly cared for;
  - iii. to forward the proceedings to the member churches as soon as possible after compilation.
- b. The responsibilities of the Secretary in between the meetings of the Conference will be:
- i. to attend to all correspondence;
  - ii. to receive all reports from committees of the Conference and distribute them to the member Churches;
  - iii. to manage the proceedings of the meetings, arrange and propose the business to be transacted in every session and make recommendations concerning committees;
  - iv. to provide the webmaster with material which should be published on the website.

#### 6. Responsibilities of the Treasurer

a. The responsibilities of the Treasurer of the Conference will be:

- i. to draw up a budget with the assistance of the Convening Committee for the following Conference;
- ii. to collect the funds for the Conference, and make appropriate banking arrangements;
- iii. to reimburse all costs incurred by the Conference and the preparation of the Conference;
- iv. to record the income and expenditure of the Conference;
- v. to submit a financial report to the next Conference.

#### 7. Committees

- a. The Conference may appoint a committee to study any matter that is deemed to be of mutual concern to the member churches.
- b. The members of these committees should be as representative as possible.
- c. Committee reports shall be in the hands of the Secretary at least three months prior to the next meeting of the Conference.

## 8. Participants

- a. The following are to be seated at the meetings of the Conference:
  - i. voting delegates from the member churches (each member church may have a maximum of two voting delegates);
  - ii. advisory delegates from the member churches;
  - iii. observer delegates of churches that have made application for membership in the Conference.
  - iv. visiting delegates of churches, which have not yet applied for membership.
  - v. representatives of organizations or institutions (such as theological seminaries, affiliated mission organizations etc.), which are introduced by one of the member churches.
- b. Plenary sessions of the conference may be audited by members of the churches.

## 9. Conduction of the Conference

- a. The Convening Committee will be responsible for the opening, daily order and closure of the Conference.
- b. The Convening Committee will seek the involvement of local churches in the neighbourhood of the venue as far as possible and deemed useful for participation in devotion, lectures and Christian fellowship.

## 10. Agenda Material

- a. The Conference shall place on its agenda:
  - i. correspondence from member Churches;
  - ii. reports from its special committees and Secretary;
  - iii. recommendations from any two member Churches to extend an invitation to another church to send observers to the Conference.
- b. Materials for the agenda should be received by the Secretary four months in advance. Recommendations should also be in the hands of the Secretary three months in advance and be circulated as soon as possible thereafter. Amendments to Committee proposals can be received by the Corresponding Secretary up to the opening session of the next meeting of the Conference. Other agenda material received less than 6 months before the opening of the next meeting of the Conference shall only be considered if the Convening Committee and / or the Conference so decides.
- c. The agenda must be finalized two months before the Conference and a copy be sent to all member Churches and other invitees.
- d. Additional subjects for the agenda introduced by a delegate of a member Church shall be restricted to those matters which are important and urgent and which could not have been placed on the agenda in a regular way. In such cases the meeting of the Conference shall decide whether to place these matters on the agenda.

## 11. Amendments to the Regulations

- a. These Regulations may be amended by a two-thirds majority of the votes cast.
- b. Proposed amendments shall be sent to the Secretary four months prior to the meeting of the Conference.

---

Note 1. Europe is defined as the region (not the European Community).



# Appendix 3

## Notes of the Business Meetings

### Business Meeting 1, 16 April 2018

Present: Laurens den Butter, William Jan van der Toorn (CRCN); Richard Holst, Peter Naylor (EPCEW); Andrew Lucas, Andrew Hambleton (EPCI); David Miller (FCS); William Macleod (FCC); Roland Schipper, Lucius de Graaff, Mrs Anja Mijnheer (RCN); José de Segovia (RCS); Philip Dunwoody, David McKay (RPCI).

#### 1. Convening Committee

##### 1.1 Chairmanship of the conference

It was agreed that David McKay should continue as chairman.

##### 1.2 Membership of the committee

Present membership

David McKay, Laurens den Butter, Andrew Lucas, David Miller.

Vacancy caused by the resignation of Jos Colijn in 2017

It was agreed that a representative of the Free Church Continuing should be appointed to the committee. Rev. William Macleod recommended that it be the present convenor of the Ecumenical Relations Committee of the FCC, Rev. Alistair Macleod, who is willing to serve.

David Miller was willing to retire to make room for a replacement. However, it was felt better to retain him (re-elect) because of the uncertainty attached to the loss of the RCN and the transition of administration. The RCSpain would face financial limitations and they preferred not to be invited to have a representative on the committee this time.

#### 2. Finances

Lucius de Graaff reported briefly: The basis of calculation was that we would have 40 paying participants. We have 45 participants. Not all could pay. We supported five: four with €250 and one with € 500 (total of €1750) and the BBK paid €250 for a sixth. The support is drawn from the buffer which is created by the buffer of €50 per head. We can cover all the costs of this conference.

#### 3. Transition

It is necessary for the administration to be moved from the RCN to the CRCN.

Agreed: 'THAT THE CRCN AND THE RCN BE ASKED TO CONFER ABOUT THE TRANSITION OF RESPONSIBILITY FOR ADMINISTRATION FROM RCN TO CRCN.'

Laurens den Butter noted that the process of the RCN leaving the ICRC is not yet complete; we still hope that it might be possible for them to remain with us. If that were the case, the CRCN would bring back a different proposal.

REQUIRED: an email written request to the CRCN to take this action for the EuCRC.

#### **4. Venue for Eighth EuCRC 2020**

Noted: the willingness of the RPCCEE (Reformed Presbyterian Church of Central and Eastern Europe) to host the next conference in Hungary.

Agreed: that, due to the anticipated transition, it would help the CRCN to have the next EuCRC in the Netherlands, and that the RPCCEE is not yet a member, although they are seeking ICRC membership. It would be good to hold the EuCRC 2022 in Hungary.

---

#### **Business Meeting 2, 18 May 2018**

Present: Richard Holst, Peter Naylor (EPCEW); Andrew Lucas, Andrew Hambleton (EPCI); David Miller (FCS); William Macleod (FCC); Roland Schipper, Lucius de Graaff, Mrs Anja Mijnheer (RCN); José de Segovia (RCS); Philip Dunwoody, David McKay (RPCI); CRCN not represented. In attendance: Mark Bube (OPC).

##### **1. Finances**

Costs have been covered and we have a buffer of €2,000.

Yarnfield Park was reasonable in its costs, comparable with De Glind (2014).

Thanks was expressed for Lucius de Graaff's work on the finances.

##### **2. Next conference**

1. Venue: 2020 in the Netherlands, planned by the CRCN.
2. Time of year? Mid-May is busy in the Netherlands (Pentecost and Confession of Faith). In Scotland, this is just before the General Assembly, which is not a good time. Easter is 12 April 2020. Second half of April would seem appropriate.
3. Topics? For four papers. One suggestion was revival and reformation. AGREED: suggestions to be submitted to David McKay.

##### **3. Reaction**

The way in which the conference comes to an end was not satisfactory because people leave early. It was suggested that an official finish be on Thursday evening, leaving the business to be dealt with on Friday morning. Should there be a closing service with preaching?

##### **4. Request from Lux Mundi**

A letter was received from the editorial board for a European member of the editorial team. We were not able to find one. If someone can be discovered, let David McKay know.

##### **5. Closing statement**

This was read and approved.

Rev. David McKay closed the business meeting with prayer.