AGENDA FOR SYNOD 1982
AGENDA FOR SYNOD 1982

JUNE 8 TO 18, 1982

At the Fine Arts Center Auditorium of Knollcrest Campus, Calvin College, Grand Rapids, Michigan, U. S. A.

©1982 Christian Reformed Church in North America

Board of Publications of the Christian Reformed Church
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.
The special prayer service for the Synod of 1982 will be held Monday evening, June 7, 1982, at 8:00 p.m. in the Beckwith Hills Christian Reformed Church, 2100 Chelsea Road NE, Grand Rapids, Michigan. The pastor of this congregation, the Rev. John Joldersma, will be in charge of the prayer service.

The synod will begin its sessions Tuesday morning, June 8, at 9:00 A.M. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. The pastor of the convening church will serve as president pro-tem until the Synod of 1982 is duly constituted and its four officers have been elected.

Our congregations are also requested to remember the synodical assembly in intercessory prayers on Sunday, June 6. Let us together pray that God may bless our denomination in the work of our Lord Jesus Christ, and send his Holy Spirit to endow our synod with love and wisdom.

Stated Clerk
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

DELEGATES—PLEASE NOTE
1. Delegates who travel by automobile are reminded of the decision of synod, that traveling together will effect considerable savings to synod.
2. Plane travel is the most economical for delegates since expenses for lodging and meals are not incurred.
3. No allowance will be made for travel insurance, since a synodical policy covers all delegates.
4. Bring with you your copy of the Agenda for Synod 1982 and all other supplementary materials that may be sent to you.
TABLE OF CONTENTS

Preface ....................................................... 3
Delegates to Synod ........................................... 8

REPORTS

BOARDS AND STANDING COMMITTEES

1. Back to God Hour ........................................... 13
2. Board of Trustees—Calvin College and Seminary .......... 41
3. Board for Christian Reformed World Missions ............. 49
4. Christian Reformed Board of Home Missions ............... 81
5. Christian Reformed Board of Publications .................. 109
6. Christian Reformed World Relief Committee ................. 122
7. Bible Translation Committee ................................ 137
8. Chaplain Committee ....................................... 142
9. Church Help Committee .................................... 151
10. Committee for Educational Assistance to Churches Abroad 153
11. Fund for Needy Churches .................................. 158
12. Historical Committee ..................................... 160
13. Interchurch Relations Committee ............................ 163
14. Liturgical Committee ...................................... 195
15. Ministerial Information Service ............................. 209
16. Ministers' Pension Fund ................................... 215
17. Sermons for Reading Services ............................... 290
18. Synodical Committee on Race Relations ..................... 292
19. Synodical Interim Committee ................................ 300
20. Unordained Employees' Pension Fund Committee ............ 313
21. Volunteer Resource Bank .................................. 314
22. World Literature Committee ................................ 316

DENOMINATIONALLY RELATED AGENCIES

23. Association for the Advancement of Christian Scholarship 324
24. Dordt College ............................................. 326
25. Reformed Bible College ................................... 329
26. The King's College ........................................ 333
27. Trinity Christian College .................................. 334
28. United Calvinist Youth .................................... 337

STUDY COMMITTEES

29. Theological Education in Quebec ............................ 340
30. 125th Anniversary Committee ............................... 344
31. Belgic Confession Translation Committee ........................................ 345
32. Psalter Hymnal Revision Committee ............................................ 346
33. Dance and the Christian Life ....................................................... 352
34. Contemporary Testimony Committee .............................................. 372
35. Healing Ministries Committee ...................................................... 377
36. Council of Indian Churches Study re Origin of New Classis .............. 386
37. Service Committee for Ministry to Retarded Persons ....................... 388

OVERTURES

1. Establish New Area for Computation of Calvin Quotas
   (Classis Alberta North) .................................................................. 391
2. Change Quota Basis to Percentage of Income per
   Communicant Member (Classis Grand Rapids East) .......................... 391
3. Greater Lay Representation on Denominational Boards
   (Classis Grand Rapids East) ....................................................... 393
4. Request for Declaration re Baptism of Adopted Children
   (Classis Grand Rapids South) ..................................................... 395
5. Establish Standards for Personnel in Specialized Parish
   Ministries (Classis Grand Rapids South) ...................................... 398
6. Train Volunteers in Mission Service (Classis Huron) ....................... 398
7. Revise FNC Salary Schedules (Classis Kalamazoo) ............................ 399
8. Amend Procedure for Examination of Candidates
   (Classis Lake Erie) ..................................................................... 399
9. Regulations re Taping of Synod (Classis Lake Erie) ......................... 401
10. Take Action re Apartheid System in South Africa
    (Lake Erie) ............................................................................. 402
11. Request for Declarations re the Literal History of Adam
    and Eve (Classis Minnesota South) ............................................. 402
12. Appoint Committee to Investigate Loyalty of Every
    Seminary Professor (Classis Grand Rapids South) ....................... 405
13. Revoke Decisions re a Disciplinary Procedure
    (Classis Muskegon) ................................................................... 406
14. Adopt New Guidelines and Rules for Church Discipline
    (Southern Heights, Kalamazoo, MI) .............................................. 407
15. Action to Safeguard Integrity of Our Confessions
    (Classis Alberta South) ................................................................ 409
16. Change Wording in Belgic Confession, Articles 34 and 36
    (Classis Eastern Canada) ............................................................. 410
17. Alter Allocation of Quota Fund for Calvin
    (Classis Eastern Canada) ............................................................. 410
18. Adopt 1964 "Proposed Statement on Warfare"
    with Revisions (Classis Chicago South) ........................................ 410
19. Request for Statement from the Seminary Faculty
    (Trinity, Artesia, CA) ................................................................. 413
20. Change Date of Day of Prayer and Fasting
   (Classis British Columbia) ......................................... 414
21. Conduct Inquiry re Calvin Seminary Faculty and
   the Board of Trustees (Smithers, BC) ............................ 414
22. Sever Ties with Gereformeerde Kerk in Suid Afrika
   (All Nations, Halifax, NS) ........................................ 415

PRINTED APPEALS

1. Classis Chicago South Appeals Decision of the Synod
   of 1981 re Application of Church Order Article 12c .............. 416
2. Classis Hackensack Appeals Decision of the Synod of 1979
   re Admission of Lodge Members into the Church .............. 420
3. Classis Sioux Center Appeals for Review of “All the
   Official Actions Taken” in Case Adjudicated by the Synod
   of 1980 Via Judicial Code Procedure and Report
   of Synodical Deputies ........................................ 420
## Delegates to the Synod of 1982

<table>
<thead>
<tr>
<th>Classis Alberta North</th>
<th>Classis Alberta South</th>
<th>Classis Atlantic Northeast</th>
<th>Classis British Columbia</th>
<th>Classis Cadillac</th>
<th>Classis California South</th>
<th>Classis Central California</th>
<th>Classis Chatham</th>
<th>Classis Chicago South</th>
<th>Classis Columbia</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
<td><strong>Ministers</strong></td>
</tr>
<tr>
<td>George Abma</td>
<td>John Leder</td>
<td>Willard Vander Ark</td>
<td>Willard Vander Ark</td>
<td></td>
<td>John Faber</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
<td><strong>Elders</strong></td>
</tr>
<tr>
<td>Jelle Tuininga</td>
<td>Martin Van Huizen</td>
<td>John Van Roon</td>
<td>Fred Ryvers</td>
<td>Robert Shaarda</td>
<td>Elko Brouwer</td>
<td>John Van Houten</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>homer Oudman</td>
<td>Tim Slomp</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Van Roon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Classis Columbia**

<p>| <strong>Ministers</strong>         | <strong>Ministers</strong>         | <strong>Ministers</strong>              | <strong>Ministers</strong>             | <strong>Ministers</strong>    | <strong>Ministers</strong>            | <strong>Ministers</strong>             | <strong>Ministers</strong>  | <strong>Ministers</strong>          | <strong>Ministers</strong>   |
| Douglas Vander Wall   | John G. Keizer        | Edward J. Vander Weele     | Richard Ozinga            |                    | John J. Hoekman           |                           |                  |                        |                  |
| Bernard J. Niemeyer   | Allen Petroelje       | Sidney J. Slagter          | Don Triezenberg           |                    |                           |                           |                  |                        |                  |
| Harold Apol           | John J. Hoekman       |                           |                            |                    |                           |                           |                  |                        |                  |
| Arnold Plowman        | Paul B. Hesse         |                           |                            |                    |                           |                           |                  |                        |                  |</p>
<table>
<thead>
<tr>
<th>Classis Eastern Canada</th>
<th>Classis Florida</th>
<th>Classis Grand Rapids East</th>
<th>Classis Grand Rapids North</th>
<th>Classis Grand Rapids South</th>
<th>Classis Grandville</th>
<th>Classis Hackensack</th>
<th>Classis Hamilton</th>
<th>Classis Holland</th>
<th>Classis Hudson</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers... John Visser</td>
<td>Ministers... John C. Derksen</td>
<td>Ministers... John Van Hemert</td>
<td>Ministers... Jacob P. Boonstra</td>
<td>Ministers... John M. Hofman</td>
<td>Ministers... Edward J. Blankespoor</td>
<td>Ministers... Robert W. De Vries</td>
<td>Ministers... Jerry J. Hoytema</td>
<td>Ministers... Douglas R. Fauble</td>
<td>Ministers... John G. Kruis</td>
</tr>
<tr>
<td>Jacob A. Quartel</td>
<td>Ministers... James La Grand</td>
<td>Ministers... Harrison F. Harnden</td>
<td>Ministers... John Joldersma</td>
<td>Ministers... Jacob D. Eppinga</td>
<td>Ministers... Paul E. Bakker</td>
<td>Ministers... Daniel B. Mouv</td>
<td>Ministers... John W. Postman</td>
<td>Ministers... Terry J. Lapinski</td>
<td>Ministers... John G. Vander Werf</td>
</tr>
<tr>
<td>Elders... Henry Boehm</td>
<td>Elders... Mitch Bell</td>
<td>Elders... Anthony Vroon</td>
<td>Elders... Arthur Peelen</td>
<td>Elders... Peter Brouwer</td>
<td>Elders... Walter Kruis</td>
<td>Elders... J. George Aupperlee</td>
<td>Elders... Hette Meinema</td>
<td>Elders... Harry Boonstra</td>
<td>Elders... John K. Anema</td>
</tr>
<tr>
<td>John Oegema</td>
<td>Elders... Cornelis Kuipers</td>
<td>Elders... Howard Vander Vroon</td>
<td>Elders... John Van Laar</td>
<td>Elders... B. Scholten</td>
<td>Elders... Gordon J. Bylsma</td>
<td>Elders...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders... John C. Derksen</td>
<td>Elders... John Van Hemert</td>
<td>Elders... Jacob P. Boonstra</td>
<td>Elders... John M. Hofman</td>
<td>Elders... Jacob D. Eppinga</td>
<td>Elders... Edward J. Blankespoor</td>
<td>Elders... Robert W. De Vries</td>
<td>Elders... Jerry J. Hoytema</td>
<td>Elders... Douglas R. Fauble</td>
<td>Elders... John G. Kruis</td>
</tr>
<tr>
<td>Elders... James La Grand</td>
<td>Elders... Harrison F. Harnden</td>
<td>Elders... Anthony Vroon</td>
<td>Elders... John Joldersma</td>
<td>Elders... Jacob D. Eppinga</td>
<td>Elders... Paul E. Bakker</td>
<td>Elders... Daniel B. Mouv</td>
<td>Elders... John W. Postman</td>
<td>Elders... Terry J. Lapinski</td>
<td>Elders... John G. Vander Werf</td>
</tr>
<tr>
<td>Elders... John Van Laar</td>
<td>Elders... Howard Vander Vroon</td>
<td>Elders... John Van Laar</td>
<td>Elders... John Van Laar</td>
<td>Elders... B. Scholten</td>
<td>Elders... Gordon J. Bylsma</td>
<td>Elders...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders... James La Grand</td>
<td>Elders... Harrison F. Harnden</td>
<td>Elders... Anthony Vroon</td>
<td>Elders... John Joldersma</td>
<td>Elders... Jacob D. Eppinga</td>
<td>Elders... Paul E. Bakker</td>
<td>Elders...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders... John Van Laar</td>
<td>Elders... Howard Vander Vroon</td>
<td>Elders... John Van Laar</td>
<td>Elders... John Van Laar</td>
<td>Elders... B. Scholten</td>
<td>Elders... Gordon J. Bylsma</td>
<td>Elders...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Classis Huron</td>
<td>Classis Illiana</td>
<td>Classis Kalamazoo</td>
<td>Classis Lake Erie</td>
<td>Classis Minnesota North</td>
<td>Classis Minnesota South</td>
<td>Classis Muskegon</td>
<td>Classis Northcentral Iowa</td>
<td>Classis Northern Illinois</td>
<td>Classis Orange City</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------</td>
<td>------------------</td>
<td>------------------</td>
<td>------------------------</td>
<td>------------------------</td>
<td>-----------------</td>
<td>--------------------------</td>
<td>------------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Ministers</td>
<td>Minisers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
<td>Ministers</td>
</tr>
<tr>
<td></td>
<td>Remkes Kooistra</td>
<td>Albert Dreise</td>
<td>John Van Schepen</td>
<td>Samuel Ten Brink</td>
<td>John Vander Lugt</td>
<td>Clifford E. Bajema</td>
<td>Bert Den Herder</td>
<td>James E. Wolff</td>
<td>Marvin Van Donselaar</td>
</tr>
<tr>
<td>Elders</td>
<td>John Koorda</td>
<td>B. De Haan</td>
<td>Donald Dykstra</td>
<td>Marvin D. Schaap</td>
<td>Larry G. Klyn</td>
<td>Bern Wolfsen</td>
<td>Lee Bakker</td>
<td>John Vander Kamp</td>
<td>Richard Vande Hoef</td>
</tr>
<tr>
<td></td>
<td>Ralph Numan</td>
<td>Klaas Stel</td>
<td>John Yff</td>
<td>Bernd Jonker</td>
<td>Anthony Van Someren</td>
<td></td>
<td></td>
<td></td>
<td>George De Vries, Jr.</td>
</tr>
</tbody>
</table>

Classis Illiana

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Ministers</th>
<th>Ministers</th>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lugene A. Bazuin</td>
<td>John Van</td>
<td></td>
<td></td>
<td></td>
<td>Samuel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Harry G. Arnold</td>
<td>Schepen</td>
<td>Verburg</td>
<td></td>
<td></td>
<td>Ten Brink</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>P. John De Young</td>
<td>Donald</td>
<td></td>
<td></td>
<td></td>
<td>Marvin</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Edwin Holman</td>
<td>Dykstra</td>
<td></td>
<td></td>
<td></td>
<td>Hoekstra</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Kalamazoo

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Ministers</th>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gerrit Veenstra</td>
<td>George</td>
<td></td>
<td></td>
<td></td>
<td>Joel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Douglas L. Aldrink</td>
<td>E. Vander</td>
<td></td>
<td></td>
<td></td>
<td>R. Boot</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Russell Vander Well</td>
<td>Weit</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>John R. Batts</td>
<td>Verbrugge</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Lake Erie

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>George F. Vander</td>
<td>Joel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Weit</td>
<td>Boot</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>William Verhoef</td>
<td>Alvin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Erwin E. Mosher</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Howard Vander Linde</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Minnesota North

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Clarence</td>
<td>Carl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Bishop</td>
<td>J. Toeset</td>
<td>Vander</td>
<td></td>
<td></td>
<td>Vander Lugh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Harvey</td>
<td>Larry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Groot</td>
<td>G. Klyn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ernest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Droogsma</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Minnesota South

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Peter</td>
<td>Henry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>W. Brouwer</td>
<td>Bajema</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Henry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mast</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nick</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Boer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Muskegon

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Douglas</td>
<td>Clifford</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>A. Kamstra</td>
<td>E. Bajema</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Dale</td>
<td>Bern</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sikkenga</td>
<td>Wolfisen</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>John</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Holtrip</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Northcentral Iowa

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Aldon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>L. Kuiper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Gerald</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Swyter</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Art</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F. Rietema</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Northern Illinois

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>George</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>D. Vanderhill</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Kermit</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rietema</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>George</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>F. Mulder</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>William</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Venema, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Classis Orange City

<table>
<thead>
<tr>
<th>Ministers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
<th>Minisers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Marvin</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Van Donselaar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elders</td>
<td>Richard</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vande Hoef</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>George</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>De Vries, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Classis Pacific Northwest

**Ministers**
- Peter J. Holwerda
- Robert Koornneef

**Elders**
- William Brouwer
- Gary W. Vreeman

**Classis Pella**

**Ministers**
- Carl J. Klopman
- Nicholas Vogelzang

**Elders**
- Herman Bokhoven
- Lambert Veenstra

**Classis Quinte**

**Ministers**
- Peter W. De Haan
- Lambertus Mulder

**Elders**
- Henry De Jong
- Marten Van Harmelen

**Classis Rocky Mountain**

**Ministers**
- Gerald R. Erfmeyer
- Ronald J. Nydam

**Elders**
- Herman Mast
- Charles Grey

**Classis Sioux Center**

**Ministers**
- Daniel W. De Groot
- David L. Smit

**Elders**
- Russell Maatman
- Kenneth Mulder

**Classis Thornapple Valley**

**Ministers**
- Durant T. Van Oyen
- Dale W. Vander Veen

**Elders**
- Sydney T. Cammenga
- Bernard Engbers

**Classis Toronto**

**Ministers**
- Peter Van Egmond
- Peter Kranenburg

**Elders**
- Don Wiersma
- Hank Vroom

**Classis Wisconsin**

**Ministers**
- Jay R. Pruim
- Theodore Wevers

**Elders**
- Willis E. Daane
- Sam H. Wiersma

**Classis Zeeland**

**Ministers**
- Arthur Besteman
- Sidney Newhouse

**Elders**
- William J. Huizinga
- Richard Voetberg
REPORT 1
BACK TO GOD HOUR

Rapid change and widespread confusion—these are the dominant characteristics of this age. And into this, we who represent the church through the ministries of the Back to God Hour have the privilege of bringing the unchanging Word of the everlasting God.

As we work at our assignment, a welter of impressions crowd in upon us. There is the wonderment that never ceases caused by the sheer marvel of the electronic tools we use. That the magnetic tapes we send out by the thousands can become the source of swift electromagnetic radio waves that unfailingly deliver the programs we produce is astonishing. A new one-inch television tape recorder, costly as a Mercedes, makes us marvel as we crowd around it when it is first delivered, and we hover over the engineer as he brings it up to the performance levels we need.

And there are, too, impressions caused by the never-failing sufficiency of the Scripture. How many times has our church gone back to its pages over the years to find a message to send to the waiting world? Probably more than a million times, and we have never been wanting for a word to speak. The richness of the Bible, with its marvelously intertwined themes, carrying as it always does the mysterious authority that is rooted in the action of its primary Author—this richness provides the contents of the message we bring. And all the themes converge in Jesus Christ, the centerpiece of this sacred book—how we love to tell the world about him! His cross dominates what we say, for it is at the cross that salvation was won. And Calvary opens the way to resurrection and victory for him and for us.

Yes, these are our impressions—God-created tools amaze us—and with these there is the overwhelming realization that through this worldwide radio and television ministry our church is most assuredly touching millions of people. In the prayer list circulated regularly through the office, we gather bits and pieces of their lives. As we listen to their voices on the phone, we sense how fragile their lives are. (They are just like us.) Russel Carter, fifty-six years old, totally blind, praying for the very first time in his life over the phone with a counselor helping him: “Lord Jesus, I’m trying...I’m trying to believe in you.” Roberta Chambers, another listener, exclaiming, “Oh, I will, I will find your church and go there...you have done so much for me.”

It is the people finally who leave us the most moved and shaken, for we realize that what our church is doing as it boldly uses the airwaves to intrude into their lives with the gospel is something both awesome and audacious. Why are we bothering them at all with the message of Jesus? The word of the cross is the word of judgment. Two unmistakable odors
We are familiar with the apostle's musings on this very subject: "We are the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life" (2 Cor. 2:15-16).

As it uses electronic means to tell millions of people about Christ, our church engages in the indescribably significant task of spreading throughout the world the aroma of the Savior, and this activity has its two-sided impact. We have our moments when we are inclined to shrink from our task, not because it is difficult, nor even because it is expensive, but because it is so fearsome. But the apostolic fervor still lives among us, through the work of the Holy Spirit in our fellowship, and the reality of a living faith urges us on; we find our sufficiency in Jesus and we surrender our feeble and marred efforts to his sovereignty—he will accomplish his purposes with the good works he has prepared in advance for us to perform (Eph. 2:10).

So these are our feelings, and in this report to the church we dwell on them somewhat, and we hope you share them; it is important that there is a consensus among us that what we are doing is right. The justification for our denomination's broadcast outreach is not achieved in the compilation of lists and the assembling of data, but it is rooted in an overpowering conviction that there is something especially significant in the fact that real people can now be reached everywhere with the message of salvation. There must be the conviction that this is one of the priorities of the church in this end-time.

There is nothing frivolous, glamorous, "show-biz," or superficial about this work; it is just one of the main ways God's wrap-up mission must be accomplished now that the pace of history quickens and the end draws closer. The end? We are well aware that it is not customary for us Christian Reformers to identify the signs of the times and plot the future. Even so, many of us have our somewhat private convictions that Christ will soon return. But whatever the range of feeling among us regarding the calendar date of Jesus' physical arrival, surely we can all be agreed that the current state of affairs we have come to take for granted is exceedingly fragile.

We carry on our mission in the shadow of potential global catastrophe which could plunge whatever remnant survives into a state of bare survival. If ever there was a time when God's people should work before the night comes when no one can work, it is the present. This has implications for the life of the church at every point, for all its mission, and most certainly for those forms of gospel outreach that lean heavily on modern technology.

This too we feel as we carry on our work, the pressure of the impending end. And we, as the apostle Paul, sometimes stagger backward and cry out, "Who is equal to such a task?" We join him, too, in his Spirit-inspired determination as he said: "Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God" (2 Cor. 2:17).

As our church now receives this report, it is our hope that what is found in it will inspire us all and strengthen our collective conviction that
we must pursue our broadcast mission with unwavering zeal. We who represent you in this vital work find no warrant to curtail our mission in the slightest; on the contrary, we know we must be more creative, more diligent, more aggressive than before. And the lofty goals that inspire our dedication to this great work make necessary that a vast majority of our brothers and sisters share our enthusiasm. For what we do and what we propose demands a skillful ordering of denominational priorities and an obedient commitment of ever greater resources. Obviously, those who are not moved by our heaven-sent mandate cannot be expected to help us press on, but those who have been gripped by this magnificent task will make sure that our dear church will now do what must be done to tell all men everywhere about our Lord and Savior, Jesus.

Whatever the nature and intensity of our vision for broadcast mission, the actual accomplishment of the broadcast task involves careful attention to a wide range of specific activities. In the case of the Back to God Hour, this means the careful preparation and distribution of thousands of programs in nine languages and a variety of formats. Visualizing the work of the Back to God Hour involves first of all a review of the program offerings, of the procedures that guarantee significant further ministry to listeners, and of the administrative structures that make the broadcast outreach of our church continue to happen.

First, then, a review of the program offerings of the Back to God Hour.

**ENGLISH-LANGUAGE BROADCASTING**

The regular radio release of the Back to God Hour in North America are the BACK TO GOD HOUR itself, with which most of our church is familiar, and INSIGHT, a 4½-minute general-interest daily program. During 1981, the number of stations which carry the latter program on a public service basis grew to approximately 200. Our regular BACK TO GOD HOUR network was trimmed somewhat because of budget limitations; this adjustment of the network was done through painstaking evaluation of station performance. Today the BACK TO GOD HOUR network consists of approximately 200 stations, whereas our network was once more than 300. The larger, more effective stations have been retained, and it is our intention gradually to build up this network with choice stations once again as more funds become available.

In addition to the regular releases, we prepare several other programs which are released on a more limited basis. Back to God Hour spots are handled this way, as is the radio version of FAITH/20; this special program is aired daily on station WAFG in Fort Lauderdale, Florida. From time to time we also release special program series from our RADIO TODAY program to KDCR at Dordt College.

Such special arrangement releases occur only at the urging of the stations themselves—this is an area of work that we would like to explore a great deal more, but presently we are unable to do so.

The Back to God Hour English-language television ministry in North America consists primarily of the regular release of FAITH/20 ("Faith for the 20th Century"). So far as the development of television is concerned, we have found that it is necessary to respond to the demands of the sta-
tions; thus, it was the interest of WGN television in Chicago in Faith/20 that encouraged us to develop the program as a daily series. Initially, the program was released on WGN Monday through Friday, and Sunday; the Sunday release has been dropped because of cost and response evaluation; the early morning release has proven to be successful beyond our expectations.

The WGN release is beamed by satellite throughout North America and in addition to this satellite coverage, Faith/20 is also featured on the Christian Broadcasting Network (CBN) three times a week. Thus this program is receiving very broad exposure, and responses to it both by letter and by phone indicate that it has viewers from Northwest Territories to Florida.

As part of the Faith/20 program we have incorporated early documentaries and intend to include certain documentary type treatments in the series from time to time. Faith/20 is primarily a Bible teaching program; there is a concerted effort to create a relaxed and conversational approach which will convey biblical truth to the viewers in a mode that will maintain their interest and keep them relaxed. The set for this broadcast has now been expanded so that it provides three separate areas; this will allow for greater movement on the set and will make it possible to interview guests and incorporate more visual material; such development will increase the viewer interest in the presentation.

In addition to Faith/20, our television department is also working on spot announcements and brief documentary-type vignettes. Because of the need for program segments within Faith/20 programs, these materials are generally incorporated into Faith/20 presentations in addition to being released separately. Our television department also has begun to work with local churches, providing them with tailor-made program elements that enable them to identify themselves with the program; this “localizing” of Faith/20 will become increasingly important as more and more local churches are able to broadcast on local cable systems. This is also in accord with the directive given to the Back to God Hour to aid churches in their local radio and television work. (Acts of Synod 1970, p. 28)

English-language television also produces holiday specials. Currently, we have one dealing with Easter and two dealing with Christmas. One of the Christmas specials was created for release at the end of 1981 and was for children. Called "Mary Had a Little Lamb," this Christmas children's special was designed to convey to preschoolers the wonder of Messiah's coming; using puppets and a format which children are accustomed to seeing on television, "Mary Had a Little Lamb" presents important facts about Christ's life and work. The program was designed so that it could be used again and again, and we expect that its initial satisfactory acceptance will continue and even grow in the years ahead. The program is released on a sustaining basis (we do not pay for air time). This program is also available in Spanish.

Synod has instructed the Back to God Hour to continue to study and evaluate the television ministry over the next several years (Acts of Synod 1977, p. 95). Since our report to synod of last year contained the re-
port of the Television Review Committee, no special television study accom­panies this present report. We assure synod, however, that evaluation does continue; it is our intention to provide synod with specific television studies in the years ahead.

The English Department also produces programs for overseas. The regular Back to God Hour broadcast is carefully adapted for overseas use, and is heard throughout the world on the major missionary stations. Radio Today, which was part of the original Bonaire package authorized by synod thirteen years ago (Acts of Synod 1969, p. 55), continues as the mainstay of daily English overseas broadcasting. In addition to the round-the-world beaming of this program (with India as the special target) from Bonaire in the Netherlands Antilles, Radio Today is also broadcast into India from FEBA in the Seychelles. Radio Today is primarily a preaching-type broadcast, though each week's presentations now also feature a dialogue-type program in which listeners' questions are carefully handled.

Along with the extensive network of English-language radio administered directly by our office, there is a significant Back to God Hour network in Australia. Authorization for this was granted by synod in 1959 (Acts of Synod 1959, p. 76), and since that time this network of eight stations, which covers most of Australia, has been an important element in the outreach of our sister denomination on that continent. At present, the Back to God Hour provides the cost of the office there, and the Reformed Church pays for the broadcasting time.

The English Department is also heavily involved in the development of programming for ZGBC on Dominica for which the Back to God Hour was authorized to provide programming (Acts of Synod 1981, p. 35). In addition to incorporating all of our regular English programs into the sixteen- to nineteen-hour broadcast day of this station, Radio Dominica also airs locally produced material. The Rev. Jerry Vreeman has acted as program director for the station during its initial operation under our organization and has worked at the development of special program packages; for example, KDCR is cooperating with us in the creation of a four-hour block of daily broadcasts. Moreover, working with our advertising agency, we are carefully selecting other broadcasts for inclusion in ZGBC's daily broadcast schedule. Since English is the primary language among the five million people this station reaches, the burden for programming for this station directly affects the English-language sector of our organization.

**ARABIC-LANGUAGE BROADCASTING**

The Arabic-language ministry of the Back to God Hour was our denomination's first foreign-language venture; it was authorized by synod in 1958 (Acts of Synod 1958, p. 56) and became the model for subsequent foreign-language development (Acts of Synod 1964, p. 44). The Rev. Bassam Madany, a native of Beirut, Lebanon, directs this work; he prepares the programs and supervises further contact with the many listeners who write him.

The following Arabic-language programs are produced regularly
under the overall name *Saatu-L-Islah* ("The Hour of the Reformation"): Sunday sermons, which are 30-minute programs; 15-minute-long Bible studies which are released Monday through Friday; and topical programs, also 15 minutes long, which deal with church history, the Catechism, and other cultural matters.

These programs are carried by Trans World Radio, both in Monte Carlo and Cyprus; over Radio Cyprus; over ELWA in Monrovia, Liberia; over FEBA in the Seychelles, and over Family Radio's WYFR in Florida. These stations, though somewhat few in number, enable the Arabic broadcasts to achieve a dominant presence in the troubled Middle East. The two stations on Cyprus, for example, carry the programs when there are few other stations broadcasting. It can be safely said that most everyone in the Middle East has heard *Saatu-L-Islah* at one time or another.

While we view radio as one among many other forms of communication available to us, radio has a special significance among Middle Eastern peoples. Throughout the centuries the mysterious power of words has molded the Arab spirit (see "The Spell of Language," *The Arab Mind*, Raphael Patai, New York, 1976, pp. 41–72) and this has made radio an exceptionally powerful tool of social change in that region. In a report to the Back to God Hour Board, Madany wrote: "One of the greatest inventions of the West—radio—has become the most important tool in the hand of Muslim leaders. The history of the modern Middle East cannot be understood without taking radio into consideration. What made the late Sadat and his predecessor Nasser famous was their ability to use radio as a means to galvanize the Arab masses for the accomplishment of the ideals of unity, independence, and prosperity. Unfortunately, none of these goals have been achieved. But the Arabs still cling to their radios hoping to hear a message which will give direction to their confused lives."

As a denomination, we should be deeply impressed that we are able to participate so directly in the events now occurring in a part of the world where so much of the destiny of mankind is being formed. The Arabic Department is already laying the groundwork for even more penetration into this area when a new superpower station will be built by Radio Cyprus in 1984. As has been reported to the denomination (*Acts of Synod 1981*, pp. 135–136), the Back to God Hour may well have the opportunity to use this new station four hours each day.

**SPANISH-LANGUAGE BROADCASTING**

With its long history of mission to Latin America, it is understandable that our church felt the urgency of beginning a full-fledged radio mission to Spanish-speaking people in this hemisphere (*Acts of Synod 1961*, p. 51). The 1964 authorization for this ministry cited the approval of both the Board of Home Missions and the Board for World Missions as this work gathered momentum (*Acts of Synod 1962*, pp. 44–45). The Rev. Juan Boonstra, who grew up on the pampas of Argentina far to the south of Buenos Aires, a graduate of Calvin Seminary, and a veteran minister of the Reformed Church of Argentina, became available for this work;
under his direction this outreach has made a growing impact on Latin America and on many metropolitan centers in the United States.

The program offerings of the Spanish Department reflect the necessity of responding to several kinds of broadcasting circumstances throughout the vast area served by this ministry. *La Hora de la Reforma*, the original fifteen-minute program, continues to be important and is heard in both the United States and Latin America. *Alpha y Omega*, a half-hour daily program produced by HCJB in Quito, Ecuador, from materials supplied by the Spanish Department, is also heard throughout South America. *And Reflexion*, a 4½-minute daily radio program which deals with contemporary themes catches the attention of many casual listeners throughout the Spanish network coverage area.

Because the radio station situation in Latin America is generally similar to the situation in the United States and Canada, the Spanish Department enters into contracts with many local radio stations, both here and abroad. Right now, approximately 140 stations carry Christian Reformed Spanish radio in South America, 4 local stations carry it in Spain, and 8 stations in the United States. The Spanish Department also uses TWR/Bonaire which provides continent-wide coverage in South America, and TWR/Monte Carlo which blankets Spain. Near the end of 1981, however, a gradual moving away from the use of some of the large superpower stations began as there was greater concentration on using local stations.

There are certain areas in Latin America which are extremely resistant to the placement of the broadcast. Argentina itself is such a case, and the Spanish Department has carefully selected stations on its borders which are able to cover important urban areas, among them Buenos Aires. Mexico continues to be stubborn in its refusal to allow evangelical radio broadcasts; again outside stations are used. And, in addition, the Spanish Department sends out more and more cassettes, which can be enjoyed by large groups who listen to tape recorders together. The cassette ministry is also effective in the hinterlands among isolated people who find such program reception more reliable than ordinary radio.

As it responds to the open doors for Spanish-language mission in North America, the Spanish Department also produces and distributes several television broadcasts. The 4½-minute program *Reflexion* is produced in a television format, as well as specials geared to certain holidays such as Christmas. The Spanish Department has also developed and distributed ingenious programs which illustrate important biblical material and join impressive visuals with a message by the Rev. Mr. Boonstra. These programs have received acclaim and achieved good viewer response in several American cities where there are many Spanish-speaking people.

In terms of variety of program offerings and extent of distribution, the Spanish-language broadcast mission of our church has grown greatly since its beginning in 1963 as an experimental element of our work. Yet there is a feeling among us that much, much more must be done. This ministry is in every respect international, for it touches many different countries with a language that is common to all. Moreover, all of these
countries have been corrupted by gross religious deformation—not one of them has benefited from the fruits of the Reformation. And the religious vacuum that exists among Spanish-speaking people is enormous. In the light of the need and the opportunity in this region of the world, there is within the Spanish Department the feeling that the growth that has thus far occurred must be viewed as a foundation upon which must be built a larger and even more effective broadcast mission during the last decades of this century.

PORTUGUESE-LANGUAGE BROADCASTING

Another element in the Latin American challenge is that presented by the vast country of Brazil, a nation which is sometimes called the Japan of this hemisphere. Within this land, 115,000,000 people speak Portuguese. Our church authorized the development of a Portuguese-language radio mission already in 1962 when an organization in Brazil approached the Back to God Hour with a request to begin such work (Acts of Synod 1962, pp. 15-16). Because of the demise of the organization which made the original request, it became impossible to develop this ministry at the beginning of the sixties, but in the providence of God, the Portuguese ministry became a reality when it was included in the special authorization the Back to God Hour received to expand its foreign broadcasting over the facilities of Trans World Radio in 1969 (Acts of Synod 1969, p. 55). In fact, part of the enthusiasm for this new venture, described in the report "Christian Reformed Radio Overseas" (Acts of Synod 1969, p. 55), arose from synod’s perception that the new broadcast package would enable the church to realize the 1962 vision of entering the Portuguese-speaking world.

Succeeding the Rev. Wilson Castro Ferreira as the director of this ministry is the Rev. Celsino Gama, who works under the supervision of the Rev. Juan Boonstra. The work is headquartered in Campinas, Brazil; throughout 1981 programs were heard on eleven local stations throughout the country as well as from Trans World Radio in Bonaire. Presently a shift is taking place as the coverage is being concentrated in local outlets exclusively.

At the end of 1980 a delegation from the Presbyterian Church of Brazil visited the Back to God Hour offices and requested that we work with them with a view to developing television programs for Brazil (Acts of Synod 1981, p. 169). To date no progress has been made on this project, since we are waiting for further initiatives from the officers of the Presbyterian Church. We have been informed that interest in this possibility continues to be high, and we expect that the first steps forward in this new development in Brazil should occur by the end of this year.

When one considers that as many people speak Portuguese as Spanish within the South American continent itself, it is clear that the Portuguese-language outreach of our church is an important element of our total broadcast mission. And this ministry, headquartered within the very country it is designed to reach, is gradually receiving more and more support from the Presbyterian Church of Brazil in terms of financial aid and also in increased followup activity.
In addition to seeing the Back to God Hour move forward significantly with what has come to be known as "Project Bonaire" in 1969, that year also saw the determination of our church to proceed with French- and Indonesian-language broadcasting. Each of these ministries illustrates a path along which we have moved in the establishment of our outreach: in the case of the French, concerted efforts enabled us to find a man who would carry on this work for us after we had been encouraged by the church itself to enter a French-language ministry; and in the case of the Indonesian work, the ministry was begun because of God’s provision of a man to do this on our behalf—the Back to God Hour was authorized to produce "other foreign language broadcasts similar to the Rev. Bassam Madany’s as well-qualified men become available" (Acts of Synod 1964, pp. 44-45).

The French-language ministry began at the request of those elements of our church in the French-speaking area of Canada (Acts of Synod 1969, p. 55). Over a period of time, it became clear that the Rev. Aaron Kayayan was particularly well suited to this work and it became possible for him to enter this work fulltime in 1975. At present, he conducts this ministry from Paris, France, with his wife as his aide. We are especially grateful to God that over the last several months his health has improved.

The French-language programs are carried in Europe on TWR, Monte Carlo, and Radio Luxembourg. In Africa the programs are carried on ELWA, Monrovia, Liberia; on Africa #1, in Gabon, West Africa; and on TWR in Swaziland. Ontario stations CFIX in Cornwall and CFCX in Timmons carry the broadcast; and in Quebec the program is heard over CHRS and CKLM, Montreal; CKCV, Quebec City; and CHLN, Three Rivers. Letter response to this ministry has come from all over Europe and Africa and even from Argentina, Martinique, French Guiana, Greenland, England, Poland, and Czechoslovakia.

Our French-language program, called Perspectives Reformées, covers a wide range of biblical topics. The Rev. Aaron Kayayan is exceptionally sensitive to the cultural dynamics that are found in the French-speaking world (see his “Reclaiming of the Land: Ambassadors of the Kingdom,” International Reformed Bulletin, 1981, pp. 7 ff), and he fearlessly establishes connections between the biblical witness and the events of this age. His ministry has aroused a great deal of interest both in his country and in Zaire, Africa, where a number of churches have been deeply influenced by his work. In January, Kishimba Nyombo Kasantika, one of the first converts in Zaire, arrived in France to begin study for the ministry at the Reformed Seminary in Aix-en-Provence.

We are presently in the process of transferring this work from Paris to our International Communications Center in Palos Heights, where we expect that the ministry will be further strengthened because of efficiency and cost benefits.
INDONESIAN-LANGUAGE BROADCASTING

The Indonesian-language ministry (*Acts of Synod 1969*, pp. 55-56) became a possibility for our denomination when the Rev. Junus Atmarumeksa graduated from Calvin Seminary. Mr. Atmarumeksa had been converted from Buddhism as a young man, and as a new Christian he had abandoned his medical studies to prepare for the gospel ministry. A graduate of both our college and seminary, he is well acquainted with our church and has a large circle of friends among us. Today the Rev. Junus Atmarumeksa and his wife, a dentist, and their two children live in Djakarta where he supervises the Indonesian work which reaches millions each year in the fifth most populous country in the world.

The Rev. Junus Atmarumeksa’s broadcasts are beamed into his homeland from Far East Broadcasting transmitters in the Philippines and the TWR station in Guam; in addition, his programs, which appear in several formats, are also heard throughout Indonesia on approximately sixty-five local stations. Because of distribution problems within this vast country that consists of thousands of islands, the Indonesian ministry must cope with peculiar logistical problems. Even so, Junus Atmarumeksa and the staff that works with him have succeeded in developing an effective network which now touches much of the country.

CHINESE-LANGUAGE BROADCASTING

The Chinese-language broadcast of the Back to God Hour has a fascinating history, for it came into existence because of a variety of providential events. In the early 1970s, Far East Broadcasting began construction of a superpower station which would reach nearly 75 percent of China’s population with medium-wave radio. Conversations between the Back to God Hour personnel and Far East Broadcasting management indicated that FEBC would welcome Christian Reformed programming on the new station located on Cheju Island, just off the coast of Korea. Given the special need for the gospel among the Chinese, who had been deprived of its public proclamation for more than two decades, and given our church’s special interest in China, the Back to God Hour gave the development of this ministry top priority.

Another element in this intriguing history is the authorization for the actual start-up of this broadcast ministry which cannot be found in the *Acts of Synod*. The reason is that authorization for this ministry was given in executive session at the Synod of 1972 and, so far as we know, it is the only time a major outreach of our denomination was authorized under such strange circumstances.

When we reflect on the events which have occurred since then, we marvel at the sovereign leading of God. Personnel from the Back to God Hour have visited China on more than one occasion; the Board for World Missions involvement in China has become a reality; we now know of large churches which are flourishing within that country; and we are able to report that our denomination’s radio penetration of this country is extremely effective.

In 1973, the Rev. Isaac Jen came to the Back to God Hour as the
Chinese-language minister; he had only then been permitted by his doctor to take up regular work once again, after five years of wrestling with debilitating hepatitis. Both natives of Shanghai, Pastor Jen and his wife, Lily, who still works with him, have a long history in the mission of our church, having served under both the Board for World Missions and the Home Mission Board. Today Isaac Jen speaks over the air, supervises the production of a variety of programs, and carries out a large literature and followup ministry.

Chinese-language programs in both the Mandarin and Cantonese dialects are still carried on the original station, HLDA, on Cheju Island; HLKX, Inchon, Korea; TWR on Guam; FEBC in Manila; a station in Macao; and one in Hongkong. These Chinese broadcasts penetrate China from several directions and Mr. Jen has monitored his own programs within the country. There is no doubt that 75 percent of the nation is now able to hear this ministry. These programs are also heard in Taiwan; in Vancouver, British Columbia; and in San Francisco.

The Chinese-language ministry of the Back to God Hour is distinguished by several program formats: a program especially for young people, programs dealing with doctrine, and Bible study programs. The Rev. Isaac Jen is assisted in this wide-ranging production by parttime assistants.

**JAPANESE-LANGUAGE BROADCASTING**

If one traces the genesis of our church’s Japanese-language ministry, it would have to begin when synod passed its significant decision in 1964 which authorized the Back to God Hour to begin other foreign-language ministries “similar to Rev. Madany’s as well-qualified men become available.” The appearance of this decision in the *Acts of Synod* prompted the Revs. Henry Bruinooge and Edward Van Baak, missionaries in Japan, to begin correspondence with the Back to God Hour with a view to beginning a Japanese-language ministry. The Back to God Hour encouraged these men to investigate possibilities in Japan.

As the matter developed, it appeared proper for the Board for World Missions to proceed with the development of this broadcast; a synodical decision taken in 1956 recognized two kinds of foreign broadcasting, one dealing with what was called “a universal witness” and the other more related to “local contact” (*Acts of Synod* 1956, p. 33). Consequently, the Rev. Henry Bruinooge developed an important Japanese-language radio outreach which began in 1967. In 1973, with the possibility of entering Japan by means of radio from Cheju Island in Korea, the Japanese radio ministry became more of “a universal witness” and negotiations between the Board for World Missions and the Back to God Hour resulted in a joint venture, which worked very well. At that time, Mr. Bruinooge worked under the direction of the Back to God Hour, though he remained in the employ of the Board for World Missions. In 1980, the Rev. Henry Bruinooge transferred to the Back to God Hour as Minister for Listener Contact, and the Rev. Shojiro Ishii, a minister of the Reformed Church of Japan, began supervising the ministry. He is responsible to the Rev. Isaac Jen of our Palos Heights office.

Our church’s Japanese radio ministry now covers the entire country by
means of a 15-minute daily program called **Window to Tomorrow**. The same program is beamed to Japan from TWR in Guam and to South America through HCJB in Quito, Ecuador. A 5-minute program called **Morning Word** is heard on Radio Nippon, a station that blankets the Kanto plain, where 30 percent of Japan's population is found.

**Russian-Language Broadcasting**

Still in its experimental stages, the Russian-language ministry of the Back to God Hour is heard weekly in the Soviet Union. The broadcast was begun because of strong feelings within the board that it was essential that we bring the message of Reformed Christianity to this nation which has not benefited from this element of the Christian faith. For many years we have prayed that a Russian-speaking pastor would become available for this work, but so far this prayer has not been answered. Therefore, the board decided to proceed with this ministry, using the services of the Slavic Missionary Service. They translate existing **Back to God Hour** messages and carefully adapt them to the Russian situation.

For a year and a half these programs have been beamed regularly to the Soviet Union. A representative of the Slavic Missionary Service has recently visited Russia and has reported that our programs, which are part of the TWR Monte Carlo block, are being well received within Russia. Mail response to this broadcast is serviced by the Monte Carlo office.

We were encouraged when the shortwave station of Family Network, WFYR, recently auditioned our Russian program and was enthusiastic about it. WFYR now carries our Russian broadcast as part of its regular program schedule.

It is necessary to indicate who is involved in the wide-ranging program production of this organization. Joel Nederhood is the speaker on the regular **Back to God Hour**, on **Insight**, on many of the **Radio Today** programs, and on most of the **Faith/20** broadcasts. Jerry Vreeman speaks on many of the **Radio Today** programs, is the host for **Faith/20 Specials**, and works with other broadcasters who produce programs for us, especially for overseas. Henry Bruinooge produces spot announcements and participates in programs in both radio and television. Juan Boonstra is the principal speaker for both radio and television in Spanish and he is assisted by Donald Strong, a citizen of Chile. Bassam Madany takes care of all our Arabic broadcasting. Isaac Jen speaks on most of our Chinese-language broadcasts; he also supervises the English speakers who take part in his bilingual presentations and other Chinese speakers who handle the Cantonese dialect. In Japan, Shojiro Ishii speaks on many of the broadcasts; in addition, he supervises the work of several members of the Reformed Church of Japan who also speak. Celsino Gama is the principal speaker for our Portuguese-language programs, and Junus Atmarumeksa is the principal speaker for the Indonesian. Aaron Kayayan is featured on all of our French-language programs.

Program elements are sometimes interchanged from program to program, spot announcements are used many times, and a certain amount of
replaying of programs occurs, although this is watched very carefully so that it is not done to the extent that program effectiveness is diminished. The Production Department in Palos Heights is served by a very efficient audio and television team under the direction of Craig Blohm. John Hamilton of Del Rey Communications serves us as a consultant, working especially with our television productions.

LISTENER CONTACT

One of the most impressive developments of the Back to God Hour over the years has been the increased ability of the organization to carry out important contact with listeners in addition to the original contact made by broadcasting itself. The thousands of broadcasts released each year by our church touch millions of lives and in many instances this broadcast contact is the only one possible. We consider this broadcast contact our primary ministry and so design our programs that those who listen regularly will learn about Christ and will receive a broad range of biblical teaching. At the same time, we are excited by the opportunities we now have to carry through this initial contact to a more intimate, personal contact. No evaluation of the Back to God Hour ministries today is complete without examination of this phase of the work.

Though each of the ministers is involved in direct contact with listeners in some degree, three men in our organization are especially assigned to this work. They are the Rev. Henry Bruinooge, who has been called specifically for listener contact; the Rev. Victor Atallah, an Orthodox Presbyterian minister who works in the Arabic department; and Mr. Jack Roeda of the Spanish ministry. When we review their work and that of the other ministries, we see that listener contact is now accomplished by telephone and letter, literature, special meetings, and church referrals. This reflects the vision for followup described by synod in 1950 (Acts of Synod 1950, pp. 29, 38).

It has always been the policy of our organization to answer listeners’ questions and requests for prayer with a personal letter. Most mail can be handled routinely, but there has always been a certain amount that demands specialized attention. Over the last year, Dr. Alexander C. De Jong strengthened this element of our ministry and his carefully written letters have brought hope to many listeners. As our mail count has risen and as listeners have been encouraged to share some of their personal problems with us, this element of listener contact has grown considerably.

The use of the telephone has opened up a new era of listener contact for our organization. Telephone counseling, pioneered by the Rev. Henry Bruinooge in Japan (where it is still carried on regularly), has become an integral part of the early morning FAITH/20 television program. At 5:15 A.M. each day, six volunteer counselors gather at the Back to God Hour office and prepare themselves to receive the many calls that are made in response to the phone number that is found on the screen while our programs are aired. These counselors talk with the callers about personal problems, arrange to have literature sent to viewers, refer them to agencies that can help them, try to put them in contact with one
of our churches, arrange to have visits made to them, and often pray with them. Our counselors have great stories to tell: stories of suicides averted, alcoholics helped, men and women brought to Christ, and lives restored. Calls are received from all over North America in response to this broadcast.

Literature continues to form the mainstay of our work. Most listeners are familiar with *Today*, now circulated to more than 300,000—many more read it. The Japanese version of *Today* is now being printed in Japan. In Indonesia, *Today* is called *Wasait*, and the Rev. Mr. Atmarumeksa maintains a list of people who receive it regularly. Our Spanish ministry gives wide circulation to *La Altar Familiar*. The Portuguese version of *Today* has just begun publication as well. In addition to devotional material of this kind which is supplied by each of our regular ministries, the radio and television messages themselves are also made available to all who ask for them (*Acts of Synod 1944*, p. 68).

More and more people are requesting these messages on cassette. *The Radio Pulpit*, which contains the *Back to God Hour* messages, goes to more than 40,000 readers; the booklets that contain the Spanish-language messages are circulated widely; and the Rev. Madany's messages are not only found throughout the Middle East but are distributed among Arabic students at many universities in the United States through InterVarsity Christian Fellowship.

In addition to regular publications of our own materials, we are making more books available to our listeners. In some instances we offer them over the air by way of a spot announcement in a program. They are books which we feel will benefit our listeners by developing their Christian understanding. The Spanish-Language Department has developed this form of listener ministry with special effectiveness; and with the growing acceptance of *Faith/20*, the use of books for listeners is also becoming more prominent in the English-language work. The Heidelberg Catechism and the Compendium are especially popular with our listeners.

The Rev. Aaron Kayayan releases many of his messages in book format. This is especially effective in his case since often he presents a series of messages on a single topic. These can easily be brought together in a single book. The book format is more impressive than the single pamphlet and, consequently, is especially useful in the French-speaking world where there is special respect for books and reading. The French-language materials have been translated into Spanish and Italian.

It is extremely important that we provide our listeners with printed material, for it enables them either to have a permanent record of what they have first heard over the air, or to go beyond what they have heard. Moreover, literature enables listeners to share the gospel message with others. This sharing is effective in every case, and in connection with our Chinese-language printed materials there is a bonus. Many of these, such as the Chinese *Today*, are bilingual—both Chinese and English. So, many who want to learn English wish to have them, and as they learn English they also learn about the Lord and Savior of every people and tongue.
Special meetings are another important factor in our listener contact, as envisioned by the Synod of 1950. (It is amazing to observe how policy decisions for the Back to God Hour made many years ago exhibit exceptional farsightedness and still govern directly what is being done today.) The Rev. Juan Boonstra has pioneered the use of the large rally-type meetings for his work and has held campaigns for three or four nights in Honduras and Chile; and he has recently completed a campaign of four days held in cooperation with Protestant leaders in Maracaibo, Venezuela. Not only are such meetings important as primary opportunities for gospel proclamation, they also strengthen the outreach of *La Hora de la Reforma*.

The establishment of face-to-face contact with listeners is extremely desirable and we try to accomplish this wherever possible. In Japan, the Rev. Mr. Ishii uses a summer Bible camp and "Radio Pal" meetings which put listeners in contact with one another and with the church. One of the most impressive direct contact activities which we carry on is that done by the Rev. Victor Atallah as part of the Arabic-language ministry.

Through a special arrangement with the Committee on Foreign Missions of the Orthodox Presbyterian Church, the Back to God Hour has embarked on a joint venture with them whereby the Rev. Atallah visits the Middle East for six weeks every three or four months. While in Palos Heights, the Rev. Victor Atallah works with the listeners to the Rev. Bas-sam Madany's *Saatu L Islah* by means of correspondence and literature. During his office stay, he projects an itinerary which takes him to such countries as Egypt, Lebanon, Jordan, and Syria, where he meets personally with listeners. His work is dangerous because many of his contacts are yet Muslims. Mr. Atallah assesses the spiritual condition of the people he works with and brings together those who are truly Christian. As this work is developing, it appears now that there will be more permanent developments in Egypt, which has long been an area of special interest for the Orthodox Presbyterian Church.

We feel that the ultimate form of listener contact occurs when listeners to our programs become members of churches where they can experience the benefits of fellowship and receive the regular ministry of the Word and sacraments. This does happen, though sometimes factors make it nearly impossible. In some instances, people turn to Christ late in life, possibly just before they die, and they are kept from a regular church experience. Even so, if possible, we try to arrange to have someone from the church visit them.

When Back to God Hour listeners find their way to a local church we do not often hear about it—although in more and more cases our viewers and listeners are benefiting from the ministries of our local churches. In Chicagoland, *FAITH/20* viewers are coming to some of our churches, often with fear and wonderment. In some instances, these people become members; in others, even though they do not join our denomination, they do benefit from the help our church can give them. In Japan, listeners are urged to request a special card of introduction which they take to the local church. In Indonesia the Geredja Kristen Indonesia is taking a greater interest in our listeners, and in Brazil the Presbyterian Church of
Brazil is actively working with the Rev. Celsino Gama to insure that as many listeners as possible establish a meaningful relationship with the church. One of the most thrilling events in our ministry occurs when listeners come together and form their own churches. This has happened in Zaire in response to the Rev. Mr. Kayayan’s French-language ministry and in the Dominican Republic where thirteen churches have been established because of the cooperation of the Back to God Hour and the work of the Board for World Missions missionaries.

In terms of further listener contact and followup, the work of the Back to God Hour must necessarily be coordinated with the various churches of our denomination and with the churches of other denominations who are willing to work with us. It is also necessary to capitalize on the work of other denominational agencies. A special report which we submitted to the Synodical Interim Committee (January 1982) provides in-depth data which illustrates the way the Back to God Hour and the Board of Home Missions and the Board for World Missions often work together in touching the lives of people who are reached initially through broadcasting.

Often broadcast missions are thought of as being very impersonal. This is not true if it is carried on by a church that is genuinely interested in the spiritual welfare of the people reached by means of the electronic media. The followup ministry of the Back to God Hour, pursued diligently in many countries, has been able to show our listeners that we as a church care deeply about them and want to help in any way possible. The weekly prayer list that is circulated among our staff members enables us to uphold many of our listeners in prayer and also to become personally acquainted with many of them over a period of time. Telephone conversations convey a depth of information about people that can be very valuable for us, and such contact between us and listeners is a great help to many of them. Now, with more and more people in Palos Heights and in other offices working on listener contact, we observe that this element of our church’s outreach is becoming increasingly meaningful.

We should also be aware that our broadcast ministries put us in touch with many other churches and organizations. In the United States and Canada, churches of several denominations are in regular contact with us in terms of helping our listeners, and in some instances these other churches sponsor our programs. We have regular contact with elements of the Presbyterian Church of Canada, with various Mennonite churches there, and through the offices of the Rev. Mr. Van Eek, who is with the Evangelical Fellowship of Canada. In the United States, Reformed churches cooperate with us, as do churches of the Orthodox Presbyterian, Presbyterian Church in the United States, United Presbyterian churches, and other Reformed and Presbyterian denominations. Our North American broadcasts also receive support from pro-life organizations and from many organizations that promote Christian education.

The foreign language ministries of the Back to God Hour allow a close association with the following churches: the Presbyterian Church of Brazil, the Geredja Kristena Indonesia, the Reformed Church of Australia,
and the Reformed Church of Japan. Our foreign broadcasts also put us in direct contact with large radio mission organizations which are characterized by many churches working together to accomplish a single task. These relationships are significant contacts for our denomination as well as for us at the Back to God Hour.

ADMINISTRATION

Since synod’s approval of Mr. Ira Slagter as executive director of the Back to God Hour, a new dimension has been brought to the administration of the Back to God Hour. Mr. Slagter came to our organization from Time, Inc., where he was vice president and director of the Subscription Services Division, which is headquartered in Chicago, with offices in New York; Amsterdam; Tokyo; and Sydney, Australia. This position provided him with a wealth of experience which is directly applicable to our work. The addition of Mr. Slagter to our organization enabled the Back to God Hour to divide its activities along the line of “message” and “management,” or “ministry” and “business.” The executive director is responsible for the management and business elements of the Back to God Hour. Because both ministry and business impinge on one another in many instances, there is continual consultation between the executive director and the director of ministries as well as between personnel whose jobs necessarily bring them together. Because of the growing complexity of the administrative dimension of the Back to God Hour, we consider Mr. Slagter’s addition an important advancement in the efficient operation of our organization.

Long-range planning is an important element of administration in an organization like ours, and the Back to God Hour spent a great deal of time and energy on such planning during 1981. The document which resulted from this study has been discussed within the board, and copies of it have been shared with members of the Mission Coordination Council. Long-range planning for us reflects the great sense of urgency which we feel regarding our mission and the high enthusiasm we have for the use of our special communication tools. At the same time, our planning is modified by a sensitivity to realities of denominational life and an attempt to discern the impact of some of the great problems that now trouble the world (i.e., worldwide recession and war).

Administratively, the Back to God Hour has had to adjust to the impact of high interest rates on the financing of its operation. Before, unevenness in cash flow could be offset with short-term borrowing; now, current interest rates demand that our entire operation be carefully related to moneys that we have received either through quota or gifts. Adjusting our activities to the realities of the new economic situation has been the occasion for long and difficult discussions between those involved in administration and in ministry, with a view to cutting back, temporarily, on some of our broadcasting. Closely related to this are the services we provide listeners. For example, we are currently investigating procedures which may put Today on a paying basis, something which was envisioned already by synod thirty years ago (Acts of Synod 1951, pp. 39-40). We are also examining our listener and viewer mailing lists to
see if more people outside the Christian Reformed Church can be encouraged to support us financially. Thousands of them now do, but we feel that more could be done in this regard.

Throughout 1981, we worked closely with the two agencies that we depend on a great deal—Ad/Mark, our advertising agency, and RACOM, the agency which does much of our fund raising. We have worked with both of them in setting up a telephone system whereby we have direct contact with many of our donors. Ad/Mark has also worked with us in providing an "800" number which enables listeners and viewers to request our materials by phone. The "800" number has proven very effective, so effective that we have deliberately not used it for two months so as to keep our costs of listener services down.

Whereas the director of ministries is a member of our church's Mission Coordination Council, the executive director is a member of the Inter-agency Advisory Committee—the entity which insures that the business functions of denominational agencies will be coordinated as much as possible. Recently our use of the Calvin College computer was upgraded when a complete terminal was installed in our office. This puts us in direct contact with the computer and the bank of information that we need. We carefully monitor our procedures and compare them with other agencies with a view to achieving the highest degree of operational efficiency.

Another important matter for us during 1981 was the beginning of negotiations that will ultimately lead to the transferring of the Paris operations to the Palos Heights office. It became clear that we should move in this direction after a careful evaluation of cost factors and examination of the efficiencies which could be achieved if our French-language production were done here rather than in Europe. We are now in the process of selling our Paris building. It is our hope that this sale will be accomplished in 1982. Unfortunately, the election of a socialist government in France has had a negative impact on doing business in France and we will probably not realize the price we had originally hoped for in the sale. However, it does seem as if we will be able to recoup the cost of the building and whatever expenses we have incurred in its upkeep over the past four years.

The administrative elements of our overseas offices are referred to Mr. Slagter by the ministers who supervise them. (Mr. Boonstra supervises the Portuguese ministry; Mr. Madany, the French; and Mr. Jen, the Japanese and Indonesian.) Mr. Slagter and Mr. Jen spent time in Hongkong and Indonesia, strengthening the business dimension of our work in each of these places. As a result of their visit in Hongkong, the Back to God Hour has secured the services of a person who will represent us in an office which has been made available by the Alliance Mission. This person will also work directly with TWR Guam, which handles much of our followup work with Chinese listeners.

In addition to the administration of the overseas work of the Back to God Hour, there is a great deal of detail involved in the home office, where most of our people are employed. In the International Communications Center in Palos Heights, English, Arabic, Spanish, French,
and Chinese programs are produced; thousands of listener letters and requests are handled; a telephone counseling service is in operation; ministers produce sermons; and all of this demands a great deal of time and effort from all involved. We are grateful that we have a staff that is dedicated and excited about the work we are privileged to do together. There is a great spirit of friendship and concern for one another. We are bound together by a common love for our Savior as well as a common awe that we are able to serve so many people. Our weekly devotional time, when we also pray for our listeners, is often a moving experience for all of us.

SPECIAL SYNODICAL REPORT IN RESPONSE TO ARTICLE 71, ACTS OF SYNOD 1981

The Synod of 1981 instructed the Back to God Hour to present to synod for its approval, a precise formulation of its mandate with a complete collation of its policies regarding administration, appointments, broadcasting, and program expansion. Several observations are in order in response to Article 71:

(1) It should be understood that the mandate for the Back to God Hour has already been approved by synod, and it would be unfortunate if the impression were given by Article 71 that the Back to God Hour has operated through the years without a clear understanding of its responsibilities; and

(2) the Back to God Hour has responded directly to synodical decisions and its activities have consequently reflected synodical policy and interests since it began in 1939.

In light of these observations, our response to the instructions of 1981 has given us occasion to make such a collation and to review all synodical decisions related to our organization and we have benefited greatly from this. Our report, which covers the topics designed by synod, takes all of the synodical decisions into consideration and describes how our board has conducted its business on behalf of synod over the last several years.

MANDATE OF THE BACK TO GOD HOUR

The Synod of 1943 adopted a statement which has functioned as the Back to God Hour mandate throughout the years. Material in this statement had been presented to synod before and may be viewed as the mandate which operated at the founding of the broadcast. The mandate, taken from the Acts of Synod 1943, is as follows:

The aim [of the Back to God Hour] should be to bring our distinctive truths to our American people in the light of our Reformed confessions as they relate to the Church, the Home, the State, and Society. Although they should have an evangelical emphasis, the messages ought to be especially delivered to make known our Calvinistic world-and-life view. In other words, our chain program is to have a more universal appeal. There are crying needs in various fields of life which cry for the light of Divine revelation as interpreted by our Reformed
Standards. Besides, millions of people in our nations have forsaken God and have left the church. We must call men and women back to God. Our messages should be pointedly Reformed.

(Acts of Synod 1943, pp. 23–24)

While this mandate was initially formulated with respect to North America, synod indicated that this was not viewed as an exclusion of foreign broadcasting when it authorized overseas broadcasts of the BACK TO GOD HOUR program itself in 1956 (Acts of Synod 1956, pp. 33–34), and the Arabic work of the Rev. Bassam Madany (Acts of Synod 1958, p. 56). The impetus for Back to God Hour overseas work received its definitive shape in the synodical decision of 1964 which "permitted the Back to God Hour to explore the possibilities of producing other foreign-language broadcasts similar to Rev. Madany’s as well-qualified men become available" (Acts of Synod 1964, p. 44). Subsequent to this action, synod approved several foreign language broadcasts.

Another formulation of the mandate of the Back to God Hour can be taken from the Preamble to the Constitution of the organization which was adopted by synod in 1964. This statement viewed the Back to God Hour as an expression of the Christian Reformed Church as the church sought "to advance the Kingdom of God by means of religious broadcasting, and by the printing and distribution of religious material in relation thereto...." This statement significantly couples printing with broadcasting.

Examination of the Acts of Synod also indicates that the mandate of the Back to God Hour was viewed in relation to the work of the local churches on the one hand and to the work of the mission boards on the other. With respect to the work of local churches, synod urged that they use radio as much as possible (Acts of Synod 1939, p. 15) and that the Back to God Hour should be considered a complement to local work (Acts of Synod 1943, pp. 23–24). This relationship also applied mutatis mutandi to local broadcasting done by Board of Home Missions churches. So far as the foreign field was concerned, synod created two categories of foreign-language broadcasting, one which it called "local contact" and the other "universal witness," the former being the responsibility of the Board for World Missions and the latter that of the Back to God Hour (Acts of Synod 1956, pp. 33–34). This distinction figured prominently in discussions between the Back to God Hour and the Board for World Missions with respect to the mandate to produce programs "similar to Rev. Madany’s" and the start-up of the Spanish, Chinese, and Japanese ministries. This material continues to have bearing on discussions related to division of labor within our church’s mission as these occur within the Mission Coordination Council.

Synod also instructed the Back to God Hour to aid local churches in their own radio and television work (Acts of Synod 1970, p. 28).

It should also be noted that early in the Back to God Hour’s history, its mandate to broadcast was viewed as applying to television as well as to radio. This is clear from synod’s authorization of our initial television work in 1954 (Acts of Synod 1954, pp. 39–40).
ADMINISTRATION

The administration of the Back to God Hour should be viewed as being governed by the constitution which was adopted in 1964, after the organization had been in existence for twenty-five years; this quarter of a century of history enabled the constitution to provide direction for administration which reflected the organization's early development and made way for the future. The constitution restricts the operation of the Back to God Hour to activities which reflect the policies of the Christian Reformed Church as adopted by synod (Art. VI, Sec. 1). Throughout the years, this article has been interpreted to mean that any significant change or expansion of the ministry should be approved by synod. An examination of the Acts of Synod over the years reveals very complete reporting of all phases of Back to God Hour operation; by means of annual reports, it has been possible to insure that the Back to God Hour would pursue activities which reflected the will of synod itself.

The management of Back to God Hour affairs has been made the responsibility of the Board of Directors (Art. III, Sec. 1). The Board of Directors has discharged this responsibility through the staff of the Back to God Hour.

Because of the technical nature of a broadcast ministry, synod has depended a great deal upon the good judgment of the Board of Directors, just as it depends on the other boards that manage its affairs. The members of the Board of Directors of the Back to God Hour generally serve for six years and thus they are able to achieve a high level of familiarity with the operation. The technical nature and peculiar demands of broadcasting have also made it necessary for the board in turn to depend greatly upon the judgment and the expertise of the Back to God Hour staff. Throughout the years, the director of the Back to God Hour has kept the board informed of Back to God Hour operations and has referred to them for their approval all matters which were not covered by policy or precedent. All the ministers within the organization have traditionally also had direct access to the board. Since June 1981, both the directors of ministries and the executive director, who is in charge of business matters, report directly to the board.

In managing the affairs of the organization, the Board of Directors has considered it its prerogative continuously to examine internal arrangements and functions and to modify and change any arrangement in order to achieve an efficient discharge of the Back to God Hour mandate.

In connection with the administration of the Back to God Hour, it is necessary to note an element of this denominational activity which is peculiar to this organization. The Synod of 1981 identified this in Article 71 when it observed that "the Back to God Hour is a program which, in all its ministries, must at times move very rapidly in order to remain effective in constantly changing religious and social structures in the world." This is indeed so, and may upon occasion give the impression that the board has made an important move without prerequisite synodical approval. An examination of the record, however, will indicate that the board is extremely sensitive to its mandate to carry on activities "which reflect the policies of the Christian Reformed Church as adopted by
synod" (Constitution, Art. VI, Sec. 1). Whenever action is taken which demands the ratification of synod, the board is careful to make clear to all involved in the decision that its action is provisional. The data related to the signing of a contract with NBC illustrates this approach which has been continued through the years (Acts of Synod 1955, p. 54).

The administration of the Back to God Hour was reviewed by synod in 1978, and one of the grounds stated by synod's study committee at that time was the following: "The Back to God Hour Committee has supervised the ministry of the Back to God Hour in an efficient and effective manner for the past forty years" (Acts of Synod 1978, p. 43).

**APPOINTMENTS**

According to Article VI, Section 2, the directors of the Back to God Hour Board and all ordained personnel shall be elected or called according to the rules of synod. The board presently consists of fourteen members—seven of whom are ordained members; the other seven are laymen (Acts of Synod 1975, pp. 119, 132).

Nominations for the board are made by the board itself in terms of the constitutional directive that representation be given to all areas of the denomination (Art. III, Sec. 2). In order to maintain the 50/50 ratio between ordained and lay members, two lay nominees are presented to synod whenever an ordained man must be replaced and two ordained nominees whenever a lay member must be replaced. The constitution also indicates that the nominations presented may be modified "according to the rules of synod" (ibid.); this allows for nominations being presented on the floor of synod.

It should be noted, too, that because the principle of area representation governs the selection of board members, the board has occasionally allowed itself some latitude in area designation for its members so that when ordained members accept calls, their services can be retained on the board. This board policy enables the Back to God Hour to benefit fully from the expertise developed by members during their six years of eligibility.

In accordance with the constitution, ordained personnel for the Back to God Hour have been called to fill positions which synod has approved. A calling church is designated and a call is issued on the Back to God Hour's behalf. An exception to this was the original selection of the Rev. Peter Eldersveld as "the Radio Minister of the Back to God Hour"; at that time synod's attention was directed to the person as well as to the position (Acts of Synod 1947, p. 29 and Acts of Synod 1949, p. 57). At the time of Dr. Eldersveld's death, the board appointed the Rev. Joel Nederhood as his replacement, and the Synod of 1966 ratified his appointment as "the Radio Minister of the Back to God Hour." Another exception occurred in connection with the coming of the Rev. Bassam Madany; his position and person received the attention of synod because his coming committed the church for the first time to a full-fledged foreign language ministry (Acts of Synod 1958, p. 56).

For the most part, even prior to the approval of the constitution, the board presented synod with information regarding a new position, and
upon approval of the position, an ordained man was called to fill it. See synod's action dealing with the Spanish ministry (*Acts of Synod 1965*, p. 45). The synodical action with respect to the position "Associate Minister of the Back to God Hour" is also illustrative of this approach (*Acts of Synod 1960*, p. 71). See also the job description for this position which synod examined and approved (*Acts of Synod 1961*, pp. 50-51).

Regarding the length of appointment for ordained men, Rev. Eldersveld was given an indefinite appointment after serving an initial period of two years. All the ordained men since then have had indefinite appointments. Internally, however, the Back to God Hour Board has instituted a system of ranking for all ordained men similar to that found in the academic world: on first coming to the organization, a minister is an Assistant Minister of Broadcasting; after a stipulated time and certain evaluation procedures, he may become as Associate Minister of Broadcasting; and still later, after certain evaluations, he may become a full Minister of Broadcasting. The advancements of the ministers in rank provides an opportunity for evaluation and appropriate action in case the evaluation is negative.

The board of the Back to God Hour periodically examines the relationships within the organization, and has for many years designated the "Radio Minister of the Back to God Hour" the director of the organization and arranged the lines of accountability within the organization accordingly. When it recently became necessary to create a division within the organization in terms of ministerial activities on the one hand and business management activities on the other, the board brought the matter to synod, since it was creating a position which would be filled by an individual who would be directly accountable to the board rather than to the director. When a similar position and situation were caused by the addition of an Associate Minister of Broadcasting who served alongside the Rev. Peter Eldersveld, the matter was also brought to synod's attention. Internal changes that do not change the reporting relationships within the organization have not been brought to synod in the past. The dual positions of director of ministries and executive director were approved by synod for one year (*Acts of Synod 1981*, p. 58).

**BROADCASTING**

As the broadcasting arm of the church, the Back to God Hour has been directed to confine its activity to program production and placement rather than station ownership (*Acts of Synod 1960*, p. 120). It was not felt, however, that this decision precluded the Back to God Hour from achieving control over the entire programming of a single station so that it could produce an integrated broadcast sound; therefore, synod authorized the Back to God Hour to develop the programming for ZGBC in Dominica (*Acts of Synod 1981*, p. 35). In the case of this station, however, ownership and station operation are not the responsibility of the Back to God Hour; it continues to function as it always has—as a program producer.

Program production is the primary and most dominant activity of the Back to God Hour, and any evaluation of the organization must be made
in this light. All synodical supervision, board management, and internal control are conditioned by the continuing demands upon the organization to produce programs. All personnel selection and evaluation are made in these terms.

Closely connected with the matter of program production is the necessity of developing suitable distribution; this involves network development and station procurement. Initially, synod itself wrote guidelines which governed the early formation of the Back to God Hour network (Acts of Synod 1940, p. 331). Today, program placement is governed by a number of factors to which the Back to God Hour itself responds. Now such criteria as station performance, ratings, audience/viewer response, Arbitron and Nielsen ratings, interest of local Christian Reformed churches, and cost all enter into the picture when station decisions are made. Within the organization, an operational priority has been established for our foreign outlets since they are more difficult to secure; this means that when funds are short, domestic stations may be dropped temporarily in order to protect our position in foreign markets.

Specific broadcasting decisions are now made with the help of an advertising agency which stays in close touch with station representatives. Compared to the situation which obtained when the Back to God Hour began, there is a great difference between now and then, what with the enormous growth of domestic outlets both AM and FM, the complex television situation, and the availability of large superpower stations overseas. Attention to these matters is a major preoccupation of the Back to God Hour staff, and the board closely monitors decisions made in this area of activity.

**EXPANSION**

All expansion of the Back to God Hour occurs in terms of its mandate as discussed at the beginning of this report and only with the specific authorization of synod.

So far as expansion is concerned, the only synodical statements dealing with the subject as such were expressed at the very beginning of the Back to God Hour (Acts of Synod 1948, p. 56; and Acts of Synod 1949, p. 81). It is interesting to observe that synod's first statement in this regard instructed the Back to God Hour Board to limit its expansion in terms of the availability of funds, an instruction which in the nature of the case has necessarily been heeded.

On the domestic front, expansion has occurred in terms of the building of the International Communications Center and the development of a television ministry. Approval for the International Communications Center was granted in response to full disclosure of the board's needs and plans, with great sensitivity to feelings related to the racial impact of the move from the inner city to the suburbs (Acts of Synod 1974, pp. 53-55). So far as television is concerned, this venture has been the subject of continual investigation, reporting, study, and authorization by synod for a long period of time (Acts of Synod 1952, p. 32; 1954, pp. 39-40; 1958, p. 55; 1976, p. 60; 1977, pp. 94-95; 1981, pp. 128-30).

The expansion of the Back to God Hour over the years has been heavi-
ly concentrated in growing foreign language ministries. The element of our mandate that has governed this expansion has been the decision of the Synod of 1964 which authorized the Back to God Hour to create other ministries similar to the Rev. Bassam Madany's (Acts of Synod 1964, p. 44). As these ministries have been initiated and developed, each received specific authorization by synod after careful evaluation of Back to God Hour plans. (See, for example, Acts of Synod 1969, pp. 55-56, which deals with the French and Indonesian respectively; and Acts of Synod 1974, p. 53, which deals with the Japanese.) As a safeguard, ministries which are headquartered out of our Palos Heights office are given approval only for a limited period of time, for two years, three years, or four, whatever is appropriate in the judgment of the board. (See Acts of Synod 1970, pp. 22-23; 1971, p. 61; 1972, p. 34; 1976, p. 59—all dealing with the Indonesian ministry.)

The Bonaire Project, which includes broadcasting in English, Spanish, and Portuguese, was authorized by synod in 1969 (Acts of Synod 1969, p. 55) after its committee had studied the Back to God Hour Report called "Christian Reformed Radio Overseas." The authorization for programming the Dominican station ZGBC was given by synod in 1981 in response to the Back to God Hour's special report covering this project (Acts of Synod 1981, pp. 35, 128).

At no time has the Back to God Hour ever confronted synod with an established fact so far as any of its expansion is concerned, even though in some instances some delegates may have felt that this was so. Because of the nature of broadcasting, it is necessary that a great deal of preliminary work be carried on before a concrete proposal can be presented to synod. Synod recognized this when in 1964 it observed that the establishment of experimental broadcasts could well entail "evaluation of available personnel, possible production of pilot-series, placement of pilot-series, and evaluation of initial response to broadcasts" (Acts of Synod 1964, p. 44). In the case of every Back to God Hour proposal, however, at the point of request for synodical approval, it was possible for the Back to God Hour to terminate the project in question in case synod reacted negatively.

So far as expansion is concerned, synodical approval has been the crucial factor; thus the Back to God Hour has expressed the constitutional provision which says of it: "The corporation, being an outreach of the Christian Reformed Church, is expected to reflect its policies as adopted by synod" (Art. VI, Sec. 1).

* * * * *

As we conclude this report to synod, we express gratitude to the Lord for allowing us to be involved in this ministry, and it is our prayer that our entire denomination may feel the same emotion, as our brothers and sisters think about the fact that we, a relatively small denomination, are able to reach out to so many. Those of us who serve on the staff of the Back to God Hour want publicly to express deep appreciation to the Back to God Hour Board for the long hours of dedicated work that they expend as they insure that this ministry is in every way a ministry of the
Christian Reformed Church. The members of the board are: Rev. Howard Vanderwell, president; Rev. Eugene Los, vice president; Dr. Kenneth Bootsma, secretary; Dr. Raymond Seven, treasurer; Mr. Edward T. Begay; Mrs. Jean Bilthouse; Mr. Jerry Hertel; Dr. Jack Hielema; Rev. Kenneth Koeman; Rev. Frank Pott; Mr. Robert Struyk; Rev. H. Uittenbosch; Rev. Anthonie Vanden Ende; and Mr. Stanley Vermeer.

Each year we conclude with a call to the church for prayer on our behalf. How necessary it is! Work like ours is fragile to the utmost and each of us engaged in it is prone to error and subject to sicknesses of mind and body. And the listeners and viewers—the needs in their lives are in many cases enormous! We know that through our ministries they can be helped in the fullest and deepest way: they can come to Christ and his Spirit can change their lives.

We are praying that God will continue to prosper this ministry of the gospel, for through it the presence of the risen Savior is realized in countless places throughout the world. We are praying that God will provide the moneys necessary to do the job, for we have experienced recently this can happen only if the people of God possess the vision for worldwide broadcast missions and make missions a priority. The future of work like this is directly dependent on thousands of individual decisions as people determine what is really important. If all of us keep our priorities straight, God will be able to use us in his mission.

Oh, if you could see them—the people our church is reaching by means of broadcasting! Two of them are now speaking together in the lobby of the Holy Land Hotel in Jerusalem, an Arab and a Jew, one a listener to our Arabic ministry, the other to our English; and they are embracing and talking excitedly together, these followers of Jesus. There is a young man living in a little room in Isfahan, Iran, disenchanted with Islam; he is a listener, and his twenty-page letter lying before me tells of his use of literature we have sent him, a follower of Jesus. There is another, drying out in a hospital—he called us from a Florida city, suicidal and in the depths of alcoholic depression, reaching out for help, and one of our Florida pastors and his wife brought hope into his life once more before the day was over. Multiply these few by whatever number you choose—there are so many who are being reached by the thousands of broadcasts and the thousands of pieces of literature.

God, who has mercifully brought us into the fold of the Good Shepherd, now uses us to gather in his children through the special means which he himself created—the airwaves bringing the word of the cross!

**MATTERS REQUIRING SYNODICAL ATTENTION**

1. The board requests that the president, Rev. Howard Vanderwell; the director of ministries, Rev. Joel Nederhood; and the executive director, Mr. Ira Slagter, be given the privilege of the floor when Back to God Hour matters are discussed.

2. The board requests that Rev. Joel Nederhood be given permission to address synod on behalf of the Back to God Hour.
3. The board requests that synod designate the French-language ministry of the Back to God Hour a regular element of our broadcast ministry.

**Grounds:**

a. Since its beginning in 1969, this ministry has proven its effectiveness in many countries.
b. French is one of the major world languages which will continue to have international impact.
c. With its transference to the Palos Heights offices, this ministry will come under the direct supervision of the Back to God Hour Board; thus there is no reason to give it approval for a limited time.

4. The board requests that synod transfer from its executive session archives the record covering the authorization of the Chinese-language ministry of the Back to God Hour to the public *Acts of Synod 1982*.

**Ground:** The authorization for this ministry should be a matter of public record.

5. The board requests that synod approve the structure of the Back to God Hour administration which adds the office of executive director while the radio minister of the Back to God Hour continues under the designation of director of ministries.

**Grounds:**

a. The grounds given by synod for the approval until 1982 are valid for the long term as well.
b. More than a year of experience within the organization has indicated that the present structure should continue.
c. The Personnel Committee of the Back to God Hour has evaluated this structure and has concluded that it will enable the Back to God Hour efficiently to fulfill its mandate.

6. The board requests that synod approve the special Back to God Hour report in response to Article 71 of the Synod of 1981.

**Grounds:**

a. The report covers the categories designated: mandate, broadcasting, appointments, administration, and expansion.
b. The report provides synod with a concise compilation of the policy and precedent which govern the Back to God Hour operation.
c. The report indicates clearly the relationship of the Back to God Hour Board and synod.

7. The board requests that synod request the East Synod and the West Synod of the Gereja Kristen Indonesia to establish an advisory committee to work with the Back to God Hour's Indonesian ministry.
Grounds:

a. Representatives of the Indonesian synods have indicated a willingness to respond favorably to such a request from our synod.

b. The Back to God Hour considers the establishment of such a committee useful for its Indonesian work.

8. Nominations for board membership will be forwarded to the synodical office and placed on the ballots for synodical elections.

9. The board requests that the proposed budget for 1982/83 be approved and the quota of $41.50 be adopted for the Back to God Hour ministries, and the quota of $14.00 be adopted for CRC-TV ministries.

10. The board requests that synod recommend the Back to God Hour for one or more offerings for above-quota needs.

11. The board requests that synod recommend CRC-TV for one or more offerings for above quota needs.

The Back to God Hour Board
Joel Nederhood, director of ministries
Ira R. Slagter, executive director
This report covers actions of the Board of Trustees of Calvin College and Seminary from June 1981 to February 1982. A supplementary report will follow after the May 1982 meeting of the board.

I. INFORMATION

A. The Board of Trustees

1. The semiannual session of the Board of Trustees was held February 1-4, 1982. The board is composed of forty-eight members, of whom thirty-nine are classical trustees and nine are district trustees. Thirty-one ministers and eight laymen (one woman) represent the classes and the nine district representatives are all laymen, including one woman.

2. The following trustees were elected as officers at the February board meeting:

   President Rev. John C. Medendorp, Jr.
   First vice president Mr. Jay Morren
   Second vice president Mr. Harry Bloem
   Secretary Rev. John M. Hofman
   Assistant secretary Rev. Donald Van Beek

3. Class visits were assigned and carried out in keeping with the regulation that the classes of college and seminary faculty members eligible for reappointment be visited.

4. Faculty-Board Conference

   The faculty-board conference held during the February meeting brought trustees and members of both faculties together for discussion and fellowship. The conference centered on the theme, “Spirituality As a Necessary Goal in Christian Education.” The speakers were Professors James Bosscher, George Marsden, and Henry Schuurman.

5. Science Division Presentation

   On Thursday afternoon the trustees attended a presentation by the Science Division entitled “Scientific Research at Calvin College.” A tour of the research program and facilities followed.

6. Presidential Search Committee

   The Search Committee presented the names of Dr. James A. De Jong and Dr. John H. Primus as nominees for the next president of Calvin Seminary. After successful interviews, the board declared Dr. De Jong and Dr. Primus viable candidates for the office of the presidency and
presents them to synod. Pertinent materials will be presented in the supplemental report.

7. Matters Relating to Faculty Discussion with Professor John Stek
   a. By motion the board noted the fact that Professor Stek, along with the other members of the faculty, affirmed his agreement with the creeds in response to the questions from Classis Pella.
   b. By motion the board decided that the discussion begun by the faculty with Professor Stek be continued by a committee of the faculty selected for that purpose.
   c. By motion the board requested the seminary president to keep the board informed of any progress toward a resolution of this question.
   d. By motion the board requested the departments of the seminary faculty to provide, in rotation, insights into their teaching and research on a regular basis, beginning with the May 1982 meeting of the board.
   e. By motion the board requested the faculty to assign Professor John Stek to make the presentation for the Old Testament Department at the May 1982 meeting.

8. Public Statement
   a. The board adopted the following statement for public release:
      This communication is in response to a number of inquiries made of the Board of Trustees of Calvin College and Seminary with respect to three major issues: The candidacy of Mr. Clayton Libolt, the research of Professor John Stek, and the integrity of the seminary faculty.
      Be assured that we welcome the concern of the denomination that our college and seminary be true to the Word of God and the confessions. The Board of Trustees makes the following public statement in the interest of preserving confidence and trust in our seminary and its faculty, and to remove some of the innuendos and false accusations that have been made, as well as to preserve the peace and unity of our denomination which we love.
      With respect to the candidacy of Mr. Clayton Libolt, the faculty of the seminary alerted the Board of Trustees to a possible problem Mr. Libolt had with respect to the authorship of the Pentateuch. After an interview with him, the board concluded that his view was not contrary to the confessions. This was the primary area of the board’s inquiry. The board decided that in view of his answers to all questions put to him, we could recommend him to synod for candidacy.
      With respect to Professor John Stek, there is an ongoing discussion with him in connection with his research into the early history of man. The Board of Trustees has instructed him in his teaching office to correlate the findings of his research and the event character of Genesis 1-11, with the view to doing full justice to the church’s confessional view of these chapters as elucidated in point E of the Acts of Synod 1972, page 69: Synod..."warns against the use of any method of biblical interpretation...which calls into question...the event charac-
ter... of biblical history, thus compromising the full authority of Scripture as the Word of God."

The members of the Calvin Seminary faculty without exception believe that Adam and Eve were created by God and are our first parents. They further accept the reality of an historical fall as recorded in the Scriptures. The Board of Trustees is assured that our faculty is in full agreement with the confessions of our church and we have the utmost confidence in our faculty.

We remind the members of the church that the Board of Trustees has addressed the issues mentioned in this public statement, and we feel confident in our decisions. If any have further ground to question the doctrinal soundness of faculty members, they ought to follow the established ecclesiastical process.

We, the Board of Trustees, invite the intercession of our church members before the Lord of the church that his grace, mercy, and wisdom may be with our college and seminary, for which we are concerned, so that in the end much praise and glory will be given to his name.

b. The board adopted the following cover letter to accompany the public statement:

Thank you for your communication expressing concerns that so deeply affect the school and denomination we all love. Our oneness in Christ in these times makes us conscious of Paul's description of the church as a body, with the various parts not only making their contribution to the total, but also feeling deeply what the other parts are experiencing.

Because of our love for the Lord and his people, we have tried consistently to pattern our actions according to the beautiful confession of the Heidelberg Catechism regarding the ninth commandment: Not bearing false witness; wresting no one's words; not judging or joining in condemning anyone rashly or unheard; in judicial and other dealings loving, confessing, and speaking the truth uprightly; and, as much as we are able, defending and promoting the honor and reputation of our neighbors. We are greatly encouraged to know that those who are one with us in Christ and engage us in conversation about critical issues are guided by this same beautiful confession.

At this point we assure you that the issues you raise are being monitored by the board. Because of the seriousness of the issues, the board has formally adopted a public statement relating to them. We are enclosing that statement, and we hope it will serve to explain past actions of the board and assure you that we are seeking to fulfill our responsibility to the Lord and his people.

We call upon you to support our college and seminary with your prayers and faithful service. Together let us strive to honor and glorify God by humble obedience and loving service to him.

c. The board requested the reporters to The Banner, De Wachter, and Calvinist Contact to include the public statement in their reports to these publications. This public statement has also been sent to every consistory of the Christian Reformed Church.
9. Board Policy

The board instructed the executive committee to make a study of the present practices of the board, its available time, and the policies of the board as found in its Handbook. They will report to the February 1983 board meeting.

B. The Seminary

1. Faculty and Staff Matters
   a. General Information
      There have been no changes in the membership of the regular faculty.
      Professor Engelhard continues on leave, working at present as interim pastor for the Lafayette Christian Reformed Church in Indiana. Professors Dekker, Hugen, and Recker are on short-term academic leave at one or another point during the year.
      Ray Van Leeuwen is serving fulltime for one year in Old Testament instruction and Henry Schuurman is doing the same in Philosophical Theology. Further assistance is offered on a parttime basis by Melvin Berghuis, Paul Bremer, and Donald Griffioen.
   b. Sabbatical Leave
      The board approved a leave of absence for Richard De Ridder, for the summer of 1983 and the first quarter of 1983-84.
   c. Appointments, see Part II, Recommendations
   d. Reappointments, see Part II, Recommendations

2. Academic Matters
   a. New Course
      The board approved the following new course: The Conception of the Church in Historical Perspective—Zwaanstra
   b. Minority Education
      The seminary faculty requested the administration to develop a plan by which minority students are to be prepared for ministry in the Christian Reformed Church, such plan to be submitted to the faculty, Board of Trustees, and synod for approval. It also requested the administration to make available 20-25 percent of the time of two faculty or administrative staff to discover and build linkages with indigenous ministry training groups and to recruit potential students. James White and William Ipema will be invited to continue their involvement with the program for at least the remainder of the current academic year, and the administration will secure the services of a minority-race teacher for a substantial period of time during 1982-83.
      The board took note of, and endorsed, the faculty requests.
   c. Enrollment
      Seminary enrollment, including students on internship, totals 180. The number of persons enrolled for less than the full load brings the full time equivalent down near 130. In the Master of Divinity program (preparation for ordained ministry) there are 28 seniors, 35 middlers, and 42 juniors. Although the seminary could accommodate more students without increase in staff, this number appears adequate to the
ministerial needs of the Christian Reformed Church in the foreseeable future.

3. Administrative Matters
   a. Faculty Evaluation of Presidential Nominees
      In compliance with the rules for the nomination of a president, the faculty prepared an evaluation of Dr. James A. De Jong and Dr. John H. Primus and presented it to the board.
   b. Van Hamersveld Memorial Fund
      The board took note of the establishment of the “Herman and Magdalen Van Hamersveld Memorial Fund for Women,” which is to be administered by the Committee for Women in the Christian Reformed Church.
      The committee will use the funds to provide financial support for women who seek theological education with the purpose of serving in some capacity in the Christian Reformed Church.

C. The College
1. Faculty
   a. Faculty Profile, September 1981
      The 1981–82 faculty consists of 211 persons who are teaching on a fulltime basis plus 57 persons who are teaching one or more courses on a parttime basis. Twenty members of the faculty are on leave of absence for all or part of the year, including 13 who are on sabbatical leave. Of the fulltime staff 121 have tenure (57%) and 146 have earned their doctorate (69%).
   b. Staff needs
      The student–faculty ratio of 19:1 is used as a guideline for staffing in 1982–83. Using this ratio, and considering resignations and proposed leaves of absence, there are staff openings for twelve regular positions and six temporary positions.
   c. Leaves of absence
      Sabbatical leaves of varying lengths were approved for twelve faculty members and nonsabbatical leaves were approved for seven faculty members for 1982–83.
   d. Appointments, see Part II, Recommendations
   e. Reappointments, see Part II, Recommendations
2. Academic Matters
   The board approved the following:
   a. Biology Department Curriculum Revision
   b. Academic Support Program
   c. Four new courses
   d. New program with two components entitled “Pre-major Components in Baccalaureate Program in Nursing” and “Nursing Major Courses.”
   e. Calvin Research Fellowships to Roger De Kock, George Marsden, and Edwin Van Kley
   f. A retirement policy for tenured faculty members
   g. Plan for Reorganization of Academic Administration
h. Reduced-Load Appointments Policy
i. The selection of the topic "The Theory and Practice of Hermeneutics" in the Calvin Center for Christian Scholarship for 1982-83.

D. Business and Finance
1. The board approved the fees for room and board for 1982-83 at $1,850.
2. The board adopted the revised operating budget for 1981-82, which shows a total projected income of $15,761,000 and total projected expenditures of $15,760,300.
3. The board adopted the following seminary tuition rates for 1982-83:
   - Undergraduates: $45 per hour
   - Graduate students: 70 per hour
   - Field Education Units: 22 per unit
   - Audit: 20 per hour

4. The board adopted the following college tuition rates for 1982-83:

<table>
<thead>
<tr>
<th>Category</th>
<th>Tuition</th>
<th>Denominational GIA*</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>82-83</td>
<td>81-82</td>
</tr>
<tr>
<td>Non-CRC</td>
<td>$3950</td>
<td>($3480)</td>
</tr>
<tr>
<td>CRC—Mich. within 10 miles</td>
<td>3620</td>
<td>(3220)</td>
</tr>
<tr>
<td>over 10 miles</td>
<td>3520</td>
<td>(3120)</td>
</tr>
<tr>
<td>over 150 miles</td>
<td>3400</td>
<td>(3000)</td>
</tr>
<tr>
<td>Outside Mich. within 300 miles</td>
<td>3220</td>
<td>(2860)</td>
</tr>
<tr>
<td>300-1,000 miles</td>
<td>3120</td>
<td>(2780)</td>
</tr>
<tr>
<td>over 1,000 miles</td>
<td>3020</td>
<td>(2680)</td>
</tr>
</tbody>
</table>

*CIA is the institutional grant-in-aid provided for all students who are members of the Christian Reformed Church.

5. The board took special note of the greater need for quota support due to proposed reductions in federal financial aid to students and projected enrollment declines.

II. Recommendations
A. Seminary
1. Staff Appointments
   The Board of Trustees recommends the following staff appointments:
   a. Barry Bandstra, B.D., Lecturer in the Department of Old Testament for two years, terminal
   b. Henry Schuurman, Ph.D., Lecturer in Philosophy Theology for 1982-83
   c. Carl Zylstra, B.D., Lecturer in Practical Theology for the first two quarters of the 1982-83 academic year

2. Faculty Reappointments
   The Board of Trustees recommends the following faculty reappointments:
   a. Theodore Minnema, Th.D., Professor of Philosophical and Moral Theology with tenure
b. Cornelius Plantinga Jr. (Neal), Ph.D., Associate Professor of Systematic Theology for two years

B. College

1. Faculty Appointments

The board recommends the following faculty appointments:

a. Henry Aay, Ph.D., Associate Professor of Physics (Environmental Studies and Geography) for two years
b. Cloe Ann Danford, M.S., Assistant Professor of Nursing for two and one-half years (beginning second semester, 1981–82)
c. John Dodge, Ph.D., Assistant Professor of Economics and Business for two years
d. Quentin Schultz, Ph.D., Associate Professor of Speech for two years
e. Evert Van Der Heide, M.A., Assistant Professor of Economics and Business for two years
f. Ray Van Leeuwen, B.D., M.A., Instructor of Religion and Theology for two years

2. Faculty Reappointments

a. The board recommends the following two-year reappointments: (italics indicates a promotion to that rank)

1) Hessel Bouma, III, Ph.D., Associate Professor of Biology
2) Roger L. De Kock, Ph.D., Professor of Chemistry
3) Leon W. De Lange, M.B.A., C.P.A., Associate Professor of Economics and Business
4) Richard E. Houskamp, D.S.W., Professor of Sociology
5) Gregory F. Mellema, Ph.D., Associate Professor of Philosophy
6) Kirk D. Peterson, M.S.E., Instructor in Engineering
8) Ruth K. Rus, M.Mus., Associate Professor of Music
9) David M. Snuttjer, Ph.D., Associate Professor of Psychology
10) R. Scott Stehouwer, Ph.D., Associate Professor of Psychology
11) Glen E. Van Andel, M.S., Assistant Professor of Physical Education
12) David A. Van Baak, Ph.D., Associate Professor of Physics
13) Henry Vander Goot, Ph.D., Professor of Religion and Theology
14) Mary E. Vander Goot, Ph.D., Professor of Psychology
15) Davis A. Young, Ph.D., Visiting Professor of Physics (Geology)
16) Uko Zylstra, Ph.D., Associate Professor of Biology

b. The board recommends the following two-year terminal reappointment:

Philip Holtrop, B.D., Assistant Professor of Religion and Theology
c. The board recommends the following tenure reappointments:
   1) John H. Brink, Ph.D., Professor of Psychology
   2) Thomas L. Jager, Ph.D., Professor of Mathematics
   3) James D. Korf, M.A., M.F.A., Associate Professor of Speech
   4) Kenneth J. Kuipers, M.B.A., Associate Professor of Economics and Business
   5) Arie Leegwater, Ph.D., Professor of Chemistry

3. Staff Reappointments
The board recommends the following staff reappointments:
   a. John De Beer, Ed.D., Director of the Instructional Resources Center (emeritus status) for one year, effective September 1, 1982
   b. Evelyn Diephouse, M.Ed., Director of the Academic Support Program (with faculty status) for two years
   c. John Heerspink, M.Mus., Director of Planned Giving for two years
   d. James Hollebeek, M.A., M.A., Counselor in the Broene Counseling Center (with faculty status) for two years
   e. Anamarie Joosse, M.A., Ed.S., Counselor in the Broene Counseling Center (with faculty status) for four years
   f. John Verwolf, M.Ed., Director of Placement (with faculty status) for four years
REPORT 3
BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

The kingdom is coming! Across the world the arm of the Lord brings the nations into line for judgment and blessing. Even where tyrants and oppressors are in the seats of power, even there the church now rises in these last days among the poor and persecuted. More than ever, Christians understand themselves as one people of God worldwide, rejoicing and hurting together. The Christian Reformed Church also increasingly partakes of that understanding as it sends its representatives into those nations to plant the church of Christ, and to nurture the young churches which have come to birth.

Through its missionaries overseas, the Christian Reformed Church continues to be physically present in the context of unspeakable human need and spiritual starvation. These missionaries more and more serve the church by speaking to those who send them, as well as to those to whom they are sent. Thus the sending church learns from those it sends and lives into the experiences and life of the rising church around the world.

During 1981, CRWM missionaries under regular appointment were on site in eighteen countries. Synod has also assigned to CRWM the regulation of ministries in Australia, New Zealand, and Jordan. Cherished contacts from Christian Reformed churches in El Salvador and Cuba continue as we attempt to uphold these fellow Christians in their difficult circumstances. Associate missionaries, appointed but not fully funded by CRWM, work alongside our missionaries in several fields and are also teaching in Belize. In all of these nations the Christian Reformed Church has been permitted to present the matchless, incomparable news of the coming of God’s kingdom. Through our missionaries we again receive fresh views of that coming kingdom. The report that follows is CRWM’s accounting of that sending and listening.

I. Administrative Matters

A. The Board

The annual meeting of the board took place from February 16-18, 1982. The executive committee met bimonthly, in accordance with the Mission Order. The officers during 1981 were: Rev. Eugene Bradford, president; Rev. Jacob Vos, vice president; Mr. Nelson Gritter, treasurer; Mr. John S. Bronsdeema, recording secretary; Dr. Eugene Rubingh, executive secretary.

The eighteen members of the executive committee are elected annually by the board. Each serves on certain administrative subcommittees
which bring recommendations to the executive committee. Generally the materials for discussion are received from the fields and generated by the field councils. These field councils are intimately related to the national churches, and in several instances the national church is the controlling entity overseas. An Interdependence Policy defines the manner in which CRC resources are distributed in such cases. The CRWM Global Outreach Committee meets twice yearly to assess overall deployment of resources and to coordinate the current and future strategies for the global endeavor.

Administrative positions and personnel are as follows: executive secretary, Dr. Eugene Rubingh; Africa secretary, Rev. William Van Tol; Asia secretary, Rev. Edward Van Baak; Latin America secretary, Rev. Bernard Dokter; business secretary, Mr. Donald Zwier; communications secretary, Rev. Louis Tamminga. The board regularly monitors the performance of the synodical appointees. The performances of those serving without synodical appointment is regularly monitored by the Personnel Committee.

B. Representation at Synod

The board requests that its president, executive secretary, treasurer, and business secretary be authorized to represent the board on all matters pertaining to Christian Reformed World Missions.

C. Nominations for Board Membership

Certain vacancies exist in the ranks of the alternates to the members-at-large. The following slate of nominees is presented for synod's consideration. Profiles of each nominee will be provided to the office of the stated clerk of synod. None of the nominees is currently an incumbent.

1. Western Canada ................... Mrs. Ruth Krabbe
                                 Mr. George Weenink
2. Eastern United States ............... Mr. Bruce Frens
                                 Miss Wilhelmina Tuit
3. Central United States ............... Mrs. Marilyn Driesenga
                                 Miss Katie Gunnink
4. Central United States ............... Mr. Jack Elenbaas
                                 Mr. Stanley Ellens

D. Members-at-large

The board took note of the fact that the number of classes had increased since the Missions Order was adopted and that the size of the board had become very large. The number currently stands at forty-eight, including eight members-at-large. The Mission Order provides for the election of eight members-at-large so that the services of competent lay-persons might be secured. However, the classes have responded to our pleas to appoint lay-persons to the board and at the 1982 board meeting ten of the thirty-nine classical delegates were lay-persons.

The board realized that the number of delegates was too large both in terms of efficiency and stewardship. None of the classical delegates,
however, are women, while a large percentage of the missionaries inter­viewed, appointed, and served by the board are women. It appears at this time that only through the office of member-at-large can women be elected to the CRWM office. The board discussed the issue at length but was unable to come to a resolution or provide synod with a recommenda­tion. A motion to recommend the elimination of the office of member­at-large failed, but consideration of the issue continues.

E. Reappointment of Africa Area Secretary

The Rev. William Van Tol has completed two terms as Africa Area Secretary. The prescribed CRWM evaluation was carried out and a thorough interview was conducted with Mr. Van Tol. On the basis of a favorable evaluation of his person and work, the board recommends that Mr. William Van Tol be reappointed to a term of four years as Africa Area Secretary.

F. Presentation of Missionaries

Synod has annually received members of its missionary family through representatives on home service who have carried greetings to synod. In this way synod may become personally acquainted with these delegates from the church's missionary enterprise. Therefore, CRWM again requests permission for those missionaries on home service or under appointment to be introduced to synod.

II. General Matters

A. Communications

The Communications Department aims to keep the churches informed about the ongoing mission endeavor. And the churches have responded positively: they show concern for their missionaries, intercede for them in prayer, and supply the resources to continue a bustling mission program. Actually less than half of the total budget is defrayed from synodical quotas. The rest comes from other sources: gifts from churches, groups, societies, and individuals.

As of January 1, 1982, 470 congregations participated in direct missionary support. Under this program a local congregation undertakes the support of one or more missionaries. This type of support has many positive results. Congregation and missionary relate to each other in mutual personal encouragement and enlightenment. The church also contributes financially toward the missionary's salary and program. It is the backbone of our support system. For 1982 we have budgeted over $2 million for this type of above-quota giving. Personal gifts will, we hope, add another $1.5 million. The urgency of the great mandate Christ entrusted to us and the increased number of open doors give us the freedom to lay this great challenge before the churches.

The communications arm of CRWM does its utmost to keep the denomination and missionaries in close contact. We encourage correspondence between Christian Reformed people and their missionaries. Mission reports are published by a very cooperative church press. Audio-
visual programs find ready use by churches and groups. The 1982 Mission Calendar keeps generating many cards and letters to missionaries on their birthdays. But the finest communications effort is made by the missionaries themselves when they visit the churches during their home service. Their zeal and vision are infectious.

As in previous years we appreciate the contribution made by CRWM board members toward our communications task. They not only represent the churches at the board level but also represent missions among the churches of their classis. A committee of board members meets every two months with the communications staff to discuss needs and policies. Nothing could bring us closer to the mind of the church.

B. Delegation from World Missions Related Churches

Each year representatives from churches overseas who are related to CRWM are invited to be represented at the CRC synod. In 1980, the Christian Reformed Church of Nigeria was represented and last year a delegate from the Reformed Churches of Japan addressed synod. This year CRWM, together with the Interchurch Relations Committee, have invited a delegation from the Christian Reformed Church of Honduras to be present at the sessions of synod. We have also continued an invitation to the churches in Cuba to be present at synod as they find themselves able. CRWM recommends that these official delegates be permitted to address synod.

C. Long-Range Planning

Several years ago the board asked each field council to prepare a strategy statement covering its planning for the next five- to ten-year period. With these documents at hand, the office staff in 1980 began a process of long-range planning, looking far ahead into this decade. A comprehensive planning document was presented to the board this year in the hope that CRWM might be able to do more than simply react to situations as they occur. The document was considered by the board and adopted as the charter for our work during the next five years. In a sense it is the capstone of much dreaming, tempered with the realities we must face in our changing world.

Through the years the board has also refined its criteria for the deployment of resources both in terms of personnel and finances. The board was this year presented with a greatly revised and improved set of criteria to assist in the evaluation of mission opportunities and to enable CRWM to utilize its resources more effectively.

D. Testimony on Justice and Oppression

In response to a communication from Classis Toronto, the board was presented with a statement on the manner in which the issues of political, social, and economic injustice and their effect on the spread of the gospel may be addressed.

There are several matters which should be noted in this concern. We recognize that the Bible commands us to uphold the standards of righteousness and love, justice and mercy. The prophets of Scripture provide
us a striking example of the need for a clear, godly voice in a fallen world. These Old Testament leaders spoke boldly against the unrighteousness both within Israel and in the surrounding kingdoms. Their witness instructs us not to participate in evil by direction action, or by guilty silence.

In order to speak clearly the message of the gospel to our day and to carry out our Christian civic responsibilities, we need to have information that is accurate and up to date. We must be discerning about the information given in the public media, recognizing that both representatives of governments and those who report the news are making interpretations—each from his own point of view. Christians must not be content with a superficial emotionalism nor an alliance with one national or political viewpoint. We must prayerfully seek a serious kingdom perspective concerning the issues which underlie the spiritual, political, social, and economic problems in the world today. We may not salve our consciences by speaking about injustice in far countries, while avoiding the activities of our own nations, or the needs in our own communities. We must not make impassioned speeches about evil without making a serious effort to bring about change. In the developing of this awareness, our missionaries can provide us with information about conditions in the nations in which they serve.

Our missionaries are direct observers of the conditions of oppressed peoples. They are guests in the countries where they serve. Although they are not representatives of the governments of Canada or the United States, they may often be seen in that light. As a result, missionaries, suspected of working for these governments, have been endangered. At times, then, the choice may be, "keep silent and remain in the country," or "speak up and you will leave in a short time." Our primary concern in ministry is the promotion of the gospel, both in word and deed. The Reformed witness must involve the lordship of Christ in all areas of life. We must assume that all of our communications will become public knowledge and so we must be aware of the possible effects on the people concerned, on the countries we discuss, and on the church in those lands.

There is also a danger of being simplistic or uninformed. It is all too easy to see our Western ways as right, and their ways as wrong. Jesus reminds us to look first to see that our own eyes are clear and our own hands clean. There is injustice on both the right and the left of the political spectrum.

Our primary focus in this matter ought to be on our own responsibilities to address our own countries. The political and economic decisions made in our capitals have a powerful effect overseas. Our business community makes decisions that affect living conditions around the world. Political and economic decisions made here in North America may cause harm to people in other nations and may hinder our Christian witness. Or, our two nations may give sympathetic support to governments which perpetuate unrighteousness. We are responsible for the decisions and programs of our nations and their international effect. We have the right, duty, and privilege to address our own governments when injustice demands our testimony.

In response to the concerns presented in this report, the board decided
to encourage the missionaries to forthrightly and discreetly inform the
home office on these issues when this is possible. Furthermore, they were
urged to address these issues while on home service in order to keep the
churches informed and to challenge them to exercise Christian responsi­
bility. In turn, members of the staff were encouraged to write timely ar­
ticles on this subject and to initiate appropriate action.

The board also lays before synod the following request: that synod be
requested to call on our church and its leaders to be prophetic in respond­
ing to injustice, oppression, and unrighteousness, being aware of the sin
of silence. We must speak clearly and as Christians locally, nationally,
and among the nations. We must pay special attention to the oppression
which exists in societies which receive support from the governments and
businesses of North America.

When the board thus calls upon synod to identify itself and our con­
gregations with the poor and oppressed in those lands where injustice
rules, it calls us to introspection and courageous leadership in an area
which may be painful, and may subject those who speak out courageous­
ly to criticism and derision.

While the board calls upon synod to take such action, it has also ap­
pointed an ad hoc committee to continue study of Christian responsibili­
y in the areas where our missionaries are serving so that our mission­
aries may be advised with respect to responses to be made to the issues of
social justice and human rights and, further, to inform our constituency
on the current situation in the areas where our missionaries are serving.

E. Dominica

In response to a formal request from the Trinity Christian Reformed
Church of St. Catharines, Ontario, CRWM undertook to investigate the
need and feasibility of doing missionary work on the Island of Dominica.
A survey was conducted together with the World Relief Committee con­
cerning the potential for establishing a word and deed ministry on this
island.

Dominica is an island of eighty thousand people. It is twenty-nine
miles long and sixteen miles wide, a very mountainous land whose main
resources are bananas and cocoa. Several Christian denominations are
represented and the Roman Catholic Church accounts for about 80 per­
cent of the people. The Back to God Hour operates a radio station on the
island. The team encountered some puzzlement regarding the CRC's in­
terest in Dominica. It was informed at one point that an attempt to pros­
elytize from established churches on an island of eighty thousand inhabi­
tants "where nearly everyone is a member of the Christian church" would be seen as very divisive.

The visiting team concluded that the needs of Dominica were not of
such a nature as to warrant a joint mission venture by the two agencies.
The presence of several strong denominations and the fact that we were
not asked by any indigenous group to do a church-planting ministry
were seen as counter-indications. There is one way in which assistance
can be provided by CRWM. The CRC seems at this time to be uniquely
equipped to provide Christian school teachers and there is a great need
World Missions

for such assistance on the island. The government of Dominica will pay a modest salary to those who are qualified.

After consideration, the board decided to recommend to synod that CRWM be permitted to initiate work on the Island of Dominica in the following ways:

1. That we seek to recruit a limited number of teachers (two or three) who will become associate missionaries paid by the Dominica school system. Since the Dominica schools follow the English school tradition, these teachers will be sought particularly in Canada since their systems are more nearly parallel.

2. That we aid these teachers to raise additional money for travel expenses, medical aid, outfit allowance, and if need be, loan repayment.

3. That we encourage such organizations as Christian Schools International to help these schools with materials.

4. That CRWRC join us in this project by helping to provide technical teachers (agriculturalists, etc.).

5. That we inform the Trinity CRC of St. Catharines that their financial help will be welcome in this effort to provide teachers.

F. Australia/New Zealand and Jordan

Synod has assigned the supervision of CRC personnel working in Australia/New Zealand and Jordan to CRWM. The board annually studies the feasibility of continued ministry in the Australia/New Zealand churches. It was decided to request synod to continue the ministry during the year 1983 and to request a small quota amount to be used for supplemental funding of ministers' travel and amenities, as the salaries are paid by the calling churches in Australia and New Zealand.

Last year the board informed synod of our intention to conclude our ministry in Jordan in 1982. Now, however, the board has authorized a committee to study the feasibility of a CRWM outreach in this area. The report was to be submitted in July 1982, to coincide with the return of the Rev. and Mrs. Edward Vander Berg from their service with the Amman International Church. Because this church has urgently requested the services of the Vander Bergs for an additional year, and because the study may recommend a continued outreach, therefore CRWM informs synod that the ministry will continue for another year. (Note: The feasibility study will include advice from other missions and the Back to God Hour.)

G. CRWM/CRWRC Relationships

On February 18, 1982, the Board for Christian Reformed World Missions decided to communicate a fourfold decision to the Synod of 1982 about its relationship to CRWRC.

First, CRWM decided to provide synod with information concerning the following matters:

1. The history of the relationship between CRWM and CRWRC which led up to the field test of 1981.
2. The nature and evaluation of the Field Test Agreement, emphasizing the mutual on-field desire for cooperation and unity.

3. The problems involved in a dual ministry, each carried out with a different management structure.

4. The relevant missiological principles from which CRWM will depart only on the explicit instruction of synod.

It is now two decades since the CRWRC was established by synod in 1962. At that time the great needs of people struck by disasters were placed starkly before the CRC constituency. Synod felt that a channel was needed by which CRC donors could participate in the relief of those visited by such calamities. It is clear from the records of those early years that the missionaries welcomed the establishment of CRWRC. They knew that whenever disaster might strike in the lands where they ministered, there the arm of benevolence could be counted on to come with aid.

It is also clear that synod in 1962 in no way wished to separate the outpouring of relief from a missionary context. In establishing the constitution of CRWRC, the manner of administering this relief where CRC missionaries were working was made explicit. Synod said, “The CRWRC shall seek the services of the General Conference of missionaries to carry out the work of relief in all foreign disaster areas” (CRWRC Constitution V, A, 1, d).

Synod also realized that the immediate response to disasters might have long-range implications. The World and Home Mission boards themselves had for many years carried on benevolent outreaches in the combined word/deed ministry which is the hallmark of the Reformed faith. With a basic mandate to attain “... the goal of carrying the gospel to the world,” the Board for World Missions is assigned the responsibility of administering the joint foreign mission work of the churches (Church Order, Article 77 and Mission Order, Article I). The CRWRC constitution therefore goes on to state: “... the CRWRC shall, whenever possible, designate local diaconates and/or deacons conferences, and missionaries and missionary conferences to administer these permanent benevolent activities” (CRWRC Constitution V, A, 2, c).

In the beginning CRWRC did work in close harmony with the missionary conferences of CRWM. The administration of the effort was carried on as CRWRC’s constitution so clearly stipulates. Gradually, however, a tendency toward separation became noticeable, particularly in the area of long-range benevolent activity. This tendency to separate the word and deed ministry caused CRWM to request repeatedly that CRWRC return to the pattern of administration clearly stated in its constitution.

In 1973 CRWRC established a field committee in Mexico for its personnel. This committee became a significant factor in the development of CRWRC programs in which CRWM’s missionary conference (or field council as they were by then known) was seldom consulted. In 1974 CRWM pleaded once more for a more unified field administration. This plea was forwarded to the Synod of 1975. Synod appointed a committee to study the relationship between CRWRC and CRWM. But later that same year CRWRC established a field staff committee for its Philippines
workers without consulting CRWM’s field council or the Area Secretary for Asia. Later still, CRWRC began to establish Christian Management Enterprises as its overseas arms. This was also done without consultation, and CRWM increasingly began to ask why its missionary conferences in foreign lands were no longer being treated as the equivalent of local diaconates or deacons conferences in North America, as CRWRC’s constitution so clearly requires (CRWRC Constitution V, A, 2, c).

Sound missiology and effective mission strategy are two faces of one coin. Where we seek to serve people in foreign countries through two administrative bodies, confusion results—potentially, even abuse. Many actual situations have borne this out. Relief and development must be united with the gospel message and overall kingdom strategy. The people who are served overseas should not be tempted to play one agency off against the other.

A single field administration is an absolute necessity if tactical mistakes and frustrations are to be avoided. A single administration is necessary to maintain sound Reformed theology which rejects the separation of nature and grace. A single field administration is necessary if CRWRC and CRWM see themselves as representatives of the CRC, commissioned to witness in other lands to the establishment of God’s kingdom and church in both word and deed. We seek the establishment of one church, one kingdom, one baptism, one ministry, one diaconate. A model of unity from the inception of mission in a foreign land is biblical and necessary. On the basis of this Reformed vision and with a view to responsible strategy, CRWM has continually pleaded for a word and deed ministry, a kerygma and diaconia, which has a unified on-field administration.

CRWM asked the Synod of 1977 to confirm the word-deed unity of mission strategy. CRWRC, however, requested that same synod to delete this thrust. CRWM efforts to effect a single administration have been frustrated, with the result that the separation into two on-field administrations has recently increased.

2. If it be asked why there should be unified on-field administration, the answers are both practical and missiological.

a. Practical:
(1) Presentation of one face to the national church. A wedge is easily driven between two agencies if there is no single on-field entity.
(2) Implementation of a strategy becomes impossible if there is not one field council or similar on-field administration. CRWRC presently makes its decisions on matters of budget, posting, and goals quite outside of field council.

b. Missiological:
(1) God’s mission authorizes no separation of diaconia from proclamation. There is but one mission task and one salvation. Any attempt to exhibit a separation of these two should be avoided.
(2) There are no mutually exclusive, separate realms of nature and grace. A tendency to separate these must not be perpetuated
by those who believe that salvation is comprehensive and that God is sovereign over all.

Does this mean that CRWM wishes to lord it over CRWRC? Certainly not. Does it mean that CRWM wishes to suppress the development and rights of diaconates of the CRC or of churches developing in other lands? Certainly not! Our question is simply this: Why does CRWRC continue to work through the diaconate of the CRC domestically as required by its constitution, but refuse to follow its constitution in foreign programs by not working through missionary conferences as required? Our plea for an answer to this question has now been evaded by CRWRC for over ten years.

In 1980 the synod responded to these concerns by acknowledging "... the need for CRWRC and CRWM to integrate their planning and administration, and to cooperate in their joint field efforts." Synod also encouraged CRWRC and CRWM, together with the Mission Coordination Council, to place a high priority on finding a solution, and instructed MCC to report to the Synod of 1982 the resolution of the problem (Acts of Synod 1980, pp. 54-55).

The Missions Coordination Council asked CRWM and CRWRC to attempt to develop a model for the administration of joint field programs and to test this model for a period of one year. The Synod of 1981 was informed of this through the report of the Synodical Interim Committee. The model was tested in the Philippines and in Central America. The model called for two on-field administrations coordinated by a committee composed of delegates from both CRWRC and CRWM. This committee was responsible for long-range planning, annual horizontal contracts, and monitoring of contracts. It also called for semi-annual fellowship meetings of all staff to enhance unity and to serve as a role model for church and community.

The field test was helpful in Central America in achieving a measure of coordination where formerly there had been nearly total separation of ministry. But CRWM's missionaries in their evaluations generally called for further steps toward unity and integration. In the Philippines our missionaries' reactions to the field test were quite negative. In their evaluations of the test almost all of CRWM's missionaries called for unification of on-field administration. This likely reflects the fact that previously on-field administration was united in the Philippines and the missionaries felt the field test contributed to or even promoted deterioration of on-field unity.

During the first six weeks of this year six joint CRWM-CRWRC staff meetings were held to discuss basic goals, administrative commitments, significant differences, and various models. These discussions finally resulted in a "Plan for Coordinated Ministry," which was submitted to both boards as a proposal for permanent cooperation. About this plan the staff of both agencies admit that "each agency must make profound changes to accommodate two systems which do not mesh."

On the basis of the foregoing information, the Board for Christian Reformed World Missions decided to request synod:
1. To review the mandates of CRWRC and CRWM with specific focus on the matter of permanent community development and unified on-field administration.

2. To provide guidance about how the denomination’s work in world ministry can be carried out with maximum effectiveness.

Grounds:

a. A single identification of the CRC is necessary in presenting a unified purpose and strategy to the peoples to whom we minister.

b. The fundamental Reformed commitment to the sovereignty of God over all creation requires a demonstrably united world and life view.

c. The compassionate deed should be tied as closely as possible to the call to repentance and faith.

d. Salvation is a body/soul totality; mission should be designed comprehensively to address this totality.

e. The holism of the Third World peoples should be respected as they are approached from the West.

f. The basic issues brought before the Synod of 1977 (Art. 56, I) have still not been resolved.

The board also decided to submit the “Plan for Coordinated Ministry” to synod as an interim working agreement after refinement by mutual consent of both agencies, which includes response from CRWM field councils whenever possible, and approval by the executive committee.

Grounds:

1. The plan submitted is an improvement over the lack of coordination which has obtained in the recent past.

2. Certain items are not clear; others involve suspension of provisions in the Mission Order.

The “Plan for Coordinated Ministry” is presented in this report so that synod may be aware of the basic content and structure of the proposal. However, it may be necessary to submit an amended plan at a later date based on the responses we receive from field councils, further discussion with CRWRC, and approval of the executive committee.

CHRISTIAN REFORMED WORLD MISSIONS

and

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

PLAN FOR COORDINATED MINISTRY

February 1982

Introductory Comments

1. During 1981 CRWM and CRWRC conducted a field test of a possible organizational structure to coordinate CRWRC and CRWM ministries on fields where both agencies are at work. The results of this test were evaluated at length by each agency separately as well as jointly. At
least six joint staff meetings were conducted to consider basic goals, administrative commitments, profound differences, and possible solutions. In addition, each staff consulted almost daily for several weeks. Plan after plan was formulated and discussed. Both the unity on the field and the integrity of each agency emerged as the important issues. Missiological and managerial issues were elucidated and debated.

The following plan represents our best effort. Each agency must make profound changes to accommodate two administrative systems which do not mesh. Yet the plan preserves values cherished by each agency.

2. The new organizational structure will require a new CRWM—CRWRC Joint Committee (in North America), a Joint Field Assembly and a supplementary field organization as explicated on the following pages.

3. CRWRC and CRWM agree that all ministries conducted through national organizations will be carried on only through those structures which are approved by both organizations in long-range and annual plans.

4. It is imperative that, if adopted, both boards request synod to permit this plan to be implemented on those fields where both agencies are at work. The request would involve suspension of those portions of the CRWM Mission Order and the CRWRC Constitution requiring modification to permit this organizational structure and process. Appropriate revisions of the CRWM Mission Order and CRWRC Constitution will then be prepared and considered by the CRWM and CRWRC boards and presented to Synod of 1983 for ratification.

A. CRWM/CRWRC Joint Committee

1. There shall be a CRWRC/CRWM Joint Committee composed of three representatives from each agency. The authority of the joint committee is delegated. Delegates may not exceed their prerogatives, but have decision-making powers within described parameters. Decisions are by majority vote.

2. Ordinarily the purpose of the joint committee is to make joint recommendations to both agencies regarding the annual plan.

3. The joint committee will meet to deal with those matters affecting both agencies which have not been resolved on the field or which arise between annual meetings of the Joint Field Assembly.
B. Joint Field Assembly

1. The annual Joint Field Assembly will include all CRC synodical agency staff, as eligible according to usual field regulations.

2. At this meeting will be forged the long-range strategy and/or biennial updates thereof, as well as the annual field plan and the field budget.

3. The single plan will include not only the objectives to be attained by the entire CRC team, but also indicate the resources and specific methods to be used in achieving the objectives.

4. The annual plan may include, for CRWRC staff, the documents utilized by CRWRC and, for CRWM staff, the documents utilized by CRWM. There must be presented from the field, however, a single plan and budget, though it will contain the funding requirements to be provided by each agency.

5. This annual plan, together with all necessary recommendations, will be forwarded to the joint committee.

6. The joint plans and agreements must include input from the CRWM field council and from CRWRC's field staff.

7. In the Joint Field Assembly, each agency shall be accorded one vote. When an issue cannot be settled in the Joint Field Assembly and must be sent on to the CRWM/CRWRC Joint Committee, the total individual vote, by agency, as well as the agency vote itself, must be registered. For example: CRWRC, 5 yes, 1 no; CRWM, 3 yes, 8 no.

8. The Joint Field Assembly may be convened extraordinarily by mutual consent of both field organizations.
9. The right of the individual to appeal a decision of the Joint Field Assembly to the CRWM/CRWRC Joint Committee shall be safeguarded. However, in order to exercise this right, the individual must record his/her negative vote at the time of the vote, and provide grounds.

10. When joint plans have been adopted by the boards, the implementation shall be the responsibility of each organization.

C. Supplementary Field Organization

In addition to the Joint Field Assembly each agency may also utilize its own documents or meetings to conduct business not covered in the annual plan, and to carry out the plans of the Joint Field Assembly. The sister agency will be invited to observe such sessions or documents, and copies of such documents or minutes will be forwarded to the sister agency.

On the positive side, the plan above represents more coordination of agency activity than in the recent past, with a joint field assembly and, on the home level, a joint committee. The main focus of the field assembly for the entire CRC team will be the annual field plan and budget, long-range strategy, the objectives, and the resources and specific methods to be used in achieving the objectives. The joint committee processes the agreement and plans from the field assembly, and will have certain decision-making powers. Thus there is a structure to develop joint planning and budget setting on the field level. Increased coordination can result in greater communication; the two agencies will also benefit from one another's strengths.

Negatively, the plan does not resolve the problem of a divided administration on the field. The CRC ministry continues to have more than one face. The practical nature of the coordination remains unclear. For example, in the coordination of the work through the diaconate and the consistory, will the work be carried out in an ecclesiastical way, or will the diaconate have to agree to function as a "Christian Service Group"? The plan structurally makes no provision as yet for input from the national church.

Finally, the board decided to request that synod, if it provisionally adopts the "Plan for Coordinated Ministry," authorize the suspension of those portions of the CRWM Mission Order requiring modification in order to enable the "Plan for Coordinated Ministry" to operate.
III. Fields

A. Africa
   1. Missionaries

Liberia
   Miss Diana Boot
   Miss Margaret Enter
   Mr. & Mrs. Mike Hekstra*
   Mr. & Mrs. Joseph Owens
   Rev. & Mrs. Mark Scheffers

Mr. Edward Shering*
   Rev. & Mrs. Donald Slager
   Mr. Richard & Mrs. Kathy Stehouwer
   Mr. & Mrs. Perry Tinklenberg
   Mr. & Mrs. Larry Vanderaa

Nigeria
   Rev. & Mrs. Sid Anderson***
   Mr. & Mrs. Gerard Arends
   Mr. & Mrs. LeRoy Baas
   Rev. & Mrs. Ralph Baker
   Rev. & Mrs. Willem Berends
   Mr. & Mrs. Albert Bierling
   Dr. & Mrs. John Boer
   Mr. & Mrs. James Broersma
   Miss Bonnie Brouwer
   Mr. & Mrs. Norman Brouwer*
   Mr. & Mrs. Gordon Buys
   Mr. & Mrs. Ralph Cok
   Mr. & Mrs. Gerald Cremer
   Miss Janet De Groot*
   Mr. & Mrs. John De Jager
   Rev. & Mrs. Lambert Doezema*
   Mr. & Mrs. David Dykgraaf
   Mr. & Mrs. William Dykhuis
   Mr. & Mrs. Mark Geerlings
   Mr. & Mrs. Ronald Geerlings**
   Mr. and Mrs. Gerrit Gelderman*
   Mr. & Mrs. John Gezon
   Miss Nora Ghali*
   Dr. & Mrs. Herman Gray
   Mr. William Hart*
   Mr. Mark & Dr. Giny Hoekman
   Mr. Mark Hoekstra
   Mr. & Mrs. Andrew Horlings
   Mr. Steve Huiskens**
   Miss Fran Karnemaat
   Rev. & Mrs. Harvey Kiekover
   Mr. & Mrs. Dennis Koopman
   Mr. & Mrs. Tom Koop
   Mr. & Mrs. Robert Koops*****
   Mr. & Mrs. Cornie Korhorn
   Miss Alie Kuipers

Dr. Austin Lamberts*
   Mr. & Mrs. Pieter Niessink****
   Mr. & Mrs. Allen Persenaire
   Mr. & Mrs. Peter Plagerman*
   Dr. & Mrs. Keith Plate**
   Mr. & Mrs. Kevin Prins*
   Miss Christine Roos
   Mr. & Mrs. Otto Rouw
   Mr. & Mrs. Kenneth Schepmer
   Mr. & Mrs. Dennis Schepel
   Mr. & Mrs. Dick Seben
   Miss Sandra Sjaardema
   Rev. & Mrs. George R. Spee
   Mr. & Mrs. Edward Stehouwer
   Mr. Robert Steenberg*
   Miss Ethel Suk
   Miss Leyte Nyenhuis**
   Mr. Keith Tinklenberg
   Mrs. Keith (Beverly) Tinklenberg
   Mr. & Mrs. Chris Van Andel*
   Dr. & Mrs. John Van Dorp
   Rev. & Mrs. Fred Van Dyke
   Miss Tina Van Staalduinen
   Mr. Mike Van Der Dyke
   Mr. & Mrs. Case Van Wyk
   Miss Gerry Vanden Berg
   Miss Wilma Vander Steen
   Mr. & Mrs. John VanderSteen
   Miss Francis Vander Zwaag
   Dr. Fred & Dr. Hazel Veenstra
   Miss Ruth Veltkamp
   Mr. & Mrs. Norman Viss
   Dr. & Mrs. Hendrik Visser
   Mr. & Mrs. Abe Vreede
   Mr. & Mrs. Tom Walcott*
   Mr. & Mrs. Steve Zuiderveen

Sierra Leone
   Rev. & Mrs. Paul Kortenhoven

Islam-in-Africa Project
   Rev. & Mrs. George Whyte

Rev. & Mrs. Roger Kraker

Key:
* Short term, volunteer or seminary intern
** Associate missionaries
*** On loan from PCA
**** On loan from Dienst Over Grenzen
***** On loan to the United Bible Society
2. General Information

We have come to expect bleak headlines about Africa. News of success is out of character. An example of bleak news was a recent seven-part series on Africa by the Chicago Tribune, entitled "Black Africa: Land in Torment." It pictured Black Africa as a place where everything is going wrong and nothing is going right. The only expression of hope was an editorial which urged the West to "...try to save Africa's life."

But, as often happens, this series never once mentioned religion. Had it done so, it would have had both a success story and a basis for more hopeful reporting.

Approximately six million new believers joined the Christian fellowship last year. Christians now make up nearly 40 percent of Black Africa's population. Reports on the growing rivalry between Christianity and Islam vary, but the most reasonable information indicates that Christian growth is outpacing Muslim growth. Christians are winning so many converts and raising so many children that Africa could contain the world's largest bloc of church members within twenty years.

Africa presently has about 472 million people and projects a population of 832 million by the year 2000. Of these, 200 million claim to be Christians now and over 400 million may be Christians by the end of the century. So we can report that new life abounds in Africa.

The needs in Africa are enormous. Twenty-two million people now face famine and are totally dependent on others for food. Africa has 10 percent less food per head than it had a decade ago. Twenty-five percent of its people do not get enough nutritional food to eat. And millions more are ill, living in unsafe places, friendless, without esteem and a sense of justice. Africa is a sinful world but it is not without hope, love, and faith—because needy people in unprecedented numbers are responding to the Word and touch of Christ. Your missionaries in Africa and the growing churches with whom they work are announcing the kingdom. We are part of the evangel, the Christian development, that God is using to bring the hope of the gospel to Africa.

3. Francophone Africa

In 1980, CRWM approved a two-year research and development project for Francophone (French-speaking) Africa (CRWM 6013). This decision assigns five tasks to a missionary. The major task is: "Conduct a church growth survey with a view to selecting an unreached people, establishing a specific mission strategy, and beginning a church-planting ministry."

There are twenty-four African countries which were formerly under French and Belgian colonial influence and can be classified as French-speaking. The Christian population in most of these countries is comparably low.

Countries of primary interest to us are in West Africa. Preliminary research suggests that there are unreached peoples in Guinea, Ivory Coast, Togo, Benin, and Cameroon. The mandate given this project also requests investigation of the challenge presented by the independent churches in countries such as Zaire. It is also necessary to consider the
challenge of the upper two tiers of countries, most of which are Islamic republics.

Missionary Larry Vanderaa is assigned to this project. He is presently on home service but expects to begin this work later this year. The present hope is that a location and strategy for mission can be proposed to CRWM by February 1984.

4. Liberia

We officially began work in Liberia in 1975. This followed more than a year of survey work and strategy development by Larry and Ann Vanderaa.

Our work is focused in Grand Bassa County among the Bassa people who number about 250,000. An integrated ministry to stimulate the growth and witness of small independent churches now includes programs of theological education by extension (TEE), literacy, literature production and distribution, Bible translation, community (health and agricultural) development, and scholarship assistance. This integrated ministry has been named Christian Extension Ministry (CEM).

A revised mandate and strategy outlining the work of CEM was approved in February 1981. In September, the executive committee approved a new agreement with the Christian Education Foundation of Liberia (CEFL). Under this agreement the CEFL will assume administrative responsibility for CEM. This means that, under our Policy for Interdependence, we will be loaning missionaries and providing grants to the CEFL on an annual basis for the development of the integrated extension ministry known as CEM. It is hoped that there will be no need for our assistance to the CEFL after 1993.

A full team of missionaries has now been appointed to serve in Bassaland. A major obstacle for most continues to be the Bassa language. Language learning and improvement of learning materials continues to require effort on the part of all of our missionaries.

A TEE production center was completed in Buchanan in September. Cassette and written materials are now developed here. The number of TEE centers was increased from three to nine and the number of students from about sixty to nearly two hundred. Two Liberians have joined the CEM staff fulltime and one parttime. A second annual TEE Conference was held in October with over 125 leaders from nearly thirty Liberian denominations attending.

A survey completed by Larry Vanderaa this year proposes additional work in Liberia. After review by the Liberia Field Council, CRWRC, and CRWM, it was decided that a strategy for work among the Loma people be completed and that the first two missionaries be on location by the beginning of 1983. We anticipate CRWRC's eventual participation in this effort.

5. Nigeria

a. General

We officially began work in Nigeria in 1940. Johanna Veenstra arrived in Nigeria as a missionary of the Sudan United Mission in 1920. She died in 1933, but her vision and persuasion brought other Chris-
tian Reformed missionaries, and eventually our mission, to Nigeria. A
synodical agreement made our mission an autonomous branch of the
Sudan United Mission with responsibility to evangelize an area that
today is best called Southern Gongola State.

We are still known as the Sudan United Mission, Christian Re­
formed Church Branch. That identity is fostered every five years
when the International Committee of the Sudan United Mission
meets. It met in Jos, Nigeria, last year. Eight branches of the SUM
were represented and twenty-four delegates from nine different coun­
tries attended. The major emphasis of this meeting was joint planning
with African churches for the spread of the gospel to unreached
peoples.

In Nigeria we have two mission efforts which report separately to
our board, although the entire mission is served by one general secre­
tary and one treasurer. Both dimensions are supported by a joint ser­
vice program, which also reports to CRWM.

One mission effort serves the Christian Reformed Church of Nigeria
(CRCN), located in Southern Gongola State where Johanna Veenstra
began her work in 1920. (Another group, known as “EKAN Takum,”
separated from the CRCN in 1973.) The CRCN has thirty-six congre­
gations, over 230 places of worship, and over 100,000 church at­
tenders. Twenty-five missionaries and associate missionaries from
CRWM (teamed with one from CRWRC) serve in this area.

A second mission effort serves the Church of Christ in the Sudan
among the Tiv (NKST), located primarily in Benue State but spread­
ing to the larger cities. Begun by the Mission of the Dutch Reformed
Church of South Africa in 1911, this work was transferred to us in the
late 1950s. NKST now has seventy-nine congregations, 1,700 places of
worship, and over 250,000 church attenders. Forty missionaries and
associate missionaries serve with NKST in a variety of ministries.

Supporting services, such as the aviation program (SUMAIR), con­
struction and maintenance, Hillcrest School and Mt. View Hostel, and
Christian Central Pharmacy, are administered by or through the Nige­
rivan Mission Services Committee (NMSC).

One hundred forty-two worship centers were opened in Nigeria in
1981; 3,727 adults and 4,511 children were baptized in 1980. The
churches now have 134 ordained ministers and 573 evangelists.

b. Christian Reformed Church of Nigeria (CRCN)

The church schism in this area continued to demand part of our
time this year. In 1973 a group of Christians separated from the
CRCN. They formed a new church called EKAN Takum. In 1975,
there was a public reconciliation at which it was acknowledged that
the root cause of the separation was ethnic. Hope for reunion has al­
most vanished. But the CRCN, the TEKAN fellowship, and CRWM
have not officially recognized EKAN Takum because both TEKAN
and CRCN feel that such recognition will cause ethnic separations to
flourish within the TEKAN fellowship of churches.

An agreement was finalized for the transfer of Lupwe station to
EKAN Takum, and the transfer took place in late 1981. Some mission­
aries continue to live at Lupwe in accord with the agreement and our missionaries continue to assist EKAN Takum in various ways, although formally none of them are posted to work for EKAN Takum.

The transfer of Lupwe to EKAN Takum has made other moves necessary. Veenstra Seminary and the Rural Health Program headquarters have been moved to temporary facilities in Wukari. Haske da Gaskiya, the literature program, has been moved to a temporary location in Takum. These three ministries belong to CRCN. New permanent facilities for them will be constructed over the next two or three years. Mr. Abe Vreeke, the mission’s liaison secretary, has also moved from Lupwe to Takum.

The unresolved issue between CRCN and EKAN Takum, other than the final question of reunion or official recognition of each other, is the compensation for the former Takum Christian Hospital. We are praying that a court case will be avoided.

We have really appreciated the concentration of the CRCN on leadership training and evangelism. The CRCN has four Bible schools. Almost two hundred future evangelists and church leaders are being trained in them. The advanced Bible school at Baissa, Smith Memorial Bible College, is developing rapidly and a request for a missionary to develop the second part of its program, continuing theological education by extension (TEE), was recently approved. Nineteen CRCN students are presently receiving pastoral training at TCNN and Veenstra Seminary.

In evangelism the mission committee of CRCN, with assistance from a number of our missionaries, is employing more evangelists to serve among unreached peoples such as the Fulani, Kaka, and Jibu. Nearly thirty evangelists are now working for the CRCN mission committee. We hope we can find ways to continue and to expand this effort with the CRCN in coming years.

c. The Church of Christ in the Sudan among the Tiv (NKST)

The general secretary of our mission reports that the relationship of the SUM-CRC to the NKST has probably never been better. This might have been expected since all mission programs were transferred to the NKST in 1980 and the church has now experienced a good year of being in charge of programs that were formerly mission. But our missionaries also report a good year. There have been frustrations. Theft is increasing and people do not feel as safe in their homes as previously. There were financial frustrations and staff problems at medical institutions, such as Mkar Christian Hospital.

Most of our missionaries in the NKST area are seconded (loaned) to the NKST on the basis of conditions of secondment approved by CRWM in 1980. We also provide grants to assist Benue Bible Institute, Gboko Youth Center, NKST Mission Board, NKST Scholarship Board, and the NKST Literature Program.

We continue to own and operate the Benue Leprosy Settlement. This has become an expensive institution—it cost us approximately $100,000 to operate it in 1981. But it is the only leprosy hospital in Benue State,
which has over twenty thousand people with leprosy. We are now dis-
cussing a number of ways by which the hospital might be transferred
to Nigerian authority.

The Reformed Theological College of Nigeria (RTCN) is expanding.
We gave assistance in the form of a $64,000 building grant this year.
The seminary now has an enrollment of about fifty.

The NKST church itself is presently involved in three new projects
for which we presently give no direct capital or program support. The
church plans to open thirteen new secondary schools. It has obtained
free air time from the state radio station and begun a radio ministry. It
is putting increasing emphasis on an agricultural development pro-
gram.

We feel that one of our major unfinished tasks is to assist the NKST
Mission Board in its outreach—approximately one and a half million
Tiv people are not Christians. Many Tiv people are responding to the
gospel and we feel that with careful planning the number of people
baptized per year could double. A major problem is that the NKST
has too many good things to do. We must work hard to brighten our
flame for evangelism. The NKST now has a denominational mission
board which supports twelve ministers and evangelists who work as
home missionaries.

d. Nigeria Mission Services Committee (NMSC)

Nearly twenty-five missionaries work in services that support the
development of the churches and mission.

Mr. Tom Koop is assigned to the supervision of language and cul-
ture study, assisting missionaries as they learn Nigerian cultures and
languages.

The amount of construction in which the churches are involved is
enormous: large churches seek architectural help for new buildings;
training facilities are expanding rapidly; new bookstores are being
built; health facilities are growing; new locations for mission work are
being set up. Three mission builders each supervise many projects but
cannot keep up; they need volunteers to help.

All missionary children who require boarding facilities now live at
Mt. View Hostel. Having all of the children from grades 1–12 live in
the same dormitory has worked out satisfactorily. We are reevalu-
ating our relationship to and involvement in Hillcrest School because of
its changing educational philosophy, changing enrollment, and in-
creasing costs.

The aviation program is still based at Lupwe and, in spite of rising
fuel costs, continues to provide an efficient means of transportation
that keeps our travel costs in Nigeria comparatively low. The pur-
chase of a Partenavia airplane to replace the aging Piper Twin Coman-
che has been approved.

The ministries of Dr. John Boer at the Institute of Church and Socie-
ty and of Mr. Lee Baas in New Life For All are also presently super-
vised by NMSC. ICS stimulates the churches and Christian communi-
ty to give serious thought to holistic witness in Nigerian society. New
Life For All brings the gospel through radio, TV, and literature; it also
mobilizes local congregations of evangelical churches for witness.

The mission is now conducting a survey and will propose possibilities for new mission work in other areas of Nigeria later this year.

6. Sierra Leone

In Sierra Leone we work with CRWRC under an agreement approved in 1980 which assigns CRWM the responsibility of church development. The program is called Christian Extension Services (CES). Sites, strategy, and missionary recruitment were approved in March 1980. Subsequent revision of planning is taking place.

On the first site, among the Kuranko people, CRWM's missionaries have now had a year during which to get themselves situated and learn Kuranko culture and language. It has been a tough year. They have faced major illness in their families, torturous road travel, unsatisfactory educational facilities for children, and major adjustments in lifestyle. They are now struggling to attain fluency in language and to find a church development strategy that is appropriate to Kuranko culture.

Two church developers for the second site, among the Krim, will be appointed in 1982. Planning for this area has been full of challenge because of its remote location.

A similar team will be appointed for the third site, among the Limba, but this pending reevaluation by the missionaries before the location is firmly decided.

Our participation in this ministry is funded by the World Hunger Fund, which is held by CRWRC.

7. Islam-in-Africa Project (IAP)

Many evangelical churches and missions cooperate in the Islam-in-Africa Project. With headquarters in Nairobi, Kenya, it reaches across sub-Saharan Africa with courses and literature which train African Christians to reach out to the Islamic community.

IAP has African or missionary regional advisors in many countries. In May 1980, we appointed the Rev. and Mrs. George Whyte and offered their services to IAP. Mr. Whyte completed a Master's Degree in Islamics at McGill University in May 1981. He was called and ordained for this ministry in August and September, following which he and his wife, Rhonda, studied French in Paris for a three-month period. After further orientation with one of the regional advisors of IAP, they will begin ministry in Ivory Coast, Upper Volta, or Senegal. A final decision on placement pending the determination of IAP's greatest need and that is clouded by the uncertain plans of other IAP staff members.

B. Asia

1. Missionaries

Guam
Mr. & Mrs. Conrad Douma

Japan
Rev. & Mrs. Michiel De Berdt
Rev. & Mrs. Philip De Jong
Rev. & Mrs. Alan Herweyer***

Rev. & Mrs. John Van Ens
Rev. & Mrs. Raymond Hommes
Mr. & Mrs. Jack Jones
Rev. & Mrs. Arnold Kress
Mr. & Mrs. Sidney Norman
Rev. & Mrs. William Stob
Rev. & Mrs. Larry Spalink

Philippines
Mr. & Mrs. Vicente Apostol
Rev. & Mrs. Gary Bekker
Rev. & Mrs. Henry De Vries
Mr. & Mrs. Steve Elzinga**
Mr. & Mrs. Joe Fox*
Miss Katie Gunnink*
Rev. & Mrs. Adrian Helleman
Rev. & Mrs. Mark Knoper
Rev. & Mrs. Gerrit Koedoot

Taiwan
Rev. & Mrs. Carl Afman
Rev. Gary Roest

Missionaries on Loan
Rev. & Mrs. Albert Hamstra, to Bangladesh Bible Society and Portable Recording Ministries
Rev. & Mrs. Tom De Vries and Rev. & Mrs. Erik Schering, to Pacific Island Ministries in Papua New Guinea
Rev. & Mrs. Ed Vander Berg, to Amman International Church in Jordan
Rev. & Mrs. John Houseward, to Toowoomba Reformed Church, Queensland, Australia
Rev. & Mrs. Paul Stadt, to Christchurch Reformed Church, New Zealand

*Short term  
**Intern  
***Associate missionary

2. Direction of the Mission

During 1981 the direction of the Asia Mission was planned and strategies for ministry were developed on all fields. Assessments of need have been made for the past several years, and these assessments have been reviewed annually by the field councils. The field councils in each of the Asian countries in which we work recommend to the board and the area secretary the number of missionaries and the budgets required to bring the national church into existence, or to help the church function independently of the mission's support in its own program of local and national outreach.

These reports have now been synthesized into an overall Asia plan for missions involving the resources of both the Christian Reformed World Mission and the national churches in a joint effort in Asia. As this plan is evolved in the future, it is anticipated that Asia area churches will become increasingly involved in a program of church planting.

3. Reports from the fields

a. Japan

During the past two years the Japan Mission has received some rather insistent inquiries from the Reformed Church in Japan regarding the expansion of the mission's efforts in evangelism. These have come not only from the Eastern Presbytery (in the Greater Tokyo area of Japan) but even more urgently from the Central Presbytery (Nagoya area) and the Tohoku area (northern part of the main island, and Hokkaido).
In response to these pleas, the Japan Mission has joined with the Central Presbytery in a joint effort to locate three sites for the development of churches and has agreed to assign two missionaries to work in that area, in addition to the Rev. Richard D. Sytsma, who has been assigned to Numazu for several years already. Strategies of work, timetables for placing missionaries after their language study has been finished, and the assignment of Japanese evangelists under the direction of the Presbytery all point to a period of close cooperation and fruitful joint effort. Owariasahi and Toyoake will be the first to be staffed; later Tokadai will be investigated.

In the Tohoku area, several churches of the Eastern Presbytery will form a new group of churches; Sendai is the largest and oldest of these. North of Sendai, Japan Mission personnel will team with the Rev. and Mrs. Arnold Kress, now living in Misawa, where they will work with Japanese pastors and evangelists in Aomori, Towada, Akita, and other population centers. This will occur during 1982. There is still opportunity for one or two more new missionaries to join this evangelistic outreach, uniquely encouraging because of the cordial invitation from the Japanese churches and their energetic participation in evangelism.

In the Eastern Presbytery, cooperative work continues in Hanyu and Tsunashima. The mission is developing churches in Tsukuba, Narita, Minami-Koshigaya, Tanashi, Kunitachi, and Kohokudai. Development in Misato is planned for the future.

The missionaries reported over forty baptisms in the mission posts. Scores more will be reported in the Reformed Church of Japan statistics. Meanwhile, Kobe Reformed Seminary reports that 99 percent of its support comes from Japan churches. Further support comes in the form of a few scholarships and some books from overseas sources. One congregation suffered the loss of its building by fire, but within the year it had rebuilt with funds from insurance, gifts from neighboring churches, and donations from the Japan Mission and World Relief.

b. Guam

There are three aspects of ministry on Guam, and all of them experienced difficulties and triumphs during 1981. The church was encouraged by the board's purchase of the adjacent property. The possibility loomed large that it might be bought and used for immoral purposes, or that the parking space needed by the church would be preempted. The bookstore also profited from the assurance of parking space for customers. There has been a decline in gross book sales in the last couple of years, due to the establishment of other bookstores on the island. There has been a steady growth in the distribution and reading of religious literature. When illness occurred in the family of the pastor and his wife, the Rev. and Mrs. John Van Ens, the congregation helpfully nurtured them back to health, and they were fully restored for ministry during the last quarter of the year.

The ministry to Micronesian students also had its ups and downs. When the immigration laws were more strictly applied, some of the students who had been enrolled at the University of Guam for the past several years were forced to return to the Micronesian Islands, some
of which are now nationally independent whereas Guam remains an American territory. These deported students had been regular participants in the worship of Faith Church and in the ministry of that church to other Micronesian students. There is still a faithful core, however, and at year's end the church was once again being filled for worship services.

c. Philippines

Because of the excellent response which missionaries have always reported, and the ease with which Bible classes can be started, new families added in 1981 brought the missionary group to sixteen families by year end. Four or five more are expected to join the staff in 1982. Two volunteers spent several months teaching at the Christian Reformed Seminary and Bible College.

Four missionaries are assigned to the training school, which had thirty-nine regular students in 1981. The faculty devised a plan and schedule which enables all students to engage in ministry and evangelism on weekends. This has had a good effect on their studies and on the total outreach.

On Negros Island, where the school is located, evangelism was begun in Utod, Damsite, Tangub, and other locations. Jointly with Classis Negros and under its direction work was begun in Victorias. Last year such a joint effort was begun in Cadiz. In several sites in Negros there is cooperation with CRWRC in health and sanitation projects, and in cottage industries. The Luke Society has health clinics in a number of sites in Negros.

On Panay Island there are now four missionary families, all of them encouraged by the organization of the Pavia church begun and nurtured by Mr. and Mrs. Vincente Apostol. In addition, regular preaching and teaching ministries are conducted in Bandiangan, Miag-ao, Buyo, Jaro, Leganes, Dumangas, and Zarraga. The missionaries are engaged in some health and education projects, development work, and in joint work with the Luke Society.

On Luzon Island the work has developed in two areas—in Metro Manila, where the Pasig group is being developed, and, in the area south on Manila, in Los Pinas, Paranaque, Los Banos, and San Pablo. Missionaries continue to make regular visits to two sites north of Manila as well, one in Tala and the other in Bayawas. In both of these communities CRWRC has been developing projects.

An attempt was made in 1981 to develop a new administrative relationship between the missionaries of CRWM and CRWRC, especially in seeking to reconcile different goals in the work. At year end, the CRWRC staff withdrew from field council. New efforts are underway to make a united and cooperative effort with the churches that have been established, as well as with those which are being prepared for organization.

The missionaries report over 150 baptisms, and on at least three occasions 30 or more people joined the congregations. These were memorable Sundays! A church order in Ilonggo dialect was completed. An independent mission group is seeking affiliation with the organized churches. Holidays were marked by mass meetings of Christians and
their friends. It was a year of growth and progress in the Philippine mission.

d. Taiwan

The two presbyteries of the (Christian) Reformed Presbyterian Church in Taiwan have begun communicating with each other. This inspires high hopes in the mission staff. There have also been conversations between missionaries of Reformed denominations from Korea, New Zealand, and the United States, including the PCA, OPC, and the CRC.

A matter of dispute between the missions and the presbyteries was being resolved at the end of the year. For this blessing much praise must be accorded the wise old Chinese elders, who mediated disputes, and the patient pastors and missionaries, who maintained their poise during trying days.

The mission also patiently waited out the tension caused by the denial of a visa to one of the missionary families. The resolution of these difficult problems by persistent prayer and firm determination not to resort to emotional outbursts against fellow Christians or against bureaucracy has developed new spiritual strength in the entire missionary staff.

Plans will be made for the organization of two or three smaller mission groups, and the additional production of literature. Two more books were published by Rev. Peter Tong at the end of the year.

e. Missionaries on Loan

The Vander Berg family, on loan to the Amman International Church, is participating in a study conducted by World Missions regarding possible future ministries in the Middle East.

The Hamstra family lives in Dacca in Bangladesh and works with the Bangladesh Bible Society in the development of cassette recordings of the Scriptures for use by illiterate people. Portable Recording Ministries of Holland, Michigan, cooperates in this ministry by developing, producing, and supplying the cassette players. The Hamstras are also available to CRWRC personnel in Bangladesh for advice and spiritual nurture.

Two pastors on loan to congregations in Australia (the Rev. and Mrs. John Houseward) and New Zealand (the Rev. and Mrs. Paul Stadt) are helpful in establishing closer ties with the Reformed denominations on the south rim of the Pacific Ocean. A lectureship at the Reformed Theological School in Geelong is planned for 1982, in a joint effort with Dr. Harvey Smit and the Board of Publications.

In Papua New Guinea, CRWM has loaned two families to Pacific Island Ministries (formerly known as Sepik Academies Inc.), providing full support for the Rev. and Mrs. Tom De Vries and the Rev. and Mrs. Erik Schering, so they could devote full time to the work of ministry in one of the most underdeveloped areas of the world. Their ministry consists of teaching, preaching, leadership training, and community development. A short-term missionary family, Mr. and Mrs. Nelson De Vries, is assisting the group during most of 1982.
C. Latin America

1. Missionaries

Argentina
Rev. & Mrs. Jack Huttinga
Miss Eunice Kimm***
Dr. & Mrs. Sidney Rooy
Rev. & Mrs. Harvey Stob
Rev. & Mrs. Jim Zondervan

Belize
Miss Helen De Vries**
Miss Dorothy Meyer**

Brazil
Rev. & Mrs. Carl Bosma
Rev. & Mrs. Charles Uken
Rev. & Mrs. Simon Wolfert**

Central America

Honduras
Rev. & Mrs. Paul Bergsma
Rev. & Mrs. Wayne De Young
Rev. & Mrs. Tom Klaasen
Miss Coba Koene
Mr. & Mrs. Veryl Kooi**
Mr. & Mrs. Peter Mulder
Rev. & Mrs. Bill Renkema
Mr. & Mrs. Gary Schipper
Miss Kathy VanderGoot**
Miss Jane Vander Wal**
Mr. & Mrs. John Wind
Mr. & Mrs. Gary Teja

Nicaragua
Miss Joan Kamphouse
Rev. & Mrs. Jim Dekker
Miss Dawn Meyer

Guatemala
Mr. & Mrs. Neal Hegeman
Mr. & Mrs. John Paul Roberts
Rev. & Mrs. Larry Roberts
Rev. & Mrs. Arnold Rumph
Rev. & Mrs. Jan Van Ee
Dr. & Mrs. Hans Weerstra

Dominican Republic

Rev. & Mrs. Ray Brinks
Rev. & Mrs. Neal Hegeman
Miss Dawn Meyer

Mexico
Mr. & Mrs. John De Young
Mr. & Mrs. Dan Geurkink
Mr. & Mrs. Lou Korf
Rev. & Mrs. Dan Kuiper
Mr. & Mrs. Abe Marcus
Rev. & Mrs. Gerald Nyenhuis
Mr. & Mrs. John Paul Roberts
Rev. & Mrs. Larry Roberts
Rev. & Mrs. Arnold Rumph
Rev. & Mrs. Jan Van Ee
Dr. & Mrs. Hans Weerstra

Puerto Rico

Rev. & Mrs. Merle Den Bleyker
Rev. & Mrs. Tom De Vries
Miss Winabelle Gritter
Rev. & Mrs. Arie Leder
Rev. & Mrs. Ron Sprik
Rev. & Mrs. Tom Vander Ziel

**Associate missionary
***Volunteer

2. Introductory remarks

Our southern neighbors have often been considered an embarrassment in the United States and we have kept them out of our minds and hearts. Now, however, because of the oil of Mexico and the armed struggle in Central America, it is increasingly difficult to do so.

And it’s time to get to know our near neighbors. We must know about their increasing love for the Lord in the growth of his church. We ought to know the warmth and friendliness of the Latin American people. We ought to be acquainted with the struggle so many have to maintain even a minimum standard of living. Our neighbors are clamoring for their
right to live in human dignity as bearers of the image of God. We must know that the armed struggle going on there is basically not one between foreign ideologies but between a small but powerful elite group which has had all the wealth and privileges on the one hand and an oppressed mass of people on the other.

The Christian Reformed Church, through its missionaries, steps into this morass of change and instability.

It is not easy, nor is the outcome assured, but God has a message for the world and this includes our Latin American neighbors. This is the story of what God is doing through the Christian Reformed Church.

3. Argentina

Terrorism both on the part of the right and of the left seems to have lessened a great deal in Argentina. However, Argentina is far from having solved its problems. The value of the peso in world markets has dropped dramatically. Many people are unemployed, and those who are employed are often poorly paid. Human rights are frequently ignored.

The Christian Reformed Church works with the IRA (Iglesias Reformadas de Argentina, or Reformed Church of Argentina). We have only four missionary families and one volunteer working in Argentina. No missionaries were added in the past year.

The IRA is barely able to provide spiritual care for its own groups and churches. Hence, it is difficult at this point to multiply the work. Our missionaries are involved in church planting and education in Argentina today. A ten-year strategy was presented to the annual board meeting this year. Details of this plan are being worked out.

4. Brazil

The work in Brazil has remained static. Our two missionary families have found niches where they are able to make a real contribution to the growth of the Presbyterian Church of Brazil. This past year the visa situation has eased a great deal. However, no requests for additional missionaries have been received from Brazil.

The Reformed Church, with which we have worked for years, makes use of the services of one of our Christian Reformed Church ministers, the Rev. Simon Wolfert. No further help is being requested by this church.

5. Central America

This is one of the most politically volatile areas in the world today. On the one hand, the governments, most of which are military, are struggling to maintain the status quo; on the other hand, a combination of labor organizations, peasant groups, students, and political parties of varying types are struggling for much-needed change.

The churches are often looked upon with suspicion by both sides. Into this cauldron the missionary must go with the distinctive message of Jesus Christ. It is a message which condemns violence and hatred wherever it is found; a message of justice and reconciliation both to God and our fellowman. It takes much wisdom and courage to minister in these times.
a. Costa Rica
The board has approved the next step in the Central America strategy, that is, to enter Costa Rica. This is the most politically stable of the Central American countries. No missionaries have been found for service there, at this writing.

b. Honduras
The most extensive efforts of the Christian Reformed World Missions in Central America are being carried out in Honduras. Elections were held in Honduras in 1981 for the first time in many years, and without major problems.

God has been giving good growth in this field. Two churches were organized and several other groups have begun to hold services.

CRWRC has an extensive program of both aid (for refugees) and development. It is hoped that CRWRC and CRWM ministries can be more unified in the near future.

c. Nicaragua
Our work in Nicaragua has not been hindered by the political situation, in spite of the fact that anti-Yankee feeling is evident there. There is definitely a new feeling of nationalism in Nicaragua and the mission and the church will have to deal with it. This will no doubt be heavily affected by the future relationship of the United States and Nicaragua. We may be looking to Canada for special help in this political problem.

d. Guatemala
In spite of the tense situation, one CRWM family continues to function in Guatemala. The Rev. James Dekker teaches TEE classes (Theological Education by Extension). He is encouraged that soon his national church co-workers will be able to continue this program without him.

e. El Salvador
CRC churches carry on in El Salvador. Our missionaries, based in neighboring Honduras, make periodic visits to El Salvador to encourage the church and teach classes to the leaders.

f. General conclusions re Central America
It would be a lot more comfortable to leave this volatile area and go where there is less "trouble." However, it is to the hungry and the oppressed and the imprisoned that Christ sends his church. We may not deny the demands which Christ makes on us to suffer with these people. At the same time, the whole church ought to share in this burden through prayer.

6. Cuba
For many years the church has continued to remain alive in Cuba. In the past year contact was maintained with our brothers there through telephone conversations, correspondence, and a visit by missionary Gary Teja. The CRC also gives a modest amount of money to these churches.

7. The Dominican Republic
The newest field of the CRC in Latin America is the Dominican Republic. There are now twenty-two groups of believers affiliated with our
mission. These groups are much in need of formation and instruction. Seemingly insurmountable social and economic problems and much social injustice are facts of life in this small country. The CRWM personnel welcome the arrival of CRWRC in the Dominican Republic to work closely with them in seeking solutions to some of these problems.

8. Mexico

The relationship with the IPIM (Independent Presbyterian Church in Mexico), so tense a year ago, has normalized. A formal interdependence agreement has been adopted both by CRWM and the IPIM. New missionaries have been sent, and the work seems to be growing well. We have received statistics indicating that there are now fifteen thousand people associated with the IPIM. There are still some matters that need resolution, but it is our hope that these will soon be resolved.

CRWM has expressed its confidence in the theological and ecclesiastical stance of the IPIM and feels strongly we should continue to work with her.

9. Puerto Rico

The Rev. and Mrs. Tom Vander Ziel, replacing the Frank Pott family, have gone to Puerto Rico. They are now in language study. Progress is being made in the churches. The strategy adopted last year is being implemented.

IV. FINANCIAL MATTERS

A. General Overview

During 1981, the Lord again supplied sufficient funds to meet our needs. Our actual receipts did not equal our projected income but did exceed our actual disbursements. Inflation continued overseas as it did here in the United States and Canada. Currency exchange rates also continued to fluctuate, based on the strength and/or weakness of the dollar in relation to the foreign currency. In spite of unemployment, recession, and high interest rates, the level of support for World Missions remained high. The churches, societies, and individual members responded warmly to our missionaries everywhere. Our recruitment program last year resulted in the filling of seventeen budgeted positions. There still remain openings on several fields, and during 1982 we will continue to recruit.

B. Salary Scale Information

Synod of 1978 instructed all agencies receiving quota funds to provide synod with a schedule of salary and fringe benefits. Since then a Uniform Salary Policy for all denominational employees has been established. The salary ranges and midpoints approved by synod for 1982 have been noted and CRWM informs synod that all office employees are reimbursed within the approved ranges.

Missionary salary scale information for 1982 is as follows:

1. Basic Salary $11,400
2. Marriage Allowance $3,600
3. Education Allowance:
   - A.A. Degree $100
   - B.A. Degree $200
   - M.A. Degree $400
   - B.D./M. Div. Degree $500
   - Doctor's Degree $600

4. Prior service increase: $50.00 per year of prior service with a ten-year maximum. Applicable work undertaken previous to employment with CRWM in a field similar to or qualifying the individual for CRWM service.

5. Service increase: $100 per year for each year of service with CRWM.

6. Children's allowance: $500 per year per child.

7. Cost of living subsidy on all fields where applicable.

8. Payment of 2 percent of salary as an allowance to the ordained for Social Security and pension plan purposes.

9. Payment of pension plan payments and all medical and hospitalization costs.

10. Payment of 50 percent of dental expenses.

11. Provision of housing on field and during home service.

12. Provision of automobile or transportation costs overseas.


C. Treasurer's Report, 1981

   Our auditor, Arthur Anderson and Company, is in the process of preparing its statements as of December 31, 1981. When these statements are completed, they will be given to the Synodical Interim Finance Committee for presentation to synod through its Advisory Committee on Finance.

D. Budget for Fiscal 1983

   The CRWM budget for fiscal 1983 is based on the period from September 1, 1982, through August 31, 1983. A complete breakdown of the budget will be submitted to synod and to members of its finance advisory committee through the Synodical Interim Finance Committee. A summary of the budget follows:

   **DISBURSEMENTS**

<table>
<thead>
<tr>
<th>Personnel costs:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$3,541,884</td>
</tr>
<tr>
<td>Missionary expenses</td>
<td>509,300</td>
</tr>
<tr>
<td>Medical expenses</td>
<td>133,650</td>
</tr>
<tr>
<td>Travel and freight</td>
<td>306,000</td>
</tr>
<tr>
<td>Housing and inland travel</td>
<td>730,289</td>
</tr>
<tr>
<td>Total personnel costs</td>
<td>$5,221,123</td>
</tr>
</tbody>
</table>

   | Program costs             | 1,641,197 |
   | Capital costs             | 588,040   |
   | Field expansion           | 248,940   |
   | Administration            | 695,000   |
   | Promotion                 | 259,000   |
   | Total 1983 budget disbursements | $8,653,300 |
INCOME

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quota receipts @ $75.50 per family</td>
<td>$4,320,000</td>
</tr>
<tr>
<td>Missionary support</td>
<td>2,265,000</td>
</tr>
<tr>
<td>Gifts and offerings</td>
<td>1,590,500</td>
</tr>
<tr>
<td>Mission expansion goal</td>
<td>80,000</td>
</tr>
<tr>
<td>Miscellaneous income</td>
<td>100,000</td>
</tr>
<tr>
<td>Estates and fund balance</td>
<td>297,800</td>
</tr>
<tr>
<td><strong>Total 1983 budget income</strong></td>
<td><strong>$8,653,300</strong></td>
</tr>
</tbody>
</table>

E. Quota Request

Quota requested for 1983 per family is $75.50. This includes 30 cents for Australia and New Zealand.

F. Request for Special Offerings

CRWM is requesting approval of a budget of $8,653,300 and quota income of $4,320,000, which is 49.9 percent of the total. The balance of $4,333,300 (50.1 percent) must be raised through missionary support, gifts and offerings, other income, and also from fund balance. In order to meet this financial need, it is urgently necessary that CRWM be recommended for special offerings. Therefore, CRWM requests that synod continue CRWM on the list of denominational agencies for one or more offerings during 1983.

V. Summary and Conclusion

In several respects 1981 was a landmark year for the CRWM. The Comprehensive Planning Document for the next five-year period was adopted by the board, culminating several years of study. Criteria for the Deployment of CRWM resources were revised and adopted. Coordination of Overseas Ministries with CRWRC demanded significant amounts of time and energy, particularly in the evaluation of the field test conducted in Central America and the Philippines. Surveys for possible joint ministries with CRWRC were conducted in Nigeria, Liberia, and on the Island of Dominica.

We cannot in this conclusion recount the many ways in which the Lord blessed our missionaries. Certainly we give thanks for a far-reaching accord with the Reformed Church of Argentina and with the increasing cooperation in ministry with the Independent Presbyterian Church of Mexico. The work in the Dominican Republic flourished in a marvelous and unexpected way, and over twenty groups are now meeting while far more opportunities exist than can be met at this time. Similarly one could speak of Asia, where two new missionary families have been posted to the metropolis of Nagoya in a plan marked by the enthusiastic involvement of the Central Presbytery of the Reformed Church in Japan. One could summarize the blessings in Africa with an account of new locations opened in Liberia and the establishment of six new congregations and fifty worship centers in Nigeria. Throughout the year the Christian Reformed families continue to provide enthusiastic support for the work in the face of difficult circumstances in the North American economy.

But there were obstacles encountered along the way and heartrending personal disappointments. Expectations were sometimes not met. In
Sierra Leone bad roads and a poor support system slowed the progress of the work. The disparity of CRWRC and CRWM with regard to on-field administration continued to provide an obstacle for integration of the joint word/deed outreach. Meanwhile, the cooperation of the staff remained excellent and a personal commitment to working in harmony surmounted administrative problems.

At home we observed an increasing interest on the part of volunteers and short-term workers who often can provide needed encouragement for the missionaries and become enthusiastic supporters of the missionary cause when they return to their sending churches. Pre-field orientation demands increasing attention and is understood as crucial in the development of cultural sensitivity and adaptation to the new situation in these times of delicate relationships.

In global terms, the work before us sharpens in the challenges placed upon us. More people than ever before live in countries controlled by atheistic and oppressive regimes. There is a clear renaissance of anti-Christian religions, particularly Islam, Buddhism, and some tribal religions. Marxism and secularism lure the peoples away from Jesus Christ. At home the sending church faces the moment of truth in determining its priorities in a time of economic recession.

Yet, after the consideration of these ominous truths, there is yet good news. The matchless and incomparable good news of the coming of the kingdom persists through our missionaries, who shall again this year have fresh views of the coming of that kingdom. As they speak and live out the truth that sets men free, they will communicate the unique and majestic victory of Jesus Christ. Our task now is to equip these ambassadors to fully accomplish God's purpose.

VI. Summary of Items Requiring Synodical Action

A. Representation at Synod (see Section I, B)
B. Nominations for board membership (see Section I, C)
C. Reappointment of Africa Area Secretary (see Section I, E)
D. Presentation of missionaries (see Section I, F)
E. Delegation from World Missions related churches (see Section II, B)
F. Testimony on Justice and Oppression (see Section II, D)
G. Dominica (see Section II, E)
H. Australia/New Zealand and Jordan (see Section II, F)
I. CRWM/CRWRC Relationships (see Section II, G)
K. Financial Matters:
   1. Budget for 1983 (see Section IV, D)
   2. Request for basic quota of $75.50 (see Section IV, E)
   3. Request for special offerings (see Section IV, F)

Board for Christian Reformed World Missions
Eugene Rubingh, executive secretary
I. Introduction

Synod's mandate to Home Missions calls for the board to "give leadership to the denomination in its task of bringing the gospel to and drawing the people of Canada and the United States into fellowship with Christ and his church" (Home Missions Order, Art. 2). A study by the Gallup Organizations and Princeton Religion Research Center states that 64 percent of the unchurched in the United States believe that Jesus is God but over 70 percent believe that it is possible to be a good Christian without attending church. Carl Dudley of McCormick Seminary in Chicago says, "Americans are saying yes to religious faith and no to churches. Believing has become divorced from belonging." It appears that the situation in Canada, while not identical, is similar. One wonders what such belief in Jesus means and if such religious faith has any influence on private and public life. Do people really know the gospel? How does one communicate the gospel in such a religious context? In an atmosphere of indifference or rejection of the church, how does one enfold people into the church?

In this 125th anniversary year of the Christian Reformed Church in North America, the Home Missions' challenge is a great one. Our denomination, begun by Dutch immigrants, has during the years experienced the entrance of some people of other ethnic and racial background into the church. Our two lands are inhabited by people who have come from all over the world. Indians of various tribes have been here longer than anyone can remember. Immigrants from Europe and the Orient have come for religious freedom and economic opportunity. Slaves from Africa were brought against their will. Refugees and oppressed people have found a home here. Celebration of God's blessing over the past one and a quarter centuries leads necessarily to accepting the challenge to reach out with the gospel to all peoples and to receive believers into the church. The task of communicating the gospel requires both verbal explanation and vivid demonstration of the good news of God's grace. The Lord urges, "Do everything without complaining or arguing so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life" (Phil. 2:14-16). Enfolding people into the church, whether that be in a new developing congregation or an old established one, requires willingness to break down barriers and find unity in the one faith. Home Missions realizes that it has been given a unique responsibility within the life of the
denomination. It is the link between the needs of those who are engaged in outreach ministries and the resources of the denomination. During the past year the theme "Partners in Mission" has been prominent. This theme has proved very helpful and is having a profound influence as the board, staff, regional home missionaries, home missionaries, fields, classes, and churches explore the implications of partnership.

Since the writing of the last report to synod, three persons associated directly or indirectly with Home Missions have been promoted to the church triumphant. The Rev. Mr. Dirk Aardsma, regional home missionary, died at the age of fifty after struggling with cancer. Mr. Norm Jonkman, evangelist at the Salt Lake City Indian Center, suffered from a heart ailment and passed away at age sixty. Mr. Anthony Anderson, a twenty-one-year-old Black employed through the Minority Recruitment Program at the Lawndale Church in Chicago, was shot and killed a few hours after confessing his faith in Christ. May God comfort those who mourn for them and may he raise up others to take their places.

II. THE BOARD

The board, which consists of a delegate from each classis plus eleven board members-at-large, met February 23–25, 1982. Between the annual board meetings, the executive committee met six times.

A. Officers of the Board

Rev. Milton R. Doornbos, president
Mr. Howard De Haan, vice president
Rev. John G. Van Ryn, executive secretary
Rev. Edward J. Tamminga, assistant secretary
Mr. Gerard J. Borst, treasurer
Mr. Joseph T. Daverman, assistant treasurer

B. Sub-Committees of the Executive Committee

Administration Committee: Rev. M. R. Doornbos, Mr. H. De Haan, Mr. J. T. Daverman, Rev. E. J. Tamminga
Finance Committee: Mr. H. Nieman, Mr. J. Daverman, Mr. H. De Haan, Mr. H. Soper, Mr. D. Sall
Fields Committee No. 2: Rev. R. Opperwall, Rev. A. J. Schoonveld, Rev. L. A. Bazuin, Mr. B. Sharpe, Rev. J. A. De Vries, Mrs. Nancy Olthoff
Personnel Committee: The staff

III. OFFICE PERSONNEL

A. Staff

Executive Secretary, .................................................. Rev. John G. Van Ryn
Minister of Evangelism, ............................................... Rev. Dirk J. Hart
Treasurer, .............................................................. Mr. Gerard J. Borst
Fields Secretary, ..................................................... Rev. Peter Borgdorff
Personnel Secretary, .................................................. Rev. Duane E. VanderBrug
Associate Minister of Evangelism, ................................. Rev. Alvin J. Vander Griend
B. Support Personnel

Communications Coordinator .......................................................... Mr. R. Jack De Vos
Church Relations Secretary .............................................................. Mr. Stanley Koning
Controller .......................................................................................... Mr. Howard Meyers
Graphic Artist ...................................................................................... Mr. Joe Vriend
Planned Giving Consultant ................................................................. Mr. Edward Berends*
Bookkeeper .......................................................................................... Miss Jeanne Faber
Secretaries: Julie Koster, Wilma Vanden Bosch, Karen Talsma, Gert Rotman, Lori Vis, Vicki Vander Lugt, Deb Staal
*Volunteer

C. Development

1. Associate Minister of Evangelism: The Rev. Mr. Henry M. De Rooy, having served as associate minister of evangelism for seven years, accepted the appointment to be the regional home missionary for the Columbia region. This necessitated the search for a new associate minister of evangelism. The board appointed the Rev. Mr. Alvin J. Vander Griend, who was at that time serving as the pastor of the Alger Park CRC of Grand Rapids. Mr. Vander Griend has demonstrated his interest in evangelism both in his pastoral ministry and in extra activities. He has been very active in the development of Coffee Break Ministries with their inductive Bible studies and the Discover Your Gifts Program. His experience, gifts, and interest combine to make him an excellent person for this position.

2. Minister of Evangelism: The Rev. Mr. Dirk J. Hart was appointed by Synod in 1980 to be the minister of evangelism. His initial appointment was for a two-year term. The administration committee did a thorough evaluation of the work of Dirk Hart. Input was received from churches, classes, regional home missionaries, staff, and others with whom he worked. The new minister of evangelism has done excellent work. The board heartily recommends that synod reappoint Dirk Hart to a term of four years as minister of evangelism (cf. Home Missions Order, Art. IV, Sec. 4).

IV. Regional Home Missionaries

Canada and the United States are divided into seven regions and each region is served by a regional home missionary who lives within the area he serves. The RHM, as he is frequently called, functions as an enabler in the Home Missions effort. As one who has expertise in missions and evangelism, he provides counsel and instruction to classes and churches of his region. He is referred to as the first point of contact between the board and its fields and personnel. He is the liaison between the board and classical home missions committees. The churches in Grand Rapids are served similarly by the Rev. Donald Griffioen, who, though he is employed by the Grand Rapids Board of Evangelism, works closely with the denominational office.

During the past months, some changes in appointments have taken place. The Rev. Mr. Henry M. De Rooy has become the RHM for the Columbia region, which includes northwestern United States and west-
ern Canada. After the death of the Rev. Mr. Dirk Aardsma, the Rev. Mr. Earl D. Dykema was appointed to take his place. There has been realigning of territories and redesignating of regions. Classes may check the RHM for their area through the current Christian Reformed Yearbook. Presently a search is being made for a qualified Indian candidate to serve as RHM for the Indian field. The following are presently serving as regional home missionaries:

Central & Eastern Canada—Rev. John Van Til
Central United States—Rev. Earl D. Dykema
Columbia—Rev. Henry M. De Rooy
Eastern United States—Rev. Ronald L. Peterson
Mid- and Eastern United States—Rev. Paul L. Vermaire
Southwest (Indian Field)—(recruiting)
Western United States—Rev. John A. Rozeboom

V. Reflections on Church Growth

The SEED Report is an annual report presented by Home Missions staff and RHMs. The 1982 SEED Report included a section entitled “Reflections on Church Growth.” The board decided, at its February 1982 meeting, that this section should be included in the Report to Synod as the board’s “present position on church growth.”

A. Background

In the 1970s, Home Missions people focused attention on church growth. Various conferences and retreats were held. Papers were written, discussed, and circulated. Retreats for pastors were held in various places. Statements on the growing church were formulated and the board endorsed these as helpful. The basic affirmation of these statements is this, “In building his kingdom, God mandates and enables Christ’s church by his Word and Spirit to grow spiritually and numerically, through the personal and communal witness of his people.” The complete statement with its introduction and implementation is found in Appendix 3 of the SEED Report. The issues involved directly and indirectly affect attitudes and approaches. Staff and RHMs informed the board in 1981 that they would continue with biblical theological reflection and prepare a report expressing a consensus regarding the value of the approach and emphasis of Donald McGavran and the church growth movement, particularly as these have implications for the Home Missions programs. During the year, Donald McGavran’s book, Understanding Church Growth, was studied. Church growth can mean various things. In church growth literature it is described as “an application of biblical, theological, anthropological and sociological principles to congregations and denominations and to their communities in an effort to disciple the greatest number of people for Jesus Christ. Believing that it is God’s will that his church grow and his lost children be found, church growth endeavors to devise strategies, develop objectives, and apply proven principles of growth to individual congregations, denominations and to the worldwide body of Christ” (Donald A. McGavran and Winfield C. Arn in Ten Steps for Church Growth, p. 127). The discussion of the past months has been helpful for staff and RHMs. The fruit of the dis-
cussion is presented in the following observations which identify some of the values and weaknesses of McGavran's writing. It is hoped that these reflections will be helpful to others and will be a part of a continuing dialogue as we who are interested in missions and evangelism think through these issues and work out their implementation.

B. Observations

1. The singleminded dedication to growth, especially numerical growth, displayed by this movement is a valuable reminder to the Christian Reformed Church in general and Home Missions in particular. God does want his church to grow. In our efforts with emerging and established churches, we may confidently expect and work for growth in numbers of believers and churches. Such growth, however, may not become an obsession or the single standard by which our work is evaluated. Missionary and evangelistic ministries to such groups as university students, seamen, and migrant workers are examples of work where growth in numbers and churches is difficult if not impossible to measure but where the kingdom nevertheless comes.

2. The missiology of Donald McGavran excludes the larger kingdom perspective in part because of his premillenarian theology. Hence, missions/evangelism is very narrowly focused on the establishment and growth of churches. McGavran recognizes and affirms that the church has a responsibility to its society that goes beyond leading people to Christ and responsible membership in the church. But he draws a rather sharp distinction between “discipling” and “perfecting” and expresses the fear that the benefits of Christianity (which he calls redemption and lift) may divert the church from its task of establishing new churches. A Reformed missiology will emphasize the presence of the coming kingdom, remembering that Christ, in telling us to “make disciples,” announced also his total authority and included the command to teach all the things he has commanded. Home Missions can give much-needed leadership in modeling ministries in which the full range of biblical teaching and practice go hand in hand with growth and discipling, thus avoiding the extremes of a numbers syndrome and its opposite, the declining or plateaued church which is almost totally self-occupied.

3. There is a naive optimism in church growth missiology about the wholesome influence Christians will exercise in their society, provided that large numbers are converted. In North America it is evident that we still have not come to grips with the sins of materialism, racism, nationalism, and militarism. McGavran seems to slight the radical inroads sins makes even upon Christians, as well as the radical demands of discipleship.

4. McGavran gives priority to evangelizing the poor, the dispossessed, and the ill-treated but fears that the call for justice and the church's diaconal ministry may detract from the harvest. We affirm that a biblical missiology must insist that gospel proclamation, gospel diaconia, and gospel justice go together and must be kept together so that the whole person may be addressed. The mission of the church is to call people not only to believe in Christ, but also to participate in his mission.
5. We acknowledge the existence of “homogeneous units” in North American society and recognize their importance for a harvest strategy. However, we caution against elevating sociological observations to ethical and theological demands and note that there are many different kinds of homogeneity. We want at all times to maintain our confession of the indivisible unity of the church and the need to extend loving acceptance to all whom the Lord adds to the church.

6. We observe that McGavran seldom talks about the conversion of individuals but emphasizes the evangelization of groups, classes, and families. In view of our covenantal theology, this is a welcome emphasis. In this connection we have much to learn about the use of family and social relationships in building the church and guiding longtime and new believers into lives of obedient witness in their own social and family webs.

7. Rather than emphasizing thorough preparation for membership, which is our tradition, McGavran emphasizes thorough shepherding after new Christians become members. It is his contention that such a strategy results in more members who are fruitful, persevering Christians. In view of this, we need to emphasize discipling and equipping programs, such as small groups, ongoing adult learning experiences, and the discovery and use of spiritual gifts.

8. We appreciate the emphasis of McGavran on establishing indigenous churches in every piece of mankind’s cultural mosaic. As a mission agency, we must be about this business with urgency and expectant faith while realizing that there are also wider fields of labor in God’s kingdom. This emphasis on indigeneity leads us to say that while we respect our tradition of highly educated, well-paid clergy, we must be sensitive to situations in which church planting and growth may proceed better with a Bible school graduate or a pastor working as a tentmaker. This same emphasis leads us to affirm that differing cultural expressions of the faith, both in worship and in ministry, should be encouraged as helpful to church growth.

9. Church growth missiology places considerable emphasis on the proper use of statistics, planning, and goal-setting. It emphasizes a deliberate strategy of discerning receptivity to the gospel and using evangelism methods suitable to the degree of receptivity. We can learn from this to sharpen our own church-planting and evangelistic strategy for maximum effectiveness in multiplying self-governing, self-supporting, and self-propagating congregations.

10. Throughout his book, McGavran emphasizes that “search theology” (which requires no growth at all) is only partly true and that “harvest theology” (which requires that God’s lost sheep be found and be folded into the church) is thoroughly biblical. We affirm that Reformed theology is a harvest theology, but acknowledge that our lack of conversion growth has often been defended in terms of search theology. As a mission agency for a Reformed denomination, we need to give leadership to the articulation of a biblical and confessional missiology and encourage board and local programs that are consistent with such thinking.
11. We commend church growth missiology to our churches as one serious attempt to come to grips with the missionary and evangelistic task. We ask that churches not be put off by its sometimes simplistic formulas (“Ten Steps for Church Growth,” “Seven Vital Signs of a Healthy Church”) but seriously examine its premises in the light of Scripture and our urgent missionary task. We also request that those who criticize church growth thinking do so on the basis of the more substantial literature on the subject, such as Donald A. McGavran’s *Understanding Church Growth* and C. Peter Wagner’s *Our Kind of People*.

*Note:* Appendix 3 of the 1982 SEED Report referred to in IV, A follows:

**Introduction**

1. Church growth is the work of the Triune God which he accomplishes through moving God’s people to faithful and urgent prayer and through blessing their total witness in the world.

2. Growth refers to both numerical and spiritual growth as necessary to the fulfillment of the mission which God gives the church.

3. The statements deal with the need for church growth and the principles to be observed. They are not offered as a complete ecclesiology or missiology.

4. Any legitimate mission strategy is built first upon biblical givens and also upon the experience of the church as the Spirit has led it through the centuries.

**Affirmation**

In building his kingdom, God mandates and enables Christ’s church, by his Word and Spirit to grow spiritually and numerically, through the personal and communal witness of his people.

**Implementation**

1. The church obedient to God’s will can expect to grow and as an indispensable part of its life of total commitment must urgently and prayerfully seek and gather the lost with the call to conversion and obedience.

2. The church in planning for growth must train its members in comprehensive discipleship. The training must include both the principles and practice of seeking the lost and gathering them into its fellowship.

3. The church must utilize natural human relationships, viewed as God-given bridges, for the communication of the gospel.

4. The church must so arrange its life as to extend loving acceptance to all whom the Lord brings into its fellowship.

5. Differing cultural expressions of the faith, both in worship and in ministry, should be encouraged as helpful to church growth.

6. The church, by continuing study, must get to know both itself and the world in which it ministers.

7. The church should invest its mission resources where the need is most evident and growth can be expected.

8. The direction, staffing, and funding of a mission outreach should be as much as possible the responsibility of the local group.

9. A group of worshiping believers should be given early recognition as a church possessing the necessary gifts, rights, and responsibilities which Christ has granted his church.

VI. Fields

A. General Information

A “field” is a place where ministry takes place. Home Missions relates to fields through two types of administration. Denominational fields receive their primary support from Home Missions and the responsibility for supervising the work belongs primarily to the board. Grant-In-Aid
fields receive financial and other assistance from the denomination while a church, a group of churches, or a classis is primarily responsible. Within both of these categories there are two basic kinds of ministry going on. The one is church planting to which Home Missions has committed 57 percent of its resources. The other is designated "specialized ministries" and requires 28 percent of the total budget. In the latter case, strategic opportunity for mission activity is being addressed although no new congregation is envisioned.

The Lord of the church has richly blessed the Home Missions effort in each type of ministry. Missionaries, working in emerging congregations, on college campuses, in harbor and seaway ministries, in hospitality houses, in schools, and in other special assignments, testify to the work of God’s Spirit. Christ is certainly building his church and doing it in many places.

**B. Present Fields and Personnel**

**INDIAN MINISTRIES**

**Reservation churches**

- Church Rock, N. Mex.–Mr. B. Garnanez
- Crownpoint, N. Mex.–Rev. G. T. Stuit, Mr. A. Becenti
- Farmington, N. Mex.–Rev. S. T. Yazzie
- Ft. Wingate, N. Mex.–Rev. G. Haagsma, Miss S. Clahchischilli
- Gallup, N. Mex.–Rev. A. E. Mulder, Miss E. Vas
- Naschitti, N. Mex.–Mr. C. Brummel, Mr. A. Henry
- Navajo, N. Mex.–Mr. Tom Tso (parttime)
- Red Valley, Ariz.–Mr. H. Begay
- Sanostee, N. Mex.–Mr. F. Curley
- Shiprock, N. Mex.–Rev. A. W. Koolhaas
- Toadlena, N. Mex.–Rev. P. H. Redhouse, Mr. J. Talley
- Window Rock, Ariz.–Rev. P. H. Redhouse, Mr. J. Talley
- Zuni, N. Mex.–Rev. R. D. Posthuma

**Specialized Ministries (on-reservation)**

- Crownpoint, N. Mex.; Christian school—Miss M. Heiman, Mr. R. Donkersloot
- Rehoboth, N. Mex.; Christian education office—Miss H. Nyhof

**Rehoboth, N. Mex.; Christian school**

- Houseparents: Miss J. Ensink, Mr. & Mrs. S. Gonzales, Mr. & Mrs. S. Hirdes, Mr. & Mrs. R. Kamps, Mr. & Mrs. J. Lee, Jr., Mr. & Mrs. J. Lineweaver
- Dining and kitchen staff: Mr. W. Hoekstra, Miss N. DeKleine, Mr. A. Johnson
- Education staff: Mr. R. Polinder, supt.; Mrs. A. Boyd, Mr. J. De Korne, Mr. M. De Young, Mr. K. Faber, Mr. G. Hendricks, Miss L. Jelgerhuis, Mrs. A. Johnson, Miss J. Kaemingk, Mr. C. Kloosterman, Mr. K. Kuipers, Mr. F. Kurley, Mr. S. Pikaart, Miss R. Posthuma, Mr. D. Van Andel, Mr. K. Vander Laan, Mrs. L. Vander Laan, Miss R. Vander Woude, Mr. J. Van’t Land, Mr. T. Weeda, Mr. E. Yazzie
- Maintenance: Mr. R. Kerr

**Rehoboth, N. Mex.; industrial staff**

- Mr. E. Oppenhuizen, Mr. J. Den Bleyker, Mr. P. Goudzwaard, Mr. T. Tibboel, Mrs. V. Henry

**Zuni, N. Mex.; Christian school**

- Mr. A. De Jong, Prin.; Mrs. B. Berghuis, Miss N. Chimoni, Mr. S. Chimoni, Miss J. Davey, Mr. S. Vander Molen, Miss W. Van Klompenberg
Churches off-reservation

Albuquerque, N. Mex.—Rev. A. J. Velkamp
Chicago, Ill.—Mrs. M. Strouse
Denver, Colo., Chr. Indian Center—Rev. H. A. Van Dam
Salt Lake City, Utah, Chr. Indian Center—Mr. H. Bielema, Mrs. S. Haswood
San Francisco, Calif., Friendship House—Rev. D. J. Klompeen

Specialized ministries (off-reservation)

Phoenix, Ariz., Cook Chr. Training School—Rev. H. de Jong
Regina, Sask. (GIA)—Rev. H. Kuperus
San Francisco, Calif., Friendship House—Mr. J. Richards, Mr. N. Baker

CITY & SUBURBAN

Church Development

Anaheim, Calif. (Spanish)—Rev. C. J. Nyenhuis; Miss C. Nyenhuis
Appleton, Wis. (GIA)—Rev. D. J. Steenhoek
Atlanta, Ga.—(recruiting)
Boise, Idaho—Rev. D. W. Lagerwey
Brigham City, Utah—Rev. E. Boer, Mr. M. Anderson
Burke, Va.—(recruiting)
Calgary, Alta. (GIA)—Rev. K. J. Verhulst
Cedar Rapids, Iowa—Rev. K. D. Van De Griend
Champaign, Ill.—Rev. J. Reiffer
Chicago, Ill.
Hispanic—(recruiting)
Hyde Park (Chinese)—Rev. P. Han
Lawndale (GIA)—Ms. B. Clayton
Muslim—Rev. P. Ipema
Pullman (GIA)—Rev. C. Kromminga, Jr.; Rev. R. E. Williams
Roseland (GIA)—Rev. A. Van Zanten
Tinley Park (GIA)—Rev. E. R. Hommes
Cochrane, Ont.—Mr. A. Vanden Akker
Columbia, Mo.—(recruiting)
Corvallis, Oreg.—Rev. H. B. Spaan
Dallas, Tex. (GIA)—Rev. D. G. Zandstra
Davenport, Iowa—Rev. R. D. Goudzwaard
Dayton, Ohio—Rev. A. A. Arkema
Denver, Colo., Sun Valley (GIA)—Rev. J. Vande Lune
Des Plaines, Ill. (GIA)—Rev. D. J. Einfeld
Detroit, Mich., Nardin Park Community—Rev. N. Newell
East Grand Forks, Minn.—Rev. J. D. Lion
East Islip, N. Y.—Rev. M. A. Davies
El Paso, Tex.—Rev. W. C. De Vries
Enumclaw, Wash. (GIA)—Rev. W. H. Ackerman
Fairfield, Calif.—Rev. G. G. Hofland
Flagstaff, Ariz.—Rev. D. J. Klopf
Flanders Valley, N.J.—(recruiting)
Fort Collins, Colo. (GIA)—(recruiting)
Ft. McMurray, Alta.—Rev. W. Smit
Fredericton, N.B.—Rev. J. Klumperhouver
Fresno, Calif.—Rev. M. Reitsma
Gaylord, Mich. (GIA)—Mr. V. Schaap
Grass Valley, Calif. (GIA)—Mr. D. Berkomps
Helena, Mont. (GIA)—Rev. J. M. Moes
Honolulu, Hawaii—Rev. R. Palsrok
Houston, Tex.—Rev. J. Holleman, Rev. K. W. Tanis
Indian Harbour Beach, Fla.—Rev. J. G. Aupperlee
Jackson, Miss. (GIA)—Rev. C. G. Van Halsema
Jacksonville, Fla.—(recruiting)
Kalamazoo, Mich., Lexington Green (GIA)—Rev. M. N. Buwalda
Kamloops, B.C.—Rev. D. J. Tigchelaar
Kanata, Ont.—Rev. H. G. Gunnink
Kinchloe, Mich. (GIA)—Rev. N. J. Thomasma
LaCrosse, Wis.—Rev. J. D. Osterhouse, Rev. A. L. Louwerse
Los Angeles, Calif.
  Chinatown (Vietnamese)—Rev. J. T. C. Tong
  Community—Rev. S. E. Ver Heul; Rev. T. P. Doorn
  Crenshaw—Rev. G. Van Enk
  Korean (GIA)—(recruiting)
Loveland, Colo.—Rev. H. De Young
Mason City, Iowa—Rev. M. L. De Young
Meadowvale, Ont.—Rev. H. Lunshof
Miami, Fla., Good Samaritan (Spanish)—Rev. R. Borrego, Mrs. S. Menchaca
Montreal, P.Q.—Rev. H. Kallemeyn
Nanaimo, B.C.—Rev. A. E. Likkel
Nashville, Tenn.—(recruiting)
New Glasgow, N.S.—(recruiting)
Norton, Va.—Rev. J. C. Rickers
Ogden, Utah—Rev. A. W. Heersink
Paterson, N.J.
  Madison Ave. (GIA)—Rev. J. A. Algera, Miss J. Gill
  Northside (GIA)—Miss Joan Harrington
Porterville, Calif. (GIA)—Rev. B. N. Huizenga
Redding, Calif. (GIA)—(recruiting)
Richfield Springs, N.Y. (GIA)—Rev. F. J. MacLeod
Riverside, Calif.—Rev. L. Van Essen
Roseville, Mich. (GIA)—Rev. J. Busscher
Salt Lake City, Utah, Immanuel—Rev. J. J. Vanden Hoek
San Francisco, Calif., Golden Gate—Rev. P. Yang
Seattle, Wash., First (GIA)—(recruiting)
South Orange County, Calif.—(recruiting)
Sun Valley, Calif. (Hispanic)—Rev. L. Wagenveld
Syracuse, N.Y.—Rev. R. D. Steen
Tacoma, Wash. (GIA)—Mr. H. Bauer
Terre Haute, Ind.—Rev. C. Aardsma
Vanastra, Ont. (GIA)—Mr. J. Visser
Vancouver, B.C. (Chinese)—Rev. S. M. Jung
Virginia Beach, Va.—Rev. W. D. Ribbens
Washington, Pa.—Rev. D. C. Bouma
Windsor, Ont.—Rev. P. C. Hogeterp
Winnipeg, Man., Hope Centre (GIA)—Rev. D. N. Habermehl
Yakima, Wash., Summitview—Rev. D. Vander Wall

SPECIALIZED MINISTRIES

Campus

Akron, Ohio (GIA)—Mr. K. Hermann
Ames, Iowa (GIA)—Rev. F. J. Walhof
Big Rapids, Mich. (GIA)—Rev. K. Zorgdrager
Boulder, Colo.—Mr. A. De Jong
Columbia, Ohio—Rev. E. T. Lewis
Detroit, Mich.—Rev. J. D. Natelborg
Edmonton, Alta. (GIA)—Rev. T. J. Oosterhuis
Guelph, Ont.—Rev. E. Den Haan
Hamilton, Ont. (GIA)—Rev. A. P. Geisterfer
Iowa City, Iowa—Rev. J. Chen
Kingston, Ont.—(recruiting)
Lafayette, Ind.—Rev. W. Lenters
London, Ont.—Rev. P. R. Slofstra
Madison, Wis.—Rev. W. K. Bulthuis
Minneapolis, Minn.—Rev. R. Drake
Paterson, N.J.—Rev. K. J. Vander Wall
Tempe, Ariz.—Rev. M. C. Nieboer
Toronto, Ont.—Rev. D. Pierik
Waterloo, Ont.—Dr. R. Kooistra

Seaway
Long Beach, Calif. (GIA)—Dr. J. Koopmans
Montreal, P.Q. (GIA)—Rev. H. Uittenbosch
Puget Sound, Wash. (GIA)—(recruiting)
Vancouver, B.C. (GIA)—Rev. J. E. F. Dresselhuis

Servicemen's Homes
Honolulu, Hawaii—Mr. & Mrs. G. Ellens
Norfolk, Va.—Mr. & Mrs. B. Frens
San Diego, Calif.—Mr. & Mrs. D. Rottenberg

Unclassified
Middlesboro, Ky., Appalachia—Rev. T. Limburg

In addition to the personnel listed above, five long-term volunteers and five seminary interns are also serving.

C. Developments in 1981

1. New Ministries

   New ministries were initiated in Virginia Beach, Virginia; Sun Valley, California; and Kanata, Ontario. Attempts to begin in Nashville, Tennessee; Chicago-Hispanic, Illinois; and Southern Orange County, California were delayed since calls to these ministries have not been accepted.

2. Graduating Churches

   Ft. Wayne, Indiana; St. Louis, Missouri; and Tri Cities, Washington all graduated from Home Missions status during 1981. Each observed the occasion with services of gratitude and praise.

3. Statistical Overview

   Over 2,400 families worshiped in Home Missions supported ministries each Sunday during 1981 involving approximately 10,000 persons on an average day. Nearly 450 adults were either baptized or professed their faith and an additional 300 infants received the sacrament of baptism.

D. Progress on Church Development Design

   Last year it was reported that a new design, intended to promote the healthy development of emerging congregations, was being developed. Synod took note of the design and encouraged the board to continue working in this direction (Acts of Synod 1981, Art. 29). The board has been making an effort both to refine and implement the design. Good interchange between field personnel, RHMs, and staff people has been taking place. The desire to avoid unhealthy field dependence and board paternalism was applauded. Concern was expressed about the application of the design, and it is agreed that diversity of ministries requires
flexibility in this application. Special concern has been expressed for churches in economically depressed situations where the urgent needs of the community require ministries beyond the resources of the emerging congregation.

The following is a revised summary statement of this church-planting design:

**PREAMBLE:** This design is intended to facilitate the planting and developing of churches which: grow through evangelism, disciple the members, develop responsible leadership, demonstrate local ownership, exercise good stewardship.

The following guidelines are intended to be flexible and to be applied in consultation with local leadership in light of local needs, opportunities, and resources.

**PREOPENING:**
Careful research of the field is to be completed as required in the *Ministry of Research and Development Manual* (1981). After the field has been approved, a preliminary concept of ministry and a research document are to be developed for recruitment purposes.

**STAGE I: EXPLORATION**
- Missionary pastor arrives.
- Preliminary concept of ministry is adjusted and becomes the initial concept of ministry.
- Ministry program begins.
- Facilities are rented.

A thorough ministry review is conducted at the second anniversary of the missionary's arrival. There are three possible conclusions: (1) organize as a congregation; (2) extend Stage I for a specific period; (3) withdraw from the field.

**Criteria for Organization**
- Approximately 30 to 35 communicant members (15 families).
- Specific goals and objectives are set.
- There is leadership potential (elders and deacons).
- A statement of mission vision and commitment (evangelism and diaconal).
- Mission potential and continuity of ministry is assured.
- Financial ability is demonstrated.
- Involvement of lay persons.

Notes:
(1) If organization is to take place, the group petitions classis for permission and requests Home Missions for its endorsement.
(2) No capital expenditures are expected during Stage I, though site purchase may be approved under exceptional circumstances.

**STAGE II: ORGANIZATION**
- The congregation is organized as a church within classis.
- The concept of ministry is appropriately revised.
- The program is reviewed and expanded.
- A building site is purchased and necessary buildings are secured.

A ministry review is conducted near the fifth anniversary.
Criteria for Moving to Stage III

— Approximately 50–55 communicant members (25 families).
— Specific goals and objectives for Stage II have been met.
— Specific goals and objectives are set for Stage III including: a timeline for reaching Stage IV (ordinarily 5 years), a reducing annual subsidy from Home Missions, a statement of mission vision and goals, the ability to assume responsibility for calling and employing the pastor, a significant involvement of lay persons.

STAGE III: MATURATION

— This stage begins when an agreement has been reached and approved by the congregation and Home Missions.
— The congregation calls and becomes the employer of the missionary pastor.
— The church receives financial assistance from Home Missions according to terms negotiated.

A review of the ministry takes place near the end of the eighth anniversary.

Criteria for Moving to Stage IV

— Approximately 75 communicant members (35–40 families).
— Approval for financial assistance from the Fund for Needy Churches.
— Repayment schedule for indebtedness to Home Missions is agreed upon.

STAGE IV: GRADUATION

— This significant step should be marked with appropriate ceremony.
— Consultation services will continue to be available from Home Missions.
— The church continues to grow in numbers, programming, and ministry, being a blessing to both its members and the community in which it lives.
— It will consider the possibilities of giving birth to daughter congregations and thus increase its influence.

During 1981, approximately 80 percent of the Home Missions churches were visited to explain the design. The remainder of these visits were scheduled during early 1982. The responses of the churches are being reviewed and negotiated to determine the amount and length of time support will be needed from Home Missions. It is hoped that by November 1, 1982, each church will have found its place within the new design. The responses so far have been most encouraging. Significantly increased local support is already evident. Sample materials have been given to classical home missions committees and are available from them or from the Home Missions office.

E. Plans for 1982

1. Organization and Graduation of Churches

Several churches, possibly seven or eight, will seek permission to organize during 1982. Being recognized as a congregation within the classis and electing elders and deacons is a significant milepost in the life of an
emerging church. Four churches have indicated their intention to graduate during 1982. As these churches leave the direct supervision of Home Missions and no longer need financial assistance, other ministries can be started to expand the outreach effort of the Christian Reformed Church.

2. New Fields

The opening of new fields requires much time and energy. It is essential that a good beginning is made. The following new work was approved by the board in February and these ministries will begin as soon as missionaries are recruited.

a. Hialeah, Florida: Hialeah is a part of the greater Miami area. The population is 165,000 with projections of 200,000 in five years. Its economy is good and its government prides itself in being in close contact with the grassroots of the community. Seventy percent of the people are Hispanic. There is a low church/population ratio and the only Reformed witness is an Orthodox Presbyterian Church situated in the extreme north of the community. The Good Samaritan Christian Reformed Church in Miami, which is Spanish-speaking, has promising contacts in the area. This church initiated the request to begin another Hispanic work. Classis Florida believes this is a strategic location.

b. Traverse City, Michigan: For several years, Classis Cadillac has looked with interest at the possibility of beginning a church in Traverse City. The area contains the largest concentration of people in the northern half of Michigan—100,000 people now live in the Grand Traverse area. A survey indicates that approximately half of the people have no church affiliation. A fine Reformed church in the city is presently taxing its facilities. The decision to begin a Christian Reformed congregation was reached after consultation with the leadership of this Reformed church. Classis Cadillac voted unanimously to approve the work, but its present classical mission responsibility makes it necessary to come to the denomination for the resources to plant a church in Traverse City.

c. Norfolk, Virginia—Women in the Military: Women in military service live under considerable personal pressure. Their number is increasing rapidly. There has been a 252 percent increase in the number of Navy women during the last six years. Presently, 7,000 are stationed at Norfolk; they comprise approximately 8 percent of the total personnel. There has been a minimal response to their need on the part of social and Christian organizations. Chaplains are concerned about what they consider to be an urgent need for ministries such as the Christian Reformed Church has carried on for men. A ministry among military women, which will complement the present Norfolk Hospitality House ministry, will begin as soon as suitable personnel and facilities are obtained.

d. Vietnamese Ministry and Pastor Bao: Over 500,000 Vietnamese refugees have come to the United States. Approximately half of them are now living in Southern California. Through CRWRC, the denomination has been deeply involved in the resettlement of refugees. The Rev. Nguyen Xuan Bao pastored a church in Saigon, carried on extensive
ministry in refugee camps, and is now living in Switzerland. He is known to some of our Korean pastors because he studied theology in Korea. At the request of the Los Angeles Korean Church, it was decided to explore a ministry among Vietnamese-speaking refugees in Orange County using the service of Pastor Bao, who will be authorized by classis to do the work of ministry. After two years, both the ministry and the relationship with Pastor Bao will be reviewed and recommendations made for the future. This appears to be an excellent way to reach out with the gospel to Vietnamese-speaking people who have experienced great trauma.

3. Grants-In-Aid Fields

The Board approved the following Grants-In-Aid:

a. Renewals

<table>
<thead>
<tr>
<th>Location</th>
<th>1981</th>
<th>1982</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akron, Ohio</td>
<td>$10,000</td>
<td>$10,000</td>
</tr>
<tr>
<td>Ames, Iowa</td>
<td>10,000</td>
<td>10,800</td>
</tr>
<tr>
<td>Appleton, Wis.</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Big Rapids, Mich.</td>
<td>13,200</td>
<td>14,500</td>
</tr>
<tr>
<td>Calgary, Alta.</td>
<td>8,000</td>
<td>7,000</td>
</tr>
<tr>
<td>Chicago, Ill./Lawndale</td>
<td>9,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Chicago, Ill./Pullman</td>
<td>11,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Chicago, Ill./Roseland</td>
<td>11,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Chicago, Ill./Tinley Park</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Dallas, Tex.</td>
<td>8,000</td>
<td>8,500</td>
</tr>
<tr>
<td>Denver, Colo./Sun Valley</td>
<td>7,500</td>
<td>7,500</td>
</tr>
<tr>
<td>Edmonton, Alta./Campus</td>
<td>7,500</td>
<td>7,000</td>
</tr>
<tr>
<td>Enumclaw, Wash.</td>
<td>5,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Fort Collins, Colo.</td>
<td>16,200</td>
<td>16,200</td>
</tr>
<tr>
<td>Gaylord, Mich.</td>
<td>6,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Hamilton, Ont./Campus</td>
<td>4,500</td>
<td>4,200</td>
</tr>
<tr>
<td>Helena, Mont.</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Jackson, Miss.</td>
<td>10,000</td>
<td>10,500</td>
</tr>
<tr>
<td>Kalamazoo, Mich.</td>
<td>2,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Long Beach, Calif./Harbor</td>
<td>17,400</td>
<td>16,500</td>
</tr>
<tr>
<td>Montreal, P.Q.</td>
<td>4,500</td>
<td>4,500</td>
</tr>
<tr>
<td>Mt. Pleasant, Mich.</td>
<td>4,000</td>
<td>3,500</td>
</tr>
<tr>
<td>Paterson, N.J./Madison Ave.</td>
<td>19,520</td>
<td>21,250</td>
</tr>
<tr>
<td>Porterville, Calif.</td>
<td>12,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Puget Sound</td>
<td>16,000</td>
<td>16,000</td>
</tr>
<tr>
<td>Regina, Sask.</td>
<td>4,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Richfield Springs, N.Y.</td>
<td>9,000</td>
<td>12,450</td>
</tr>
<tr>
<td>Roseville, Mich.</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Tacoma, Wash.</td>
<td>4,800</td>
<td>7,000</td>
</tr>
<tr>
<td>Van Nuys, Ont.</td>
<td>2,400</td>
<td>1,200</td>
</tr>
<tr>
<td>Vancouver, B.C.</td>
<td>4,500</td>
<td>4,000</td>
</tr>
<tr>
<td>Winnipeg, Man.</td>
<td>15,000</td>
<td>16,000</td>
</tr>
</tbody>
</table>

b. New Requests

<table>
<thead>
<tr>
<th>Location</th>
<th>1982</th>
<th>1983</th>
<th>1984</th>
</tr>
</thead>
<tbody>
<tr>
<td>Des Plaines, Ill./Fox Valley CRC</td>
<td>$10,000</td>
<td>$9,000</td>
<td>$8,000</td>
</tr>
<tr>
<td>Grass Valley, Calif.</td>
<td>14,000</td>
<td>12,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Kincheloe, Mich.</td>
<td>11,000</td>
<td>10,000</td>
<td>9,000</td>
</tr>
<tr>
<td>Los Angeles, Calif./Korean</td>
<td>15,600*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paterson, N.J./Northside</td>
<td>4,000*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Redding, Calif.</td>
<td>14,000</td>
<td>13,000</td>
<td>12,000</td>
</tr>
<tr>
<td>Seattle, Wash./First CRC</td>
<td>15,000</td>
<td>12,000</td>
<td>9,000</td>
</tr>
</tbody>
</table>

*Approved for one year only at this time.
F. Indian Ministries

1. The Development of Indian Churches

Synod's agenda includes the proposal for the final approval of the formation of Classis Red Mesa. Home Missions is grateful for the significant progress that has been made and heartily endorses the request of the congregations of the Council of Indian Churches. This is a time for rejoicing and celebrating. The Lord is building his church.

2. Rehoboth Christian School

Over the past several years, the Rehoboth Christian School Association and its elected board have been gradually assuming the responsibility of governing and supporting Rehoboth Christian School. The change in administration and financing has been stepped to the point where now the time is ripe for a basic change. The Home Missions Board and the school board have agreed that the school board will assume full administrative responsibility for all personnel and payroll matters effective September 1, 1983. After that date, financial assistance from the denomination will be through a tuition assistance plan designed to provide support for families which need help. The operation of the Rehoboth school will then resemble other schools supported by Christian Reformed people. Special financial assistance is appropriate because of the long-term commitment of the denomination to the Indian people of Arizona and New Mexico and the low income of many Christian Reformed Indian families. Home Missions is the link between the resources of the denomination and the needs of the people.

3. Campus Ministry in Albuquerque

Special arrangements have been made to participate with InterVarsity Christian Fellowship in a ministry among Native American students at the University of New Mexico, using Rev. Anthony Begay.

4. San Francisco Friendship House

The Friendship House in San Francisco, California, has been engaged in alcoholic rehabilitation work among American Indians for a number of years. This program, closely linked to the Christian Reformed Church there, has been funded primarily through state and federal money and has been a tremendous blessing to a number of people. Recently there have been increasing difficulties in maintaining the Christian character of the program while receiving public money. It is now apparent that the freedom formerly enjoyed in program and personnel will no longer be possible. Classis Central California favors the idea of initiating a self-supporting alcoholism rehabilitation program which will have a clear credible Christian witness and include the general population rather than be limited to Native Americans. Home Missions acted favorably on the request of classis to assist in this period of transition which, it is hoped, will be completed by July 1, 1984.

VII. Personnel

Pastors, teachers, evangelists, house-parents, industrial workers, administrators, secretaries, youth workers, seminary interns, volun-
teers—230 people with a rich variety of gifts from God work in the Christian Reformed Home Missions team in 138 different places. All of these employ their gifts for the extension of the kingdom of our Lord.

High priority is placed on recruiting home missionaries, assessing their work for maximum effectiveness, and continually updating their skills and abilities for effective ministry.

A. Field Staffing and Personnel Recruiting

Much attention is given to right placement and the matching of gifts with needs. A SEARCH process was developed by Home Missions to help identify the needs of the fields and the gifts of people being called into leadership positions for these fields.

In SEARCH, the field in consultation with Home Missions makes explicit the results that they feel God wants them to produce. The field describes carefully the factors of the environment in which the missionary will be working. They outline the ministry in which they must be engaged to produce these results and the motivation they're looking for in the missionary. This profile forms the basis of conversation with the missionary who is called. The one called outlines basically the same matters concerning himself and his ministry.

Because right placement is most important, even though "quick placement" is often desired by a field, the vacancy is looked at as a prime time for renewal. As such, the developmental tasks of working through the grief of breaking with the past and developing a new vision for the future is the hard work that the field seeks to do in consultation with Home Missions. To help in this, Home Missions is developing interim pastors who will be trained in the special skills of dealing with a vacant church with the dynamics of change that has to happen in that situation for a productive future.

B. Personnel Assessments

Home Missions personnel assessment policy (approved by Synod in 1976) has continued to be valuable in the life of the fields and in the lives of the home missionaries themselves. The assessments are a regular part of Home Missions' effort to use money, time, and gifts as faithfully as possible.

C. Personnel Training

Since training is an integral part of Home Missions' work, much emphasis is put on this so the missionary can continue to grow in ministry and performance. Individualized training is provided missionaries in line with recommendations that come from their personnel assessments. Two conferences were provided last spring for home missionaries in cooperation with Calvin Theological Seminary to provide seminars and workshops on skills and concepts important in Home Missions work. Five Calvin Seminary professors taught home missionaries in these conferences.
VIII. EVANGELISM

A recent visitor to our offices from Great Britain said, “You have the difficult task of teaching evangelism to people who live in a Christian ghetto.” Even though our visitor saw only something of our churches in Western Michigan, he aptly summarized one of the mandates of Home Missions: motivate and stimulate all the churches of the denomination to reach out beyond the local fellowship and bring in God’s harvest. Dr. Howard Hageman, President of the New Brunswick Seminary, is of the opinion that a large percentage of the unchurched fall into the category of “searchers.” These searchers, he observes, provide one of the most promising audiences for the church today. He goes on to say “that task will require many congregations to sharpen their communication skills” (The Church Herald, Feb. 19, 1982). Home Missions is seeking to help sharpen communication skills.

A. Education and Training

In some areas of our denomination, churches are hard at work on evangelism. In other areas, churches have yet to be persuaded that this is the task of every local church. Still other churches want an evangelistic ministry, but don’t know how to go about it. Home Missions, therefore, seeks to provide a variety of workshops, literature, and materials to fit the local situation. The 1979 synodical report on biblical evangelism continues to provide guidance to our churches—several thousands of these reports were requested by our churches in 1981. They are available free of charge in an attractive format. A discussion guide is also available. Members of staff, regional home missionaries, home missionaries, and others conducted numerous worship services and workshops for the encouragement and information of our churches in the work of evangelism.

1. During 1981, thirty-three “Witnessing Where You Are” conferences were held throughout the denomination. A revised model of this popular conference is now available. A followup unit on the skill of active listening with a view to witnessing has been prepared. It comes complete with audio-visual aids and can be taught by the pastor or someone else in the congregation. It is called “Stop! Love and Listen!”

2. In the fall of 1981, Home Missions introduced the “Discover Your Gifts” program. Twenty-one workshops for pastors were conducted. The theology and strategy behind this workshop were explained at the American Festival of Evangelism in Kansas City, Missouri, with the result that other denominations have expressed interest in this material.

3. Three intensive week-long seminars were conducted to train pastors and members in Congregational Evangelism Training (C.E.T.). Hundreds of our churches have received this training in the last decade. Encouragement and renewal for those churches where the program needs to be revived are available by means of an “R and R” (Review and Renewal) Conference.

4. It is difficult to monitor what happens to an evangelistic program once it is introduced in a church. The estimate for “Coffee Break” evangelistic Bible Studies is that four hundred Christian Reformed churches use
this program. In 1981 an advanced leadership and story-hour leadership workshop was introduced to be conducted along with the basic workshop. Forty-four such workshops were held. Home Missions cooperates with Discover Your Bible, Inc. in this program. During 1982 the Back to God Hour's Faith 20 aired over WGN Chicago will feature promotional Coffee Break spots. These spots may also be customized for any local church to run on cable or regular commercial television as public service messages.

5. Home Missions and the Young Calvinist Federation continue a fruitful joint ministry in the Summer Workshop in Ministry program. In 1981, 337 young people assisted seventy-four churches and organizations in their summer outreach. The most common SWIM activity is still Daily Vacation Bible School, but increasingly the young people are engaged in diaconal work as well.

6. Six issues of REACH, a newsletter for evangelism committees and pastors, were sent to our churches.

B. Consultation and Encouragement

Home Missions provides consultation and advice to our churches by various means almost daily. This activity ranges from a telephone conversation to an intensive three-day on-the-scene Missions Analysis and Projection (MAP). A self-guided study and evaluation of the church is available in Close Up. Numerous churches used these services in 1981. Churches may also request a continuing consultation over several years, thus establishing regular contact with Home Missions staff and the regional home missionary.

C. Resources and Materials

A wide range of witnessing, discipling, and followup materials are available from Home Missions. New materials are added each year, and old materials are revised. Smaller churches are assisted by our pricing policy of giving a discount. Many churches are using Our Home for mailing or other distribution in the community. This attractive eight-page tabloid is published six times a year and demonstrates the church's concern for families. A pamphlet called "A Mailing Program for Your Church" is available on request.

D. New Programs and Materials

During 1982 Home Missions is working on a number of revisions and new programs and materials in order to stimulate and encourage our churches to let the voice of the Lord be heard in their communities.

E. Jewish Evangelism Scholarship

The board has established a Jewish Scholarship Fund for promoting work among Jewish people of North America. The aim of this fund is to encourage Christian men and women to prepare for a ministry to Jewish people on the basis of a Reformed world and life view. Recipients of this scholarship will receive up to $5,000 annually, based upon their need and
the credibility of their proposal for future ministry. Preference in awarding the scholarship will be given to Jewish Christians desiring to study at a college or seminary which has an explicit commitment to the Reformed faith. Details about the scholarship fund and application forms may be obtained from the Home Missions office.

IX. COMMUNICATIONS AND CHURCH RELATIONS

Home Missions work continues because of the faithful prayer and financial support of the people of the Christian Reformed Church. The task of communicating the needs and opportunities of Home Missions to these people is a challenging one. Communications is an on-going effort and is accomplished in a variety of ways.

1981 in Review

Salary support of home missionaries increased significantly in 1981. The total salary support received was $1,157,200, an increase of $146,200 over 1980. Each year churches are contacted and asked to consider salary support of missionaries. Because 65 new relationships between congregations and home missionaries were established in the past year, 283 churches now have had 538 support relationships with 166 missionaries. Included in these totals are 36 Home Missions ministries which provided salary support for 38 missionaries. Many churches continue to hold mission emphasis weeks. Promotional materials for these programs, as well as for general use throughout the year, and Sunday school projects were sent to 126 churches. A brochure listing all materials, including evangelism materials, was published and sent to the churches. The "Partners in Mission" fourteen-minute slide presentation was widely used.

Arrangements were made for missionaries, staff members, and communications personnel to make personal appearances in many churches. These appearances include preaching, speaking, and presenting slide programs.

The Women's Missionary Unions faithfully supported the work and $43,449 was raised for the new church-planting ministry in Virginia Beach.

A small group of men worked for two years contacting individual donors to raise money for the purchase of property for the church in Houston, Texas. An amount equal to the price of the land was raised. This response encourages consideration of new projects of this type.

Information concerning Home Missions work was communicated to consistories, church societies, and classes throughout 1981. A significant decision was made to reduce mailings and mailing costs by eliminating the fall mailing to all members of the denomination and combining Home Missions News with the November 9 issue of The Banner. There were many favorable responses to this new approach. Four issues of Mission Courier were published in cooperation with Christian Reformed World Relief, Christian Reformed World Missions, and the Back to God Hour.
Activity in 1982

As a result of many favorable comments regarding the effort to reduce denominational mailings and mailing costs, all three Home Missions News issues will be inserted in The Banner. There will be only one denomination-wide mailing for special gifts at year-end. Four issues of Mission Courier will be published in cooperation with Christian Reformed World Relief, World Missions, and the Back to God Hour.

Speakers representing both World Missions and Home Missions are provided for the spring and fall Missionary Union Tours. The Missionary Unions throughout the denomination will raise money to support the Hispanic church planting ministry in Sun Valley, California.

Efforts will continue to increase non-quota receipts by means of salary support of missionaries and special gifts from churches and individuals. The establishment of the New Ministry Fund and the Loan Grant Fund give new opportunities for individuals and churches to give to specific needs of Home Missions.

Planned Giving Consultant Ed Berends continues to volunteer his services to assist individuals in planning their estates. He works closely with the Barnabas Foundation.

A new audio-visual slide presentation, "Partners in the Rainbow," which gives a perspective on the history of the denomination as well as an overview of current Home Missions ministries and finances, is available. Brochures, bulletin covers, and other materials are also available for general use or specific use during mission emphasis weeks or on mission Sundays. Churches desiring any of the above should contact R. Jack De Vos, communications coordinator, in the Home Missions office in Grand Rapids.

X. FINANCES

We gratefully report that 1981 was a good year for Home Missions. The budget for the year was over $6,000,000. A full, audited report for the year ending December 31, 1981, by Seidman and Seidman, Certified Public Accountants, is being presented to synod through the Synodical Interim Committee.

A. General Information

Receipts during 1981 generally exceeded budgeted expenditures. Disbursements were under the planned budget due primarily to a higher than usual number of vacancies in the fields. The board was able to meet all of its obligations to missionaries and approved programs. In addition, it was able to establish a Home Missions church building fund. This new program will be described later (see Section X, D).

Total income in 1981 was $980,380 greater than in 1980. Of this amount, $676,693 came through increased quota receipts. Overall income exceeded budget expenditures by $319,061. This was due largely to high interest rates on invested funds. The increasing number of churches involved in salary support of missionaries is a factor for which Home Missions is very grateful.
1. The percentage of total quota income received in 1981 was approximately 1.5 percent less than the amount received in 1980. The quota participation from churches in the United States remained about the same. Participation by the Canadian churches decreased by 6.6 percent in 1981, virtually wiping out the gains made by the Canadian churches over the past four years.

2. Income from missionary salary support increased $147,770, or 14.4 percent, over 1980.

3. Income from above-quota sources, other than missionary salary support, increased by $102,052 in 1981, a 23.7 percent increase over 1980. A comparative analysis of the number of churches taking offerings for above-quota needs in 1980 and 1981 reveals the following:

<table>
<thead>
<tr>
<th></th>
<th>US Churches</th>
<th></th>
<th>Canadian Churches</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>1980</td>
<td>329</td>
<td>53</td>
<td>70</td>
<td>36</td>
<td>399</td>
<td>49</td>
</tr>
<tr>
<td>1981</td>
<td>324</td>
<td>51</td>
<td>54</td>
<td>28</td>
<td>378</td>
<td>46</td>
</tr>
</tbody>
</table>

Through a special solicitation for the Houston Property Fund, an additional $188,758 was received for this nonbudgeted item.

4. Income from real estate payments was approximately $63,000 over the budgeted amount. This was primarily a result of two churches making payments ahead of schedule.

5. The following compilation lists the loans to those Home Missions churches which have been developed with denominational assistance as of December 31, 1981.

a. Former Home Missions Churches (Stage IV)—$2,109,804

<table>
<thead>
<tr>
<th>UNITED STATES</th>
<th>December 31</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1981</td>
</tr>
<tr>
<td>Akron, Ohio</td>
<td>$50,372</td>
</tr>
<tr>
<td>Albuquerque (Chelwood) N. Mex.</td>
<td>69,046</td>
</tr>
<tr>
<td>Anchorage, Alaska</td>
<td>78,585</td>
</tr>
<tr>
<td>Anaheim, Calif.</td>
<td></td>
</tr>
<tr>
<td>Bakersfield, Calif.</td>
<td>63,200</td>
</tr>
<tr>
<td>Bellevue, Wash.</td>
<td>78,500</td>
</tr>
<tr>
<td>Bellingham, Wash.</td>
<td>18,877</td>
</tr>
<tr>
<td>Binghamton, N.Y.</td>
<td>57,600</td>
</tr>
<tr>
<td>Boca Raton, Fla.</td>
<td>52,000</td>
</tr>
<tr>
<td>Boulder, Colo.</td>
<td>44,151</td>
</tr>
<tr>
<td>Colorado Springs, Colo.</td>
<td>24,832</td>
</tr>
<tr>
<td>Columbus, Ohio</td>
<td>11,788</td>
</tr>
<tr>
<td>Ft. Lauderdale, Fla.</td>
<td>7,313</td>
</tr>
<tr>
<td>Farmington, Mich.</td>
<td></td>
</tr>
<tr>
<td>Fort Collins, Colo.</td>
<td>45,000</td>
</tr>
<tr>
<td>Fort Wayne, Ind.</td>
<td>69,000</td>
</tr>
<tr>
<td>Fountain Valley, Calif.</td>
<td>68,000</td>
</tr>
<tr>
<td>Franklin Lakes, N.J.</td>
<td>7,140</td>
</tr>
<tr>
<td>Greeley, Colo.</td>
<td>65,114</td>
</tr>
<tr>
<td>Hayward, Calif.</td>
<td>50,000</td>
</tr>
<tr>
<td>Inver Grove Heights, Minn.</td>
<td>46,365</td>
</tr>
<tr>
<td>Iowa City, Iowa</td>
<td>50,000</td>
</tr>
<tr>
<td>Jackson, Mich.</td>
<td>22,584</td>
</tr>
<tr>
<td>Kennewick, Wash.</td>
<td>50,000</td>
</tr>
<tr>
<td>Madison, Wis.</td>
<td>2,325</td>
</tr>
</tbody>
</table>
Miami, Fla.  26,250  19,788
Minneapolis (Calvary), Minn.  40,000  30,000
New Brighton, Minn.  78,000  42,500
Olympia, Wash.  49,431  52,339
Orlando, Fla.  17,849  26,849
Palo Alto, Calif.  17,973  17,973
Pinellas Park, Fla.  20,800  24,400
Pompton Plains, N.J.  5,000  2,085
Portland (Calvin), Or.  22,700  28,500
Portland (Oak Hills), Or.  53,200  56,000
Queens, N.Y.  70,416  71,563
Quincy, Wash.  66,500  19,750
Richton Park, Ill.  23,636  26,012
St. Louis, Mo.  50,000  35,118
Sacramento, Calif.  66,500  23,636
Salt Lake City (First), Utah  22,700  900
Scottsdale, Ariz.  57,320  64,316
South Bend, Ind.  11,037  12,537
South Windsor, Conn.  50,000  50,000
Tacoma, Wash.  35,000  37,500
Toledo, Ohio  26,230  29,976
Tucson, Ariz.  63,192  63,192
Visalia, Calif.  22,887  25,873
Wappingers Falls, N.Y.  50,000  50,000
Washington, D.C.  20,000  20,560
Webster, N.Y.  60,000  60,000

CANADA
Charlottetown, P.E.I.  25,000  27,500
Grand Prairie, Alta.  18,827  22,264
Halifax, N.S.  41,000  42,500
High River, Alta.  5,075  5,975
Prince George, B.C.  40,129  45,177
Stratford, Ont.  8,481  10,178
Vernon, B.C.  6,809  7,809

b. Present Home Missions Churches—$4,041,446

UNITED STATES
Atlanta, Ga.  126,400  126,400
Boise, Idaho  170,200  126,000
Brigham City, Utah  40,825  40,825
Burke, Va.  148,000  148,000
Cedar Rapids, Iowa  81,000  81,000
Champaign, Ill.  35,118  35,118
Columbia, Mo.  130,000  130,000
Corvallis, Or.  36,350  36,350
Davenport, Iowa  63,278  63,278
Dayton, Ohio  50,000  50,000
East Grand Forks, Minn.  30,000  30,000
East Islip, N.Y.  51,005  51,005
El Paso, Tex.  47,500  48,500
Flagstaff, Ariz.  75,500  75,500
Flanders Valley, N.J.  58,052  58,052
Ft. Wayne, Ind.  69,000  69,000
Fresno, Calif.  63,129  63,129
Houston, Tex.  205,106  363,263
Indian Harbour Beach, Fla.  60,893  60,894
Jacksonville, Fla.  142,000  142,000
Kennewick, Wash.  50,000  50,000
<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Crosse, Wis.</td>
<td>124,180</td>
<td>124,180</td>
</tr>
<tr>
<td>Loveland, Colo.</td>
<td>114,400</td>
<td>16,000</td>
</tr>
<tr>
<td>Mason City, Iowa</td>
<td>55,276</td>
<td>55,276</td>
</tr>
<tr>
<td>Norfolk, Va.</td>
<td>50,800</td>
<td>50,800</td>
</tr>
<tr>
<td>Ogden, Utah</td>
<td>50,595</td>
<td>50,595</td>
</tr>
<tr>
<td>Richland Park, Ill.</td>
<td>11,823</td>
<td>11,823</td>
</tr>
<tr>
<td>Riverside, Calif.</td>
<td>48,500</td>
<td>48,500</td>
</tr>
<tr>
<td>St. Louis, Mo.</td>
<td></td>
<td>66,500</td>
</tr>
<tr>
<td>Salt Lake City (Immanuel), Utah</td>
<td>50,000</td>
<td>50,000</td>
</tr>
<tr>
<td>Syracuse, N.Y.</td>
<td>67,920</td>
<td>67,920</td>
</tr>
<tr>
<td>Terre Haute, Ind.</td>
<td>63,416</td>
<td>63,416</td>
</tr>
<tr>
<td>Washington, Pa.</td>
<td>58,000</td>
<td>58,000</td>
</tr>
<tr>
<td>Yakima, Wash.</td>
<td>65,930</td>
<td>65,930</td>
</tr>
</tbody>
</table>

**CANADA**

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guelph, Ont.</td>
<td>78,585</td>
<td>78,585</td>
</tr>
<tr>
<td>Kamloops, B.C.</td>
<td>10,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Fredericton, N.B.</td>
<td>46,494</td>
<td>47,494</td>
</tr>
<tr>
<td>Meadowvale, Ont.</td>
<td>100,000</td>
<td>100,000</td>
</tr>
<tr>
<td>New Glasgow, N.S.</td>
<td>64,900</td>
<td>64,900</td>
</tr>
<tr>
<td>Toronto, Ont.</td>
<td>49,176</td>
<td>49,176</td>
</tr>
<tr>
<td>Windsor, Ont.</td>
<td>128,800</td>
<td>128,800</td>
</tr>
</tbody>
</table>

**URBAN FIELDS**

<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque, N. Mex.—Indian</td>
<td>102,353</td>
<td>78,753</td>
</tr>
<tr>
<td>Chicago, Ill.—Chinese</td>
<td>118,779</td>
<td>118,779</td>
</tr>
<tr>
<td>Chicago, Ill.—Indian</td>
<td>104,615</td>
<td>104,615</td>
</tr>
<tr>
<td>Detroit, Mich.</td>
<td>26,555</td>
<td>24,710</td>
</tr>
<tr>
<td>Harlem, N.Y.</td>
<td>34,000</td>
<td>34,000</td>
</tr>
<tr>
<td>Honolulu, Hawaii—Hospitality House</td>
<td>70,000</td>
<td>70,000</td>
</tr>
<tr>
<td>Los Angeles, Calif.—Chinatown</td>
<td>141,500</td>
<td></td>
</tr>
<tr>
<td>Los Angeles, Calif.—Chinese</td>
<td>59,500</td>
<td>59,500</td>
</tr>
<tr>
<td>Los Angeles, Calif.—Spanish</td>
<td>31,000</td>
<td>31,000</td>
</tr>
<tr>
<td>Miami, Fla.—Spanish</td>
<td>149,926</td>
<td>150,526</td>
</tr>
<tr>
<td>Norfolk, Va.—Hospitality House</td>
<td>55,353</td>
<td>55,353</td>
</tr>
<tr>
<td>Salt Lake City, Utah—Indian</td>
<td>17,750</td>
<td>17,750</td>
</tr>
<tr>
<td>San Francisco, Calif.—Indian</td>
<td>224,275</td>
<td>224,275</td>
</tr>
<tr>
<td>San Francisco, Calif.—Chinese</td>
<td>52,259</td>
<td>54,659</td>
</tr>
</tbody>
</table>

6. Site selection and building program activity on fields continued at a rapid pace. The following reflects 1981 activity:

**Site selection in progress:**

- Kamloops, B.C.
- Navajo, N. Mex.
- Fairfield, Calif.
- Corvallis, Ore.

**Site selection completed:**

- Los Angeles, Calif.—Chinese

**Building programs in progress:**

- Atlanta, Ga.
- Riverside, Calif.
- Norfolk, Va.

**Building programs completed:**

- Loveland, Colo.
- Albuquerque, N. Mex.
- Shiprock, N. Mex.
- Cedar Rapids, Iowa
- Boise, Idaho
- Mason City, Iowa
- Columbia, Mo.
B. Proposed Budget for 1983

On the basis of the proposed budget for 1983, which is summarized below, the board requests synod for a 1983 per-family quota of $77.00, an increase of $2.00 per family (a 2.7 percent increase) over 1982. The 1982 quota was also increased $2.00, or 2.7 percent, over the quota for 1981. These minimal quota increases represent a determined effort by the Board of Home Missions to be sensitive to the current economic conditions. A more detailed budget will be submitted to the finance committee of synod.

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
SUMMARY OF PROPOSED BUDGET
PERIOD SEPTEMBER 1, 1982 to AUGUST 31, 1983

<table>
<thead>
<tr>
<th>SUPPORT</th>
<th>AMOUNT</th>
<th>TOTAL</th>
<th>% OF TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>QUOTAS</td>
<td>$4,702,000</td>
<td>64.3</td>
<td></td>
</tr>
<tr>
<td>ABOVE QUOTA</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church collections and donations</td>
<td>$ 585,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church missionary support</td>
<td>1,380,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL ABOVE QUOTA</td>
<td>1,965,000</td>
<td>26.9</td>
<td></td>
</tr>
<tr>
<td>OTHER RECEIPTS</td>
<td>320,000</td>
<td>4.4</td>
<td></td>
</tr>
<tr>
<td>Real estate repayments</td>
<td>$ 140,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian field payments</td>
<td>30,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>150,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL OTHER RECEIPTS</td>
<td>322,000</td>
<td>4.4</td>
<td></td>
</tr>
<tr>
<td>FROM CASH BALANCE</td>
<td>322,000</td>
<td>4.4</td>
<td></td>
</tr>
<tr>
<td>TOTAL SUPPORT AND OTHER RECEIPTS</td>
<td>$7,309,000</td>
<td>100.0%</td>
<td></td>
</tr>
</tbody>
</table>

EXPENDITURES

<table>
<thead>
<tr>
<th>PROGRAM SERVICES</th>
<th>AMOUNT</th>
<th>TOTAL</th>
<th>% OF TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelism</td>
<td>$ 308,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Regular fields</td>
<td>2,679,300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minority and Youth fields</td>
<td>1,501,500</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian fields</td>
<td>1,221,900</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indian schools</td>
<td>825,300</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL PROGRAM SERVICES</td>
<td>$6,536,000</td>
<td>89.4</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUPPORTIVE SERVICES</th>
<th>AMOUNT</th>
<th>TOTAL</th>
<th>% OF TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Management, general</td>
<td>$ 497,900</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fund raising</td>
<td>275,100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL SUPPORTIVE SERVICES</td>
<td>$ 773,000</td>
<td>10.6</td>
<td></td>
</tr>
<tr>
<td>TOTAL EXPENDITURES</td>
<td>$7,309,000</td>
<td>100.0%</td>
<td></td>
</tr>
</tbody>
</table>
C. **Salaries**

1. **Field Personnel**

The following schedule for 1982 is intended to provide a fair compensation to missionaries for the work they perform. By granting certain allowances (e.g., children's allowance), assistance is given to those with extra responsibilities. This is in harmony with the mandate from synod to adequately provide for missionaries. Housing, hospitalization insurance, and pension are provided, as well as mileage allowance for church business.

**Ordained ministers**

<table>
<thead>
<tr>
<th>Degree</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.Min./Th.D</td>
<td>$17,150</td>
</tr>
<tr>
<td>B.D./M.Div</td>
<td>16,950</td>
</tr>
<tr>
<td>A.B. or less</td>
<td>16,350</td>
</tr>
</tbody>
</table>

**Evangelists and unordained workers**

<table>
<thead>
<tr>
<th>Degree</th>
<th>Salary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph.D. Degree</td>
<td>16,950</td>
</tr>
<tr>
<td>M.A. Degree</td>
<td>16,350</td>
</tr>
<tr>
<td>A.B. Degree</td>
<td>15,700</td>
</tr>
<tr>
<td>No Degree</td>
<td>13,300-15,200</td>
</tr>
</tbody>
</table>

**Service allowance:** $100/year to 20 years

**Children's allowance**

<table>
<thead>
<tr>
<th>Age</th>
<th>Allowance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ages 1-6</td>
<td>350</td>
</tr>
<tr>
<td>Ages 7-14</td>
<td>450</td>
</tr>
<tr>
<td>Ages 15-21</td>
<td>550</td>
</tr>
</tbody>
</table>

**Christian school tuition allowance, per child**

(lesser of $400 or 1/3 of tuition)

**Social Security allowance (ordained—US only)**

50%

2. **Office Personnel**

Staff and administrative persons are being paid within the guidelines set by synod (*Acts of Synod 1981*, p. 391). More specific reporting is provided in the Home Missions financial report to synod which is processed through the denominational financial coordinator.

D. **Loan Fund**

Up to this time, Home Missions churches have been able to borrow up to 60 percent of the cost of land and $100,000 for building from the board at very low interest rates. Additional funds were obtained through advertising notes in *The Banner*. With the implementation of the new design for church planting, the proposed new denominational loan fund and the failure of the present Home Missions policies to obtain needed loans, the board found it necessary to completely review its present policies and practices. Changes were then made which encompass the following: (a) funds for the purchase of a church building site, (b) setting up a Home Missions Church Building Fund, and (c) providing funds to enable Home Missions churches to purchase a parsonage. The board now presents to synod and requests that synod approve the new policy which is as follows:
1. A Land Grant Policy whereby new churches will be given the funds required to purchase a building site. Such a grant will be limited to no more than three (3) acres of approved property. (Note: Initially, funds will come from Home Missions budgeted funds. Subsequently, they may be secured through special appeals.)

2. A Home Missions Church Building Fund will be established to provide loans to Home Missions churches for their new building programs. Loans will be made at current market rates and will mature at the time of reaching Stage IV (normally 7–10 years) at which time the Denominational Loan Fund—assuming approval by synod—will make a new loan for the unpaid balance. This will enable liquidation of the loan from Home Missions. (Note: Funding will initially come from funds budgeted in 1982 and 1983 in the amount of $350,000 in each year. Subsequently funds will be provided from note repayments on loans made to Home Missions churches and all undesignated funds from bequests and estates. In addition, the board will advertise for and issue notes for loans from individuals responding to Banner ads. Home Missions churches will no longer advertise such notes in The Banner.)

3. A Parsonage Loan Fund will be established which will make available short-term loans (maximum—six years) that will be available for parsonage purchase down payments. A loan from this fund would be in an amount not to exceed 25 percent of the purchase price of the house or one-sixth of the loan fund at that time, whichever is lower. The interest rate will not be less than 10 percent unless prime rate falls below 10 percent and then it will be prime. (Note: This fund [minimum of $100,000] will be secured from individual gifts designated for this purpose and as promoted by Home Missions.)

XI. MATTERS FOR SYNODICAL ACTION

A. The board requests synod to grant the privilege of the floor to its president, executive secretary, and treasurer when matters pertaining to Home Missions are discussed.

B. The board requests permission to present to synod, at one of its sessions, home missionaries who may be present.

C. The board requests that synod reappoint Dirk Hart as minister of evangelism for a four-year term (see Section III, C, 2).

D. The board requests that synod approve the revised policy for providing land grants and building loans for Home Missions churches as presented in Section X, D of this report.

E. The board requests that synod approve the Armed Forces Fund for one or more offerings from the churches.

F. The board requests synod to place the Board of Home Missions on the list for denominational causes recommended for one or more offerings.
G. The board requests that synod approve a quota of $77.00 per family for the year 1983.

H. The board requests that synod elect three board members-at-large with their alternates. Home Missions will provide nominees for two positions for central United States and one for southwest Ontario.

Christian Reformed Board of Home Missions
John G. Van Ryn, executive secretary
REPORT 5

BOARD OF PUBLICATIONS
OF THE CHRISTIAN REFORMED CHURCH

I. Introduction

It was near midnight on Wednesday evening, June 17, when the 1981 Synod ground to a close. Weary delegates spilled into the hallways, exchanging promises ("We'll keep in touch!") to friends who had, nine days earlier, been strangers. The synod's president, the Rev. John De Kruyter, headed toward the press office for a final interview. Two janitors muttered about the late-night adjournment as they switched off lights, prodding slow-moving delegates to take their leave. For the Christian Reformed Board of Publications, the close of that synod marked the beginning of an eventful nine months.

Within seventy-two hours of synod's adjournment, a special "1981 Synod Banner"—reporting not only the decisions but also the debates, the personalities, the character of the synod—was ready for the presses. It was a new venture reflecting a new spirit within The Banner itself. By the time the 1982 Synod convenes, The Banner will have continued that spirit in forty-nine other issues. Between June 1981 and June 1982, the church's "official weekly" will have published more pages, given over more issues to special issues, and achieved a higher number of subscribers than in any previous year of its history.

The Board of Publications' Education Department has released new materials for children, young adults, and adults during these nine months. Some of those items have won generous praise. But that's not unusual. Since 1972 new "unified church school curriculum" (BIBLE WAY) courses have been published annually, and many have fetched warm reactions. Ten years ago, some of these courses were suspect; now they are widely trusted and used, both within and beyond the Christian Reformed Church.

What made this year unusual for the Education Department was the release of initial materials in (and offering continent-wide training for) a complete curriculum to be used with persons who have mental impairments. This curriculum, titled the Friendship Series, has no peer anywhere in the Protestant church world in North America. For years Reformed people have insisted that persons are saved not by their knowledge or their virtue, but by the sheer grace of God; here is a curriculum, designed for a very special audience, that proves our convictions.

Given current economic climates in Canada and the United States, this past nine months has also been a time of thoughtful financial management. The administrative direction taken by the Board of Publications in recent years has been away from reliance on quota support. One-fifth of
this agency's income was once supplied by quota; this year, less than 5 percent will be quota funded, and that 5 percent will be applied directly to required loss items (De Wachter, for example). At its 1982 meeting, the Board of Publications reaffirmed this administrative direction. As a result, we have faced each day the same chilly economic winds blowing across all other (especially religious) publishers. Financially, as well as in other ways, these are challenging days.

Nine months is a short time in a church's long history. We're too close to the past year's events to have much perspective yet. What seems terribly important may, ten years from now, prove insignificant. But we try, each year, to take some measure of what has been done since the last synod met, and then to tell the truth to the next synod's delegation.

In that process, one thing always comes clear again. The ministry of the Board of Publications is not achieved because we cut our quota or balanced our budget; money is a means, not an end, in this organization. Neither is our ministry achieved by publishing or selling or goods; production and sales are merely necessary steps toward a goal further down the road. To achieve the status of genuine ministry, The Banner and De Wachter need to be read, digested, discussed, used. To accomplish its purpose, a Reformed curriculum must actually guide teachers and genuinely change students. Wherever such things have happened in the past nine months, there the Christian Reformed Church's ministry through publications has been worthy of Christ's name; where it has failed—no matter how glorious our balance sheet or how long the list of our subscribers—we have fallen short.

We—as members of the board and staff—are grateful for the church's support of our work, thankful for its patience with our mistakes, and spurred on by its assurances that the ministry is being achieved. We look forward to synod's guidance in 1982.

II. Board Organization and Membership

A. The Board of Publications is governed by a board of forty-two delegates, thirty-nine from the classes and three elected "at large." The board meets annually in February. Between board meetings, a fifteen-member executive committee (elected by the board) ordinarily meets five times to supervise the ongoing work of the organization. Members of the executive committee also serve on one of three subcommittees: administrative, education, or periodicals.

B. Committee Membership (through August 1982)

Dr. Roger E. Van Harn, president—Education
Mr. Hero Bratt, vice president—Periodicals
Rev. William D. Buursma, secretary—Periodicals
Rev. Charles Steenstra, treasurer—Administrative
Rev. Isaac J. Apol—Administrative
Rev. Joel R. Boot—Periodicals
Dr. Hendrik Hart—Periodicals
Mr. Henry Kuntz—Administrative
Mr. James Lipscomb—Periodicals
Mrs. Jane Malda—Education
Rev. Gordon H. Pols—Education
Mr. Gordon Quist—Administrative
Mr. Bernard Scholten—Administrative
Dr. Ferrel Stremler—Education
Rev. Homer J. Wigboldy—Education

C. The 1981 Synod approved a revised board and committee structure by which to govern the Board of Publications. At that time, three positions were created on the board for “at-large delegates” with expertise in business and law. Mr. Henry Kuntz, Mr. Gordon Quist, and Mr. Bernard Scholten were approved for these positions, and each was named to a three-year term beginning September 1, 1981.

Unfortunately, neither the board nor the synod thought to “stagger” the terms of these three at-large delegates. As matters now stand, terms of all at-large delegates will expire at the same hour.

To correct this situation, the Board of Publications respectfully requests that synod approve the following recommendations:

That Mr. Gordon Quist be granted a three-year term as an at-large delegate on the Board of Publications, this term to become effective September 1, 1982;

That the term beginning September 1, 1982, be recognized as Mr. Quist’s first term of service, thus insuring his eligibility for one additional three-year term beginning September 1, 1985; and

That, in the future, the Board of Publications be urged to submit two nominees for all vacancies in at-large positions on the board.

D. The Board of Publications respectfully requests synod to grant the privilege of the floor to the following people when matters of the Board of Publications are discussed:

For the Board: Dr. Roger Van Harn, president
Rev. William D. Buursma, secretary
Mr. A. James Heynen, executive director

For The Banner: Rev. Andrew Kuyvenhoven, editor
For De Wachter: Rev. William Haverkamp, editor
For Education: Dr. Harvey A. Smit, director
For Business: Mr. Allen Van Zee, business manager

III. Program Matters

A. Education

The Education Department has in the past decade produced a catalog full of curriculum materials. Most courses are part of the Bible Way curriculum, a program which is at once Reformed and evangelical-doctrinal and biblical. The philosophy behind the curriculum was adopted by the 1970 Synod. The actual shape of the curriculum itself is, by now, less a result of philosophical statements than a response to congregations and teachers who’ve used the materials. Education Department editors prepare courses specifically for use in the Christian Reformed Church. But
they know that, while more than nineteen out of twenty Christian Reformed congregations will use their goods, half of all “Bible Way accounts” are outside the Christian Reformed Church.

Since synod met last (June 1981) a colorful set of take-home papers for use with “3’s”—a one-year course teaching Bible stories to three-year-olds—has been released. For young adults, an extensive course in apologetics was published and is being used widely. Called Reasons, this is the final course in the “core curriculum” for young adults approved by the 1977 Synod. And at the adult level, the Education Department last summer released To All Generations, a text and a course in general church history authored by Calvin College professor Dr. Frank Roberts. Also for adults, at synod’s urging, we released a study of the relationships and roles of men and women in church and society. Authored by Lillian Grissen and Gordon Spykman, Men and Women: Partners in Service was published in late 1981.

While these materials were being introduced to the church, the staff was working at an extensive revision of some earlier materials. Courses for grades one through six, originally published in 1972, are now being thoroughly reworked—new lessons, new strategies, new organizations, new artwork. Fresh material for Bible Steps (grades one and two), Bible Trails (grades three and four), and Bible Guide (grades five and six) will be available shortly after the 1982 Synod meets.

“Elective” (shorter, seven- or eight-week) courses for young adults are now being completed. A team of writers from the Toronto area has completed a seven-week program to help prepare young adults for profession of faith (tentative title: Welcome). Another Canadian team, this one in Edmonton, is working on a course dealing with “church life.” One, perhaps two, more elective courses will shortly have reached the writing stage.

For adults, a history of the Christian Reformed Church (titled A Time to Keep) is now being completed by coauthors Dr. Herbert Brinks and Mr. A. James Heynen. The occasion for this course is the 125th Anniversary of the Christian Reformed Church’s founding. The schedule calls for availability by September 1982. Before synod meets, an introduction to the faith and life of the Christian Reformed Church should have been jointly published with the Back to God Hour and Board of Home Missions. This material, titled Belonging, was written by Rev. Wilbert Van Dyk.

For some years now, both the Education Department and The Banner have published Bible study materials for use in similar settings within the church. But neither the Education Department’s studies nor those in The Banner provided a leader’s guide or teacher’s aids. Now the board has approved a plan by which—beginning in the fall of 1982—the Education Department will produce two consecutive sets of Bible studies per year, each containing fifteen lessons, together with a “leader’s guide to accompany each series of fifteen Bible studies.” The Banner will publish these studies eight pages at a time as an insert in one issue in September, another in November, another in January, and finally in March. Both time and money will be saved by this proposal, users of the Bible studies will
receive more aid, and groups who subscribe to The Banner in part to use the Bible studies will continue to get what they want.

By the time synod meets, the Friendship Series will have been introduced to the churches in a series of regional workshops scheduled across Canada and the United States. Several units of curriculum materials, one set for youth and another for adults, should be ready for inspection. Already in February, the Back to God Hour's CRC-TV carried a half-hour "special" in which the developers of this curriculum and family members of persons with mental impairments were interviewed, and the Friendship Series was promoted. The Board of Home Missions is supporting this program by encouraging Home Missions churches to offer this ministry within their local communities. The Reformed Church in America has assisted by loaning staff and giving a $20,000 grant to develop a film used in training sessions. But what's most exciting, and clearly most important, is this: Sometime in 1982 a person, created in the image of God, nurtured within the covenant community of Christ—someone who has never before in his or her life enjoyed the privilege of education within the local church—that person will begin receiving religious instruction that's meaningful to him or her. The moment that happens, the Christian Reformed Church should rejoice. She will have performed a ministry tackled by no commercial publisher because it's a money-loser. Neither did any other denominational publisher take this on, in part because of cost but also because of inherent problems (the project required innovations in pedagogy, journalism, artwork, production, training, and marketing). Within the Christian Reformed Church, the Friendship Series will demonstrate to families of persons with mental impairments that we believe in the covenant of Christ—and that his covenant is not limited to the intellectually powerful. Those outside the Christian Reformed Church who come in contact with this curriculum are already taking notice. Let us pray that the materials and training achieve their end.

After nearly a decade of experience with the existing Bible Way curriculum, a new plan for the junior high level (Bible Crossroads) has been developed. The Board of Publications approved this plan in February, and now respectfully requests that synod grant its approval to the following recommendations for curriculum revisions:

1. That in place of the quarterly pattern (found in the Bible Way curriculum from Footprints through Guide and at present used also in Crossroads), Crossroads be organized in terms of core course and elective (as we do in the high school level).

2. That the Education Department prepare entry-level courses, designed to bring children with little (or no) church school background into our high school curriculum courses.

3. That the Education Department prepare a devotional reader for home or private use.

Note: This reader would present brief meditations on some 120-150 Bible passages for study and reflection; these passages would trace the
history of redemption, showing the unfolding story of God’s salvation as found in Scripture. The reader would be written on a seventh grade level but usable with or by younger children also. Tracing redemptive history through over a hundred readings, it would be able to teach the Reformed understanding of salvation history better than a necessarily more limited twelve- or twenty-four-lesson course.

4. That the second edition of Crossroads include the following courses:

On the “Curriculum” level...

CORE:

a. The Church’s Teaching
A twenty-four-lesson course covering the primary doctrines of the church as contained in the catechism and other confessions. A primary emphasis would be on teaching the language (vocabulary) and basic truths of the Christian faith as maintained in the Reformed tradition.

b. The Church’s Life
A twenty-four-lesson course on the church’s history, worship, and mission. This would be a reworking of the materials contained in the present Crossroads quarters, Church History and Church and Worship.

Note: Both these courses would have a textbook for students to read and study before class, and homework to be done in preparation for class. They would require a degree of parental involvement (at a minimum, to sign the homework). They would be designed to give a basic grounding in the church’s life and teaching, and to prepare students for the more intensive study of the Heidelberg Catechism in Landmarks.

ELECTIVES:

a. God’s Government
A twelve-lesson study of God’s sovereign rule over his world and how we should live under his authority-obedience structures.

b. The Kingdom
A twelve-lesson biblical study of the coming of God’s kingdom in Israel’s history.

c. Prophecy
A twelve-lesson study of different types of Old Testament prophecy, focusing especially on Jeremiah.

d. Covenant
A twelve-lesson study tracing the covenant theme throughout the Bible and teaching the privileges and obligations of the “new covenant.”

Note: These biblical courses would be revisions of the present Crossroads quarters by the same name. They would retain the present format of class papers and homework after the session.
On the "Entry" level...

CORE:

a. A twenty-four-lesson course on the history of redemption. This course would focus on twenty-four central Bible stories, tracing through them the story of God's covenantal dealings with his people.

b. A twenty-four-lesson course on the basic teachings of the Christian church in a fairly simple yet comprehensive way. Each lesson would deal with one main concept (sin, love, grace, forgiveness...). The Reformed teaching centered in this concept would be carefully explained, followed by an introduction to related terminology and ancillary doctrines.

Note: These entry-level courses would recognize the limited faith vocabulary and experience of entry students and, working within these limitations, would prepare students for the more intensive study of the catechism in Landmarks. These courses would follow the pattern of the present Crossroads courses with class papers and homework after the session. They would be designed to work without parental involvement or supervision.

ELECTIVES:

a. Discipleship
A ten-lesson biblical study of the requirements of discipleship and what is involved in being followers of Jesus Christ.

b. Children of God
A ten-lesson biblical study of our identity as God's children and its implications for our living.

Note: These courses would be revisions of the present Crossroads courses by the same name. They would retain the present format but be altered to be more appropriate for entry-level students and to fit the ten-week cycle of the summer quarter, adaptable for special summer outreach programs in the churches.

B. The Banner

Nearly 50,000 homes received The Banner during the past year, a record high in subscriptions. Though 50,000 homes represents a readership of more than 100,000, it is still less than half the number of addresses on the Christian Reformed mailing list. We hope for 70,000 subscribers within five years. Those who subscribe now are careful readers. They pay attention to what is on the inside of The Banner, and what's on the outside, and they write to tell us what they think of both.

A managing editor was added to The Banner's staff during the past few months. Mr. Frank Huyser was appointed to that position. He'll eventually be responsible for all subscription promotions, advertising (solicitation and placement), and organization of a more effective news network.

The 1979 Synod committed The Banner to a three-year experiment with "consulting editors"—unpaid staff persons who volunteer several days each year to give the editor(s) advice. One year of the experiment is
Consulting editors are beginning to look like "contributing editors" who do more than advise—they also write. During the past year the Rev. William D. Buursma, Dr. James A. De Jong, the Rev. Morris N. Greidanus, and Mr. Jon Pott were consulting editors. Mr. Dick Ostling, religion editor for Time magazine, maintains contact with this group and attends meetings occasionally. During the coming year, Dr. Mary Stewart Van Leeuwen (Calvin College professor) will take the consulting editor’s slot previously filled by the Rev. William Buursma; the other three editors stay on. Mr. Buursma will continue his services to The Banner as secretary of the board and as book editor for the magazine.

C. De Wachter

*De Wachter* has been a part of Christian Reformed life and history for more than a century. Its existence reminds us of our identity. More than 2,000 loyal subscribers continue to praise its ministry and its editor, the Rev. William Haverkamp.

During a September (1981) meeting with the executive director and others, the Rev. Mr. Haverkamp suggested the wisdom of determining the circumstances under which publication of that periodical might cease. An ad hoc committee of the board took on that work, met with the editor, reviewed financial and other information, and developed recommendations for board action. After substantial discussion in its annual meeting, the Board of Publications has approved the following set of recommendations and respectfully requests that the 1982 Synod add its approval:

1. That publication of *De Wachter* be terminated no later than January 1, 1986.

   **Grounds:**
   a. At that date it will be twenty-five to thirty years ago that the large immigrant stream stopped. This diminishes the need for a Dutch-language periodical.
   b. *De Wachter* continues to create a regularly increasing deficit.

2. That publication of *De Wachter* be terminated as soon as feasible if, in the judgment of the Board of Publications, for any reason, the present editor is no longer able to continue in his work.

3. That publication of *De Wachter* be terminated as soon as feasible if subscriptions drop below 1,500 before January 1, 1986.

   **Ground:** The ratio of 1,500 to the present cost is unreasonable when viewed in the light of our call to good stewardship.

D. Music and the Psalter Hymnal

The 1981 Synod received from the Board of Publications a supplementary report asking who would take responsibility for (and pay for) development of the proposed new *Psalter Hymnal*. Synod referred those concerns to the Psalter Hymnal Revision Committee. That committee has indicated it will propose to the 1982 Synod that the Psalter Hymnal Re-
vision Committee become an organizational part of the Board of Publica-

tions.

Also during these months a special consultant, Mr. Verlyn Schultz,
prepared an extensive report from the Board of Publications. He tackled
the question, "Should the Board of Publications engage in the publica-
tion of musical resources for use in Reformed worship and education?"
His one hundred-page answer: "Yes."

The four recommendations which appear below were extensively dis-
cussed and then approved by the Board of Publications in its 1982 annual
meeting. The board now respectfully asks that synod grant its approval
to recommendations 1, 2, and 4. Recommendation 3 is for synod's infor-
mation. Also for synod's information is the following action taken by the
Board of Publications: "...that these recommendations become effective
September 1, 1982, if synodical approval has been granted and sufficient
quota funding has been allocated" (Art. 82-A23). If the synod elects not
to make the Psalter Hymnal Revision Committee a part of the Board of
Publications; or if the synod elects not to provide quota support for de-
development of a new Psalter Hymnal; then the Board of Publications will
not implement the recommendations below.

1. That synod authorize the Board of Publications to produce musical
and liturgical resources for Reformed worship and provide a program of
education in their use.

2. That synod request the Board of Publications to publish and intro-
duce the revised edition of the Psalter Hymnal and to provide a program
of education for its use.

3. That synod receive this information: the Board of Publications en-
dorses the request of the Psalter Hymnal Revision Committee that the
committee become a task force under the Board of Publications for the
duration of its work.

4. That synod authorize the Board of Publications to create within the
Education Department the position of "music editor," this position to
coincide with the period of production and introduction of the revised
Psalter Hymnal.

Rationale:

1. The recommendations meet the needs for additional resources and
for coordination of musical and liturgical efforts, as documented in the
consultant's report "A Call to Leadership."

2. The recommendations provide for the production of and ongoing
responsibility for the Psalter Hymnal and related materials.

3. The recommendations, as endorsed by the Psalter Hymnal Revi-
sion Committee, fulfill the request of the Synod of 1981 "that the Psalter
Hymnal Revision Committee add to its priorities the questions of

4. The Board of Publications has an adequate staff and resources to
provide a context for a music editor and his/her work, is directly ac-
countable to synod, and carries the mandate and responsibility for edu-
cation in the churches.
IV. General Policies

A. Quota Philosophy

In light of the Board of Publications' administrative direction away from quota support, the board has adopted the following resolution and wishes to so inform the synod: "It shall be understood that the cost of products and services of the Board of Publications [CRC] shall be funded by those who are users of the products and services. A quota or offerings shall be requested by the Board of Publications only as it becomes necessary for the development of new programs adopted by synod or to make products and services available to those in special categories who otherwise would not be able to purchase them."

B. Long-range Planning

In 1981 the Board of Publications began work on long-range plans regarding the need for future facilities. It quickly became evident that such long-range planning could not be done by a single agency. Since the Board of Publications several years ago deeded its property to the "Christian Reformed Church in North America, Inc.," for which the Synodical Interim Committee is the corporate board, control over facilities is no longer solely in our hands. Perhaps more importantly, issues involved in long-range planning appear to be broader than all the agencies put together, and deserve a major study.

Therefore, the Board of Publications respectfully requests that the 1982 Synod appoint a geographically representative denominational long-range building study committee with the following mandate:

1. To evaluate both the financial and ecclesiastical impact of having most denominational ministries headquartered in a single location (Grand Rapids, Michigan).

2. To recommend to the 1984 Synod
   a. A plan, including building needs and financial projections, in which various denominational ministries may be headquartered in locations across Canada and the United States; or
   b. A plan, including building needs and financial projections, in which various denominational ministries continue to be headquartered in Grand Rapids, Michigan; or
   c. Both plans (or other modifications) as outlined above, with or without recommendations as to which plan synod should approve.

Should the appointed committee recommend 2, b or a variation of that plan, the committee should accept the following additional mandate:

To evaluate the need to continue housing most denominational ministries in a single building and the stewardship of remaining at a location which has become valuable commercial property, and to submit a report based on this evaluation to the 1984 Synod.

Grounds:

The present "denominational building" started as a publishing house thirty years ago. Regular additions have been made as new de-
nominal agencies were created and more staff members were hired. A trend has emerged in which synods create agencies, agencies hire staffs, and staffs are housed on the corner of Kalamazoo Avenue and 28th Street in Grand Rapids, Michigan. The call for this study is simply a request to look critically at that trend. Why?

a. The current trend has traditionally been supported by the claim, or the assumption, that financial savings are realized by this arrangement (the formula has been: “Centralization = Savings”). That formula deserves to be checked, especially in light of new economic conditions and different needs experienced by the various denominational ministries.

b. The “geography” of the Christian Reformed Church has changed dramatically over the past thirty years. Grand Rapids, once within easy driving distance of the vast majority of Christian Reformed people, is no longer as accessible. The church has expanded across Canada while moving both south and west in the United States. Therefore, work done in Grand Rapids is much less geographically accessible now, which may also contribute to the view that it is less accessible in other ways.

c. The Back to God Hour has demonstrated that a denominational ministry need not be located in Grand Rapids, Michigan, to serve the church effectively and to conduct its operations efficiently.

d. The experience of other denominations—the Reformed Church in America, for example, or the more recent Presbyterian Church in America—may offer us lessons worth studying. It is evident that geography has a significant impact on both the work of denominational staff members and how their work is seen by others.

C. Printing Services

The Board of Publications provides printing services not only to its own departments but also to all other agencies within the Christian Reformed Church. A request from the Reformed Church in America to provide limited printing services was also approved by the board at its past annual meeting. Attorneys for the Board of Publications have determined that providing such services—since they would represent a small fraction of printing work done annually—would create no legal or tax problems. At the same time, the services to be provided will be subject to the executive director’s approval, limited to production (non-editorial) functions, and subject to review after one year.

V. Personnel

Four positions within the Board of Publications’ staff require the approval of the synod. The terms of persons filling two of those positions expire this year. Therefore, the board respectfully requests synod’s approval of the following personnel recommendations:

A. That synod reappoint the Rev. Mr. Andrew Kuyvenhoven for a four-year term as editor in chief of The Banner beginning September 1, 1982.
Ground: Since assuming editorship of The Banner in 1980, Andrew Kuyvenhoven has served with excellence and imagination. He has given strong Christian leadership to fellow staff members and has consistently offered the church a magazine that is coherent, Reformed, and interesting. Through the style of his writing, the selection of issues to be addressed, and the overall tone of the periodical, he has strengthened The Banner and its ministry.

B. That synod reappoint the Rev. Dr. Harvey Smit for a four-year term as theological editor and director of education beginning September 1, 1982.

Ground: Harvey Smit was named theological editor in 1977 and assumed added responsibilities as director of education in 1980. Through his staff guidance, he has supervised a complex program of curriculum development and redesign. Both "core courses" and other material produced under his leadership have been recognized for their creativity, Reformed character, and broad usefulness in the church. His pastoral vision is constantly reflected in his writing and especially in the Friendship Series, a curriculum for youth and adults with developmental disabilities, that will be released in mid-1982.

VI. Finance

In addition to the financial data which is annually submitted to the synod, the Board of Publications maintains a vigorous program of budget review. It has to. Our organization is almost entirely financed through sales of products, subscriptions, advertising, and printing services. This agency is deeply subject to "market place economics."

A. The Board of Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended August 31, 1981, and the budgets for fiscal years 1982 and 1983. These reports have been submitted to the stated clerk, who will place them in the Agenda for Synod 1982—Financial and Business Supplement.

B. The Board of Publications respectfully requests that synod approve a quota of $2.25 per family to support the ministries of the Board of Publications during (calendar year) 1983.

C. The Board of Publications respectfully requests that synod approve a quota of $1.75 for each of the coming three years to subsidize the developing of the revised Psalter Hymnal and related programs.

D. The Board of Publications respectfully requests that synod designate the Board of Publications for one or more offerings in 1983 for the development of the Friendship Series curriculum and program.

E. As it has in previous years, the Board of Publications wishes to inform the synod of its salary schedule for all employees. A complete report on salary schedules for office personnel, editorial/administrative personnel, and production personnel has been submitted to the stated clerk, who
will place that information in the *Agenda for Synod 1982—Financial and Business Supplement*.

**VII. Matters Requiring Synodical Action**

A. Board of Publications' representation at synod (see Section II, D)
B. Three-year term for at-large board delegate (see Section II, C)
C. Curriculum revisions for junior high level (see Section III, A)
D. Termination of *De Wachter* (see Section III, D)
E. Music and the (revised) *Psalter Hymnal* (see Section III, D)
F. Long-range building study committee (see Section IV, B)
G. Reappointment of A. Kuyvenhoven (see Section V, A) and H. Smit (see Section V, B)
H. Quota for Board of Publications (see Section VI, B)
I. Quota for (revised) *Psalter Hymnal* (see Section VI, C)
J. Offerings for *Friendship Series* (see Section VI, D)

Board of Publications of the Christian Reformed Church

A. James Heynen, executive director
REPORT 6

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. Introduction

CRWRC celebrates its twentieth anniversary in 1982. As we look back over twenty years of God's grace to us, we are impressed with the commitment of the Christian Reformed Church to the ministry of mercy, and with the loving guidance we have received from our Lord.

Many people have given of their time, energy, and material resources to make this ministry a reality, far too many for us to name them, but four deserve special mention in our anniversary year. Mr. Louis Van Ess guided CRWRC for seventeen years as executive director. His vision, his tenacious belief that the cause was right, sparked CRWRC's rapid growth during his tenure.

Special mention must be made also of Miss Elvinah Spoelstra, who led CRWRC's program in Korea—including the much-loved CAPOK—and now serves as director of our program in Mississippi. Her dedicated service to those in need and her walk with her Lord have been an inspiration to many of us.

Mr. Art Schaap joined CRWRC in 1963 to take charge of the Chicago Clothing Center. For twelve years he packed and shipped material aid and supervised hundreds of volunteers. In 1975 the Chicago Clothing Center moved to Grand Rapids and Art and Janet moved with it. When the demand for shipping of material resources declined still further, Art moved into the Grand Rapids office. He has served CRWRC longer than any other person.

Lou Haveman went to Nigeria for CRWRC in 1969. He and Jan have served in Africa ever since. Their dedication and ability are inspirations to all of us.

With great joy and thanksgiving we report to synod what CRWRC has attempted and what we have accomplished in 1981, along with our hopes and dreams for 1982.

A. Hunger Alleviation Program

1. Hunger Alleviation Education

The CRC's Hunger Education program aims to inform and motivate the church. The result we hope for, building on synod's far-reaching decisions in 1978 and 1979, is a denomination that translates growing sensitivity and generosity toward hungry people into effective action.

We try to inform by honestly conveying the facts and dimensions of hunger. Hunger means malnutrition as well as starvation. Moreover, world hunger is part of the broader problem of poverty.
Its causes are many: greed, lack of resources and education, totalitarian rule, poor management, war, religious values, oppression, and the weather, among others. Likewise, there is no one solution to hunger. The problem requires the attention and combined energies of bureaucrats, legislators, missionaries, and concerned citizens—in North America and in the Third World. Those who wish to show mercy and justice support direct food relief (in emergencies), long-term education and development (CRWRC's concentration is here), and appropriate laws and policies (these frequently have to do with prevention of the conditions that make people poor).

We try to motivate by showing where there is progress in the battle against hunger. We don’t often hear this in the news media. We explain that Christians can make a difference, through their intercessory prayers, gifts, and letters to authorities. Our Christian Reformed Church is making a difference in Sierra Leone, West Africa, and in other places. Furthermore, we have something distinctive to offer in our hunger program, by fusing preaching and practice, the proclamation of the gospel and our demonstration of it.

In its second full year, the CRC’s hunger education program “informed and motivated” through 450 “hunger alleviation coordinators” in local churches. Through their contribution and the support of deacons and pastors, 90 percent of Christian Reformed congregations took part in last November’s World Hunger Sunday (also known as the Day of Prayer and Fasting). A generous response to appeals for the World Hunger Fund (which supports the Sierra Leone project) resulted in $948,000 in gifts.

Local churches can consider three levels of involvement in hunger education: (1) participating in the annual World Hunger Sunday; (2) combining this with appointment of a special coordinator to periodically (throughout the year) inform and motivate the church; (3) appointing a social issues committee (with or without a coordinator) to hold world hunger before the congregation in the context of other important, and related, concerns.

2. Hunger Alleviation Action

Staff: Robert and Linda Bosch, director
Dirk and Joan Booy, team leader
Patricia De Vries, health worker
Marc and Jo Hiemstra, literacy specialist
Angie Hoolema, health worker
Barry and Tammy Meyer, team leader
Ron and Tena Prins, agriculturist
Harry and Trudy Spaling, agriculturist
Roger and Yvonne De Kraker, church planter
Paul and Mary Kortenhoven, church planter

Sierra Leone is the Christian Reformed Church’s “target country” for its “special world hunger project.” The Sierra Leone program is designed to be a fifteen-year involvement addressing the problems of food production, health care, literacy, and church development in three separate regions of the country.
During 1981, Team One, in the Kuranko area, spent most of its time on language study and cultural orientation. Near the end of the year, some baseline studies on selected villages were done to determine more precisely the needs in these villages. The church developers also began telling Bible stories in some villages and engaging the people in dialogue about their beliefs.

CRWRC and CRWM recruited staff for Team Two during this year. At this writing, CRWRC has filled its four positions on Team Two—agriculture worker, health worker, community developer, and literacy worker—and World Missions has tentative commitments for church developers for this team.

The culture and environment in Sierra Leone have proved difficult for the staff. They are pioneering an outreach in a land where evil seems almost palpable and living conditions are primitive. The staff repeatedly asks for the prayers of the church in meeting this challenge.

B. Relationships with Other Agencies

1. Christian Reformed World Missions

During 1980, CRWRC and CRWM worked hard together to create a model for joint ministry. With advice from the Mission Coordinating Council, the two agencies created a model for ministry to be tested in Central America and the Philippines during 1981. The model was called the "Interdependence Agreement."

That model was created and staff response was solicited and received by December 1981. Administrative staff from both organizations (the executive secretary and area secretaries from CRWM and the executive director and three other directors from CRWRC) met repeatedly to review the staffs' responses to the Interdependence Agreement.

From those meetings came a revised model, which both administrative staffs thought would enhance each agency's ability to carry out its mandate while preserving one voice or one face to the national church. CRWRC's board endorsed this model at its February 1982 board meeting. CRWM's board gave a qualified endorsement at its February 1982 board meeting, and will be approaching synod with its concerns.

CRWRC's board and staff are grateful for the courtesy, generosity, and Christian love displayed during these discussions.

2. Back to God Hour

CRWRC has not been involved in long-range planning with the Back to God Hour. However, short-range planning and coordination have been excellent. The BTGH's radio messages and television coverage of world hunger issues are good examples of this.

3. Home Missions

CRWRC has been involved with planning a specific program in midwest Canada at the request of Home Missions. We jointly agreed that this planning must involve the local classes and diaconal conferences. Such planning can provide both organizations with a solid base of grassroots support. However, such planning is also painfully slow. We appreciate Home Missions' patience as we work through this process.
4. Calvin College

Once again, in January 1981, a team from Calvin College's engineering department helped CRWRC with a water project in Mexico. We believe this was a significant contribution to the well-being of the recipient village and to the education of the students.

In addition, Calvin is active in supporting hunger alleviation education in conjunction with CRWRC.

5. United Calvinist Youth

CRWRC has signed an agreement with the Young Calvinist Federation to use youth groups in disaster response. Both organizations believe that this effort can be a learning experience for young people, as well as building an awareness of diaconal ministry for the future of the church.

In addition, CRWRC's volunteer coordinator is working on ways to use youth groups in other projects within North America.

Two CRWRC staff people attended the Young Calvinist Convention in the summer of 1981, presenting the challenge of development as an answer to the world's pressing physical needs.

6. Other Educational Institutions

Other educational institutions have been most interested and cooperative in aiding hunger alleviation education. Christian Schools International, Dordt College, Trinity College, Reformed Bible College, and The King's College are among those interested.

7. Mission Courier

One final example of joint planning and coordinating is the Mission Courier, sponsored by members of the Mission Coordinating Council. This publication has reduced the need for separate mailings and at the same time has improved our communications with the members of the CRC.

C. Social Justice

Hunger and poverty have a structural (or social justice) dimension. To convey this, and to encourage constructive Christian action, we followed a triad of activities last year.

First, we sponsored a conference where representatives of fourteen groups met to create a Reformed coalition for social justice. Whether a permanent coalition will finally emerge is still unclear. Those present showed interest in a coalition, but they decided to reflect upon and test the idea for one year, to find out whether finances and willingness and already busy schedules will make a coalition feasible.

Second, we moved ahead with plans to publish a series of social issues discussion papers. These will not take definitive positions on issues, but will present pros and cons and the background necessary for Reformed Christians to make up their own minds. Topics under consideration are: Reagonomics vs. public welfare; transnational corporations; and land use and the family farm.

Finally, we continued to encourage members of the CRC to join organizations like Bread for the World (in the United States) and the Commit-
tee for Justice and Liberty (in Canada) whose purpose includes commu­
nual Christian action for political or vocational justice. CRC membership in Bread for the World is small (650 out of 37,000 total BFW mem­
bers), but growing.

II. Officers

The officers who served the board last year are:
Dr. Norman Boeve, president
James K. Haveman, Jr., vice president
Dave Gabrielse, secretary
Edgar Westenbroek, treasurer
Dr. James Hoekwater, vicar
Rev. Jacob Boonstra, ministerial advisor

New officers elected in February are:
James K. Haveman, Jr., president
Edgar Westenbroek, vice president
Dave Gabrielse, secretary
Donald Swierenga, treasurer
Dr. James Hoekwater, vicar
Rev. Jacob Boonstra, ministerial advisor

III. Disaster and Emergency Relief

A. Domestic Disaster

During this past year, few disasters in North America required disaster response. We concluded our long-term recovery work in Alabama, Texas, and Grand Island, Nebraska. CRWRC's Disaster Response Ser­vices was used to prepare church volunteers for disaster response work in Great Bend, Kansas.

B. Foreign Disaster

During 1980–81 CRWRC responded to several disasters at the request of our field staff. In January 1981, we sent $5,000 to the Philippine Coun­cil of Evangelical Churches for flood relief. The money funded twenty­one evacuation centers for the homeless in a six-province area.

Salvadoran refugees in Honduras received the bulk of CRWRC's disas­ter aid in 1981. Grants totaling $20,000 went to CEDEN (The Evangelical Committee for Development and National Emergency) to provide food and shelter for refugees in camps along the Honduran border. Canadian Director Harry Veldstra secured additional food grants totaling $130,000 (Canadian) from the province of Alberta. Included in the shipment were 25 tons of milk powder, 11 tons of whole egg powder, and 196 drums of cooking oil. The food was divided equally for refugee relief inside El Salvador (handled by the Mennonite Service Committee) and CEDEN, which distributed the food in camps under its supervision.

In early 1982 CRWRC is committed to helping CEDEN initiate a self­help basic grains project ($25,000) to reduce malnutrition among refu­gees. Over 400 refugees will participate in the project, receiving skill
training in agriculture work. The project will help meet food shortages expected later this year.

On May 21, 1981, we gave $1,000 to the San Pablo National Presbyterian Church in Oaxaca, Mexico, to purchase food for 150 evangelical Christians forced out of their village by religious persecution. CRWRC's Mexico field director Clare De Boer reported that many of these villagers lost their homes and livestock.

During 1980-81, we received $33,527 in donations for Italian earthquake relief. These funds were transferred to Church World Service for distribution to Protestant churches and communities in Italy.

Disaster aid has already begun in 1982. The turmoil in Poland resulted in severe food shortages. We sent $5,000 to World Relief Corporation of the National Association of Evangelicals to ship cheese, flour, coffee, and canned meat to Poland. Protestant pastors near Warsaw handled distribution.

IV. FOREIGN PROGRAM OUTREACHES

A. Asia

1. Bangladesh

Staff: Peter and Peggi Vander Meulen, director
Paul Brink, agriculturist
Martin Mostert, agriculturist
Jim Spee, irrigation specialist
Peter and Olive Vander Kooy, agriculturist and nutritionist

CRWRC is increasing the economic welfare of the marginal farmer in the Bogra area of Bangladesh. This involves careful selection of "clients" at the lower end of the farmer spectrum (those who are in danger of losing their land to creditors), identification of the major barriers to increased production and income, and the execution of a program to break down those barriers.

Three major barriers CRWRC is attempting to counteract in the Bogra area are: (1) lack of production credit, (2) lack of irrigation, and (3) need for adequate extension services to marginal farmers.

The negative aspect of the Bogra project is the complete lack of an evangelism program. Humanly speaking, it is doubtful that the Muslim government will approve of an evangelism strategy in this area.

CRWRC's agriculture program benefited 3,600 farm families during 1980-81—their ability to feed their families was increased. On the average, it cost $40 for CRWRC to help a farmer increase his production enough to feed his family for one extra month.

CRWRC's women's program expanded during 1980-81. It served 45 families by teaching nutrition and income-generating skills (sewing and knitting) to the mothers.

2. India

Staff: No expatriate staff

The India program, a diaconal outreach to the poor and suffering, is administered by the Rev. Joseph Wycliffe. The project consists of three
midday feeding programs in the Adoni area and two medical clinics among the hills people in the Tekkali area, some five hundred miles east of Adoni. It is difficult to actually determine the number of people served by means of $12,600 contribution of the CRWRC. From reports received, it appears that over 5,000 people benefit annually.

3. The Philippines

Staff: Ivan and Joy De Kam, director
      Bill and Dorothy Fernhout, community developer
      Janne Ritskes, community developer
      Andy and Kris Ryskamp, community developer
      Dave and Cindi Veenstra, community developer

CRWRC in the Philippines is closely linked with CR World Missions in the Luzon and Visayas areas. During 1980-81 the program had four areas of work: (1) nutrition, (2) sanitation, (3) self-help projects, and (4) diaconal development and training. Projects included feeding/nutrition centers for malnourished children, immunizations, nutrition education, potable water, sanitary toilets, cottage industry, swine fattening, small business loans, and diaconal development and training.

More than 300 families increased their income and more than 1,000 children gained weight in the nutrition project.

B. Africa

Staff: Louis and Jan Haveman, Africa director

1. Niger

   Staff: Pat and Eveline Franje, reforester

The CRWRC involvement in Niger is a response to the severe famine in the sub-Sahara region of West Africa during the early 1970s. CRWRC agreed with the Sudan Interior Mission to lend an agriculturist to their program in Niger. Marcus and Mary Ann Frei were subsequently sent to Niger, where they served on loan to the SIM for two terms.

   Toward the close of the Freis' first term of service in Niger, they requested a second staff person. With the approval of SIM, Pat Franje was given an appointment to serve in reforestation. The Freis have now returned home and Pat Franje remains, serving his second term. CRWRC anticipates ending its commitment to SIM this year.

2. Nigeria

   Staff: Bulus Ali, field director
         Steve Nikkel, agriculturist

Christian Rural Development became an entirely independent entity during 1979, attached to the Christian Reformed Church of Nigeria. CRWRC’s Steve Nikkel serves as an advisor to Nigerian director Bulus Ali. The program served 510 farmers in 1980-81, increasing their crop production and improving their poultry production.

   Fifteen congregations met their stewardship goals this year because of CRD’s work with their members.

3. Sierra Leone (see Hunger Alleviation Action)
C. Latin America

Staff: Jim and Kathy Boldenow, Central America Director

1. Costa Rica

Staff: Stan and Kitty De Voogd, literacy advisor

CRWRC provides financial assistance to Alfalit, International, a Christian organization which promotes reading and writing skills among adults in seven Latin American countries. Use of the funds and the results achieved are monitored by CRWRC staff in Central America.

The objective for 1980-81 was to have 4,000 people attain a higher degree of literacy, as measured by testing. Actually, 9,770 achieved this goal.

2. Guatemala

Staff: Peter and Paula Limburg left Guatemala hurriedly in May of 1981 because of threats to Peter's life. Since then, the program continues to function under the brave and competent leadership of Moises Colop, a Guatemalan Christian.

During 1980-81 CRWRC worked with three separate groups in Guatemala. Two of them are presbyteries of the Presbyterian Church in Guatemala, presbyteries which serve native people—the Maya Quiche and the Maya Kekchi.

In the Maya Quiche integrated program 650 families participated, 248 of them in the agricultural program. The health program benefited 195 children; 467 individuals were in the literacy program.

The Kekchi integrated program is beginning to report results in fiscal year 1981-82.

The Fourth of February program exists in a squatters' settlement named after the date of the 1976 earthquake. This program, started as an educational program, has become locally funded and administered. The Fourth of February group is now moving into income generation projects for the families in the settlement.

3. Honduras

Staff: Darryl and Donna Jean Mortensen, agriculturist
Betty Roldan, nutritionist
Joel and Patty Zwier, agriculturist

In Honduras, through regional offices of CEDEN (the Evangelical Committee for Relief and National Emergency), CRWRC supports development in the La Ceiba and Reducto areas. In Reducto, this work is closely tied to the work of World Missions missionaries. At La Ceiba, 294 farm families increased their income by an average of $298 each. The health program benefited 388 children. At Reducto, 49 farm families increased their income and 164 children were in the health programs. Alfalit of Honduras calculated that 3,170 participants met their literacy goals.

Refugee work in the camps along the Salvadoran border continued (see Foreign Disaster Relief).
4. Nicaragua

Staff: No expatriate staff

CRWRC participates in the funding of CEPAD (The Evangelical Committee for Relief and Development) and Provadenic, an evangelical health program. Since the revolution we have not had staff in country, but we monitor the use of our funds through visits. CEPAD reached food production goals with 1,000 farmers in 1980-81, and Provadenic improved health for 4,220 participants.

5. Mexico

Staff: Clare and Shirley De Boer, director
Sam Vander Ende, agriculturist
Bill and Hilda Vander Klippe, agriculturist/nutritionist

The Mexico staff reported helping 267 families during 1980-81, some in the Oaxaca Valley and some in villages in the surrounding mountains. Sam Vander Ende reported this experience in one village: As Christians became more and more active in what Sam called a "beautiful example of multifaceted community development," the town authorities decided to stop Sam's visits. One of the older Christians counseled Sam, "Though experiences like these are unpleasant, we must see them as revelations of God...and use them as stepping stones toward that destiny that God wills."

6. El Salvador

Staff: no expatriate staff

Due to the ongoing civil strife, direct relief continues in El Salvador. We hope to resume development work in 1982-83 (see Foreign Disaster Relief).

D. Caribbean Area

Haiti

Staff: Jim and Judy Zylstra, director
Dick and Mary Both, agriculturist
Julia Frazier, nurse
Nick and Fanny Geleynse, agriculturist
Dave Kobes, agriculturist
Lavon Tinklenberg, nurse

The Haiti staff reports that 204 farmers in the CRWRC program have doubled their crop production in the time they have been in our program. Two hundred new farmers are being added this year. The health program had no measurable objectives to report in 1980-81, but does have nine health clinic workers trained and will be reporting results this year.

The development program in Haiti is run in conjunction with the Missionary Church Association in Haiti, in small churches scattered throughout the Central Plateau.
V. Domestic Program Outreaches

A. Appalachia

   Staff: Del and Judy Willink, director
          Don and Janna Zeilstra, community worker

   By the end of 1982, all the projects and programs initially started by CRWRC in Appalachia will have been phased over to local boards of control. During 1981, the fields of Virginia and Kentucky were consolidated into one program. With headquarters in St. Charles, Virginia, CRWRC personnel provided technical assistance to Appalachian projects, as requested. We continue to work closely with the Rev. Timothy Limburg, who is the Board of Home Missions representative in Appalachia. Through our combined ministry we strengthen existing churches.

   CRWRC continues to work closely with the Coalition of Appalachian Ministries, a consortium of churches primarily of the Reformed tradition. CRWRC also provides the Commission on Religion in Appalachia significant staff support from the services of Don Zeilstra.

B. Mississippi Christian Family Services (MCFS)

   Staff: Elvinah Spoelstra, director
          Susie Evans, school program supervisor

   MCFS's local board of directors is the chief decision-making body for this program, started by CRWRC in Rolling Fork in 1975. Through a special grant from CRWRC, the local board was able to purchase land and a building to serve as new headquarters for the MCFS program. The local board was able to raise funds from the local community to repay the grant made to them by CRWRC. Also during this past year, the program was approved by the Kresge Foundation for a challenge grant of $75,000. These funds will be used to remodel and furnish the new MCFS building. By Christmas 1982, MCFS will be in its new home. Hundreds of volunteers have donated time or materials to this remodeling project. The Rolling Fork community and the State of Mississippi view the program at MCFS as a model program in working with developmentally disabled children and adults. The program served 80 children and 20 adults during the past year.

C. Diaconal Ministry

   Consistent with its long-range plan regarding domestic programming, CRWRC continued to implement close working relationships with deacons' conferences, and deacons of the Christian Reformed churches. A cooperative effort is underway between CRWRC and the deacons of each of ten classes to develop diaconal ministries in those classes. The first diaconal leadership forum was held in Chicago in January 1982 with representatives from these ten classes.

   During this past year, six resource documents were prepared:
   • Diaconal Outreach: A Guide for Servants
   • Program Planning and Evaluation for Deacons
   • Leading the Congregation in Diaconal Outreach
Service to Families: Problem-Solving Skills in Diaconal Outreach
Effective Diaconal Outreach: Skills for Supervision
Effective Diaconal Outreach: Skills for Board Members
Ten persons received training to use these resource materials in teaching interested diaconal groups.
During 1980–81, CRWRC continued funding for the following:
  1. Denver Diaconal Conference

    Project: Native American Urban Transition Program—ministry to Indian girls and families migrating to the Denver community.
    Assistance: Funds for director's salary and partial program support costs.

  2. Chicago Area Classes

    Project: Roseland Christian Ministries Center—a comprehensive workshop, training, service program in the former Back to God Hour building.
    Assistance: Cooperative ministry with the Board of Home Missions, SCORR, Chicago classes, and CRWRC, with each contributing approximately one-fourth of total program costs.

  3. Denver Third Christian Reformed Church Diaconate

    Project: Sun Valley Christian Family Services—a ministry to Spanish Americans in the Sun Valley and Las Casitas community, based at the Sun Valley Community Church (a BHM church).
    Assistance: Total project costs, including director's salary and program support costs.

  4. Midwest-Canadian Conference

    CRWRC continued its funding for a project for native Canadians in Winnipeg, Manitoba, through the Midwest Canadian Conference. During this past year, the staff continued to develop the necessary curriculum; the program is now ready to receive its first clients.

D. Disaster Response Services

During 1979–80 CRWRC initiated a program placing greater responsibility for local disaster response work at the local church level. As there have been so few disasters during this past year, this new network has not yet been fully tested; nor has the agreement with the Young Calvinist Federation to use young people in disaster recovery work been implemented.

CRWRC continues to serve as a leader in disaster response and training materials. Several members of our local disaster response teams have been appointed to state disaster response teams by the governors of their states. We thank God for the privilege of providing leadership.

E. Refugee Resettlement

A decline in numbers of refugees sponsored and resettled in calendar year 1981 reflected both the politics of decreased refugee quotas and a depressed economy. Nevertheless, CRC's sponsored and resettled over 800 refugees, 617 in the United States and 185 in Canada. In 1981 several sig-
significant trends appeared in the denominational refugee ministry. There were increased signs of spiritual vitality and growth among resettled refugees, frequent requests for ethnic Bibles and study materials, and at least 65 baptisms and professions of faith.

In sponsoring a small number of Ethiopians, Salvadorans, Romanians, as well as Indo-Chinese and Cubans, the church demonstrated a growing consciousness of, and response to, refugees as a worldwide problem.

VI. REORGANIZATION

CRWRC has been mandated from its beginning to work with the deacons and diaconal conferences of the Christian Reformed Church, especially in meeting the needs of the poor in areas where we have churches.

Already in 1966, synod recognized the need to strengthen the conferences, and told CRWRC to do so by means of the following:

A. "Continue to urge the organization of diaconal conferences in those areas where they do not exist.

B. "Specify in some detail the proper relationship between diaconal conference and both local diaconates and CRWRC when such assistance as discussed above is needed. This, we believe, should be in the form of a kind of liaison between local diaconates and CRWRC, so that all requests for need be made to, and processed through, the executive board of diaconal conferences rather than made to CRWRC directly. These boards can decide better the amount of need required, its duration, and also whether the area diaconate could be of direct assistance to a congregation having unusual benevolent needs.

C. "Encourage all possible efforts toward making diaconal conferences more effective in meeting benevolent needs which exceed the ability of their area congregations. To achieve this, it would be desirable to consider such steps whereby diaconal conferences would be:

1. "Made more organizationally uniform throughout the denomination.

2. "Organized more closely along classical lines. One conference for each classis. (Consideration for geographically large classis will have to be allowed for.)

3. "Structured so that officers or members of the executive committee serve a minimum of three years in order to insure a measure of continuity of administration necessary to obtain effective operation.

4. "Have as an ex-officio member on its executive committee the CRWRC classical delegate to insure proper liaison and opportunity for maximal meeting of urgent needs—and making both conferences and diaconates conscious of world needs."


In 1980 we reported to synod that during 1979 CRWRC had "renewed its commitment to work closely with diaconal conferences and the deacons of the CRC." We reported that year, "We hope to establish even closer ties with them in the next five years and to offer them additional resources for training and technical assistance."
During 1980 and 1981 those resources have been further refined and a strategy has been developed for working with conferences who request our help. In working out these details, it became clear to the board and the staff that the work could be accomplished more effectively and efficiently by reorganizing some of the administrative structure of CRWRC. As a result, the board, in its February 1982 meeting, joined the Communications Department and the Domestic Program Department into a Diocesan Ministries Department, under the guidance of a Director of Diocesan Ministries for the United States. The Canadian director had already been carrying out both communications and domestic program responsibilities in Canada, and now received the parallel title of Director of Diocesan Ministries, Canada.

We believe that this structure will allow us to be more effective in working with deacons and diaconal conferences.

VII. Administration, Finance

A. Administration

In the twenty years since the beginning of CRWRC the home office staffs have grown from a director and part-time secretary to a staff of nineteen.

The present office staff is headed by John De Haan, executive director; Karen De Vos, communications director; Merle Grevengoed, finance director; Gary Nederveld, foreign program director; Wayne Medendorp, planning director; and Neil Molenaar, domestic program director.

Other staff members include: Jane Ritsema, executive secretary; Michael Bruinooge, world hunger educator; William Haverkamp, Jr., communications assistant; Helen Westra, refugee coordinator; Chris Cok, accountant; Art Schaap, office assistant; secretaries Helen Linders, Pam Prins, Marcia Van Popering; Barb Van Dyke, accounting clerk; and Trudie Ribbens, receptionist. Harry Veldstra is CRWRC director in our Canadian office and Sandi Van Rijn is secretary.

All salaries of the executive, administrative, and office staff are within the SIC recommended range under the Denominational Agencies Uniform Salary Policy.

B. Finances

The year 1980-81 was a very good year for finances. Canadian grants were received in the amount of $329,410 and investments of funds brought interest of $255,480. Revenue exceeded expenses by $119,325 in the General Fund and $464,202 in the World Hunger Fund.

Income was:

<table>
<thead>
<tr>
<th>Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund</td>
<td>$2,821,473</td>
</tr>
<tr>
<td>Grants</td>
<td>329,410</td>
</tr>
<tr>
<td>World Hunger Fund</td>
<td>1,058,394</td>
</tr>
<tr>
<td>Disaster</td>
<td>208,275</td>
</tr>
<tr>
<td>Deferred gifts</td>
<td>5,846</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$4,423,398</strong></td>
</tr>
</tbody>
</table>
The following represents the CRWRC budget plans for 1982–83:

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign program</td>
<td>$4,911,592</td>
</tr>
<tr>
<td>Domestic program</td>
<td>687,848</td>
</tr>
<tr>
<td>Board-approved contingency</td>
<td>194,702</td>
</tr>
<tr>
<td>World hunger education</td>
<td>82,010</td>
</tr>
<tr>
<td>General education</td>
<td>122,848</td>
</tr>
<tr>
<td>Administration</td>
<td>392,275</td>
</tr>
<tr>
<td>Fund raising</td>
<td>190,225</td>
</tr>
<tr>
<td>Resource center</td>
<td>32,100</td>
</tr>
<tr>
<td>Deferred giving</td>
<td>35,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,648,600</strong></td>
</tr>
</tbody>
</table>

**Source of Funds:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Fund income and reserves</td>
<td>$4,312,167</td>
</tr>
<tr>
<td>World Hunger Fund</td>
<td>1,354,154</td>
</tr>
<tr>
<td>Grants</td>
<td>625,000</td>
</tr>
<tr>
<td>Field income</td>
<td>307,279</td>
</tr>
<tr>
<td>Interest income</td>
<td>50,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,648,000</strong></td>
</tr>
</tbody>
</table>

VIII. FEASIBILITY SURVEYS ACCOMPLISHED AND RECOMMENDATIONS FOR NEW FIELDS

CRWRC stated in the 1981 report to synod that it hoped to work with Christian Reformed World Missions to conduct feasibility surveys to determine whether joint programs can be carried on in more countries.

We stated that in the following five years we hoped to conduct such studies with CRWM for possible joint programs in Liberia, new areas in Nigeria, the Dominican Republic, and Argentina. We further stated that, should such studies indicate that programs are feasible, we would return to synod with our plans. We are pleased to report that during the past year CRWRC and CRWM jointly have accomplished feasibility studies for three countries.

A. The Dominican Republic

The Dominican Republic was selected for investigation to determine the potential for a combined ministry of CRWM and CRWRC. CRWM has begun a ministry to the Haitian population in the Dominican Republic. The conclusion of CRWM and CRWRC survey team is that the Haitian population in the Dominican Republic live in less-than-acceptable conditions with regard to housing, health, education, and work. The needs and opportunities present a challenge that justifies a partnership ministry of the two agencies. Therefore CRWRC requests synod’s approval to join CRWM in a combined effort to bring a unified ministry to the Haitian population in the Dominican Republic and ultimately to the greater Dominican population.

B. Liberia

Liberia was selected by CRWM and CRWRC as one of the countries designated for a possible joint ministry. CRWM conducted an initial sur-
vey during 1981, which recommended that CRWRC consider a cooperative ministry among three tribal groups. Subsequently CRWRC conducted a survey to assess need areas. It is the conclusion of CRWRC that it can have great impact on the most significant development problems in Liberia by concentrating on staffing key positions in a Liberia-wide Christian association for development. Therefore CRWRC requests synod’s approval to begin work in Liberia to support the Christian Health Association of Liberia project and other CRWM and national church-related development work.

C. The Island of Dominica

In response to the urging of the Trinity, St. Catharines, Ontario, Christian Reformed Church, and to the request of Classis Hamilton, CRWRC and CRWM agreed to jointly investigate the feasibility and the potential of establishing a word and deed ministry on the Island of Dominica. The survey team concluded that the needs on the Island of Dominica were not of a severity, either physically or spiritually, to warrant a joint venture by the two agencies. However, the potential for long-term solutions to the island's needs through the strengthening of local efforts is recognized. Such assistance should primarily take the form of providing teachers, both associate missionary teachers and teachers in technical skills such as agriculture, health care, and management. Therefore CRWRC requests synod's approval to join with CRWM in recruiting teachers with technical skills to be loaned to the St. Andrews Methodist College on the Island of Dominica.

IX. Request for Approval for Denominational Offerings

CRWRC requests that synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustaining basis to provide the necessary funds for this ministry.

X. Summary of Matters Requiring Synod's Attention

A. Representatives at synod—CRWRC requests that its president, Dr. Norman Boeve; minister board-member, the Rev. Jacob Boonstra; and its executive director, John De Haan, be granted the floor when matters pertaining to our work are discussed.

B. Approval of plans for 1982-83 budget (see Section VII, B)

C. Approval for offerings (see Section IX)

D. Approval for a joint ministry with CRWM in the Dominican Republic (see Section VII, A)

E. Approval to begin work in Liberia (see Section VII, B)

F. Approval for a joint recruitment venture with CRWM on the Island of Dominica (see Section VII, C)

Christian Reformed World
Relief Committee
John De Haan, executive director
The Bible Translation Committee began its work in January 1981 in fulfillment of a mandate given by the 1978 Synod (described below), but was greatly handicapped in the preparation of the final report with the sudden illness and protracted convalescence of its secretary and reporter, Professor David E. Holwerda.

The 1978 Synod adopted the following recommendation:

that synod request the Bible Translation Committee to consider the New American Standard Bible with a view to its approval for use in the worship service.

*Ground:* The NASB purports to be the result of revising the ASV, a previously approved version.

*(Acts of Synod 1978, Art. 42, p. 49)*

Since the Bible Translation Committee at that time and in succeeding years was involved in an evaluation of the NIV, it was not possible to address this mandate until recently. The committee envisioned its work regarding the New American Standard Bible (NASB) to consist of two concerns: (1) an evaluation of the NASB as a revision of the ASV; and (2) a consideration of the use of the NASB in the CRC. The following report will first describe the origin of the NASB, then evaluate it as a revision of ASV, and finally present recommendations regarding its use.

I. Description of the ASV and NASB

In 1870, the Church of England in cooperation with other religious bodies undertook a revision of the King James Version (KJV) which had been used for about 250 years in the English-speaking world. The call for revision was motivated by the availability of better Hebrew and Greek texts of the Bible and by the presence of archaisms, ambiguities, and mistranslations in the KJV. American scholars were invited to participate in the project. The American and British revisers did not meet jointly, but the American committee critiqued the three successive revisions made by the British. In the New Testament the revisers generally departed from the *Textus Receptus* (the text base used by the KJV translators) in favor of new advances in textual criticism—which subsequently became known as the Westcott-Hort tradition. (Although the Westcott-Hort text of the Greek New Testament did not appear until 1881, an advance copy was made available to the revisers and used to a certain extent by them.)

Unresolved differences between the American and British committees...
resulted in the agreement that fourteen years after the publication of the British edition (known as the Revised Version—RV) an American edition would appear. This American edition, known as the American Standard Version (ASV), appeared in 1901. It eliminated the Britishisms, made some changes in format, and revised a few readings, including the introduction of Jehovah for Lord as used in the KJV.

The ASV never received widespread usage in the American churches. Some could not give up the KJV and its text tradition, others desired a modern speech version, and still others considered it outdated in the light of major advances in biblical studies (primarily archaeology and linguistics) shortly after its publication. One of the very few churches to accept the ASV for liturgical use was the CRC in 1926 (Acts of Synod 1926, pp. 46ff.).

Negative reaction to the ASV led to another revision project which resulted in the publication of the Revised Standard Version (RSV) in 1952 (with subsequent revisions). Another reaction was the preparation of the New American Standard Bible (NASB). Fifty-eight anonymous scholars under the sponsorship of the Lockman Foundation (La Habra, California) worked on this project. The New Testament appeared in 1963 and the complete Bible in 1970. This project was motivated by the conviction that interest in the ASV should be renewed and increased. Aware of criticisms of the ASV, the revisers attempted to correct weaknesses of the ASV while retaining its commendable features. A concerted effort was made to capture the nuances in the Greek tenses and to render the terminology of the ASV in contemporary English.

In format the NASB has returned to the earlier practice of printing each verse as a separate unit, instead of dividing the text into paragraphs as in the ASV and all modern versions. Quotation marks are employed to report direct speech. "Thou," "thee" and "thy" are only used in the language of prayer when addressing Deity, although personal pronouns are capitalized when pertaining to Deity. Instead of the word "Jehovah" in the ASV for the tetragrammaton (יהוה—the Hebrew consonants for a divine name), the NASB uses the word "LORD" (in small caps). Small caps are also used in the text of the New Testament to indicate Old Testament quotations or obvious allusions to Old Testament texts. As in the ASV, italics are used to indicate words not found in the original Hebrew, Aramaic, or Greek. The reader is alerted by the use of asterisks and italics to special nuancing of the Greek tenses.

The textual base of the NASB follows essentially that of the ASV as do virtually all subsequent translations, rather than the Textus Receptus. For the Old Testament the third edition of Kittel's Biblia Hebraica was used and some readings were adopted from the Dead Sea Scrolls, although readings from the ancient versions are not frequently adopted. For the New Testament the text followed was in most instances the 23rd edition of Nestle-Aland. Only one (P66) of the Bodmer papyri is cited in this edition. Although some significant changes have been made in the most recent edition of Nestle-Aland (26th edition published in 1979), not all of these are reflected in any modern translation. The NASB generally reflects advances in the study of the text of the Bible since the ASV, al-
though at times it is inconsistent when it reverts to KJV readings (e.g., Acts 10:43; 26:28) or even adopts readings weakly attested (e.g., John 15:8; Col. 4:12) or not at all (e.g., Col. 1:1). The resulting eclectic text occasions some doubt regarding a clear policy in establishing the textual base for the NASB.

Generally speaking, the vocabulary employed in the NASB is more accurate than in the ASV in the light of archaeological and philological studies. However, most of these are also reflected in other modern translations. Jack P. Lewis describes the theological stance of the NASB as conservative and reflecting a premillennial preference (The English Bible/From KJV to NIV [Grand Rapids: Baker Book House, 1981]. 179–82).

The NASB, as the ASV, can be described as a word-for-word translation and usually translates a Hebrew or Greek word with the same English word throughout even though the original may have different nuances or meanings in its occurrences. At times the NASB follows in a slavish manner the word order of the original and the result is a cumbersome rendering which can be difficult to understand.

II. Evaluation of the NASB

The foregoing discussion indicates that the NASB has made many improvements in the ASV, while retaining many of its features. However, an evaluation of the NASB inevitably raises the question of the function of a translation in the ASV/NASB tradition. Does a “literal” translation still have a role in the communication of the message as thought eighty years ago when ASV appeared?

Modern translations have in varying degrees introduced paraphrasing and increasingly have employed “dynamic equivalents.” The NASB stands in striking contrast to this procedure. Without question more effective communication is achieved in these modern translations. However, there is the danger that more and more precision and accuracy are sacrificed and subjective judgments of the translator injected as paraphrasing is more and more employed. On the other hand, a “literal” translation also has its problems in accurately communicating the original and has very little appeal to the modern reading public.

Does a “literal” translation have a function? Not as a vehicle of communication, but as a resource for intensive Bible study and analysis. To trace a word or concept through a book or books is much easier where the original word is consistently translated by the same English word. This procedure is very difficult in a dynamic-equivalence translation and virtually impossible in extensive paraphrasing. Effective Bible study can be best achieved with the use of a “literal” translation—even more so by the use of the original languages.

Can the NASB be useful in this type of Bible study? Yes, and perhaps more so than the ASV. Even though all the NASB’s changes cannot be considered improvements, on balance it is a more effective tool than the ASV. Similarly, in this respect it is a more effective tool than most modern translations, such as the NIV, NEB, TEV. And this is the NASB’s strong suit.

What about the use of the NASB in the liturgical services? As reflected
in our earlier reports, a chief criterion for such use is effective public reading. On this score, the NASB is very deficient. It does not read easily or meaningfully. It is generally an improvement over the ASV in this feature but has by no means achieved the readability of most modern translations. Other criteria (as discussed in earlier reports) for the use of a version in public worship are public acceptance and effective communication. With regard to the former the NASB has not achieved such widespread acceptance in the churches. Problems with the latter have been discussed above and the NASB shares this weakness with the ASV.

In the light of these considerations the NASB does not qualify as an acceptable version for use in worship services in the Christian Reformed churches. In fact, most of the deficiencies in the ASV which occasioned previous synods to designate the RSV (and NIV) instead of the ASV as acceptable for use in worship services still exist in the NASB.

In summary, the NASB has limited usefulness in the Christian community. It is questionable that it will achieve a status higher than that of its predecessor, the ASV. Nevertheless, it represents a tradition which differs from most modern translations. And this tradition has a feature which many students of the English Bible will find an effective tool for Bible study.

III. RECOMMENDATIONS:

A. That synod commend the New American Standard Bible to the churches as an acceptable and useful instrument for Bible study.

Grounds:
1. Its closeness to the original languages exemplified in its word-for-word literalism provides a means of meaningful Bible study not available in most modern translations.
2. In view of the plethora of Bible versions, many of which employ the dynamic equivalence principle and paraphrasing and the increasing neglect of the study of biblical languages, the NASB offers a word-for-word alternative by which to check and test other translations.

B. That synod discontinue the Bible Translation Committee.

Grounds:
1. There is no major new version which must be evaluated with regard to its use in the churches.
2. There is no new translation project under way or proposed which will produce a version to be evaluated by the Bible Translation Committee.
3. The Bible Translation Committee was formed at a time when there were many new versions being published or projected during the 1960s and 1970s. This situation no longer exists; consequently the existence of this standing committee is no longer necessary.
C. That synod give the privilege of the floor to Professors Marten Woudstra and Bastiaan Van Elderen when this report is discussed.

Bible Translation Committee
Andrew J. Bandstra, chairman
David E. Holwerda, secretary
Bastiaan Van Elderen, reporter pro-tem
Stanley J. Bultman
David Engelhard
Clarence J. Vos
Louis Vos
Marten H. Woudstra

NOTE: Prof. David Holwerda, because of illness, and Prof. David Engelhard, on sabbatical leave during this academic year, were not involved in the preparation of this report.

ADDENDUM

The Bible Translation Committee would like to alert synod to a growing problem relating to the use of Bible translations in the churches and by denominational boards and agencies. Decisions regarding Bible versions are not being carefully made and consistently applied in various publications and literature of the denomination. The liturgical forms found in the most recent edition of the Psalter Hymnal contain quotations from a variety of Bible translations resulting in inconsistent readings and potential confusion; e.g., different versions of the Lord’s Prayer are used—even in one of the most recently introduced forms there is a reversion to the King James Version. The use of modern Bible versions in the modern translations of the creeds presents implications not always observed or considered. The use of some imprecise readings from the King James Version continues in the psalms and hymns sung in our churches. Decisions about what versions to use in denominational literature seem to be made on the basis of popular usage rather than denominational policy. Even commercial advertising in the church papers at times contained misleading data regarding Bible translations and their status in the denomination.

It is suggested that synod advise its boards and agencies to observe denominational decisions and policy in their use of Bible versions to avoid the potential and real confusion occasioned by the present practices.
Six score and five years ago our forefathers, having recently arrived on this continent, formed a new denomination which came to be known as the Christian Reformed Church in North America. Their reasons for coming to these North American shores varied, but primarily they wanted the freedom to worship God according to the dictates of their consciences, informed by the Scriptures along the lines of the Dutch Calvinist tradition.

This group was a tough-minded, adventuresome, courageous folk. "De Kolonie" was cut out of the forest of Western Michigan while Pella, a city of refuge, was being built on the fertile land of the Midwest. More immigrants came and the move was westward, northward. They bustled up the sod from Douglas County in the Dakotas to Neerlandia in Alberta. Out of obedience and with great faith they built churches and schools. In a strange, expansive land, they carved out a living with blood, sweat, and tears. But they had feet of clay—the vicious winter of 1888, the influenza epidemic, the great depression, and two world wars reminded them of that.

This small but growing denomination celebrated its centennial in 1957. On a designated Sunday during that centennial year, all the ministers were asked to preach a sermon on the solemn, arresting words of our Lord, "I will build my church." What a humbling, comforting, challenging truth! The church is not ours but his.

This year we celebrate the 125th anniversary of the Christian Reformed Church. The mood of the denomination does not appear to be celebrative but cautious, restive, fearful. There is some anxiety that we are losing our Reformed moorings; this makes us fearful. The current uncertain economic conditions have made us restive. These combined attitudes have made us cautious, distrustful.

At a time when the world cringes under violence and uncertainty, the people of God must go forward in faith, knowing that this is our Father's world. In the midst of inflation and recession, social and economic instability, soaring unemployment and sagging hope, the children of God must march to the tune of a distant drummer, for it is Christ who continues to build his church. He has promised that the very gates of hell shall not prevail against the church. For these and many other reasons, we should be courageous, adventuresome people of faith this year and every year.

Chaplaincy is part of the mission of the church, of God's work in the world. The idea of chaplaincy in the Christian Reformed denomination surfaced at the Synod of 1918. A Chaplain Committee was appointed at the Synod of 1943 to facilitate ministers entering military chaplaincy dur-
ing World War II. Gradually the work expanded to include chaplain placement in a variety of institutions. Pastoral ministry is now given in many specialized settings.

The Chaplain Committee members and the chaplains are pleased to represent the Christian Reformed denomination in this specialized ministry. The following is their report to the Synod of 1982:

I. Organization

The synod has appointed the following persons to serve on the Chaplain Committee (dates indicate end of term):

- Mrs. Jean Ettesvold, chairperson, 1982; Rev. Robert Recker, vice chairperson, 1983; Mr. Harold Mast, treasurer, 1982; Mr. Jerald Hop, vice treasurer, 1983; Rev. John Van Til (Canadian representative), 1982; Mrs. Gay Newhof, 1982; Mr. Evert Vermeer, 1982; Rev. Marvin C. Baarman, 1982; Mr. Calvin Mulder, 1984; Mr. Donald Dekker, 1984; Rev. A. Dirk Evans, 1984.

The Rev. Harold Bode has served the committee as executive secretary since 1974 and is up for reappointment this year.

The Rev. Henry Guikema has been serving as the assistant since his temporary retirement, for medical reasons, from the United States Air Force.

II. Military Chaplain Personnel

Seventeen Christian Reformed ministers serve as full time chaplains with the armed forces and sixteen serve parttime with Reserve and National Guard units of the military. Two seminarians are in the chaplain candidate program. Chaplains represent the church with the gospel, ministering to persons often separated from church and family.

A few interesting highlights are in order. Chaplain, COL John J. Hoogland serves in the Army Chief of Chaplains Office as the Director of Personnel. He was selected for this important assignment because the chief of chaplains was convinced Chaplain Hoogland had the intellectual ability to understand this complex job and because of his deep pastoral concerns. Rev. Richard M. Hartwell, Jr., and Jack Van Dyken, Jr., are new chaplains, serving with the air force and army, respectively. Chaplain Paul H. Vruwink was retired in January from the army chaplaincy, having served for twenty years.

A roster of active-duty chaplains and assignments, with year of induction, follows:

**Air Force**

- Chaplain, Major Ralph W. Bronkema, Patrick A F B, Fla. (1966)

**Army**

- Chaplain, Major Herman Keizer, Jr., Heidelberg, Germany (1968)
III. INSTITUTIONAL CHAPLAIN PERSONNEL

Institutional chaplains serve in a variety of specialized settings. The opportunity for Christian ministry is unlimited. Reports from chaplains often indicate how the lives of persons have been changed. The God spoken of in Psalm 87 is still at work.

During 1981, three ministers accepted positions to serve as institutional chaplains. The Rev. Peter J. Niewiek, who has been battling the disease of cancer, began serving as chaplain at Pine Rest Christian Hospital. The Rev. Curt G. Roelofs, after a two-year training program in Clinical Pastoral Education under the supervision of Chaplain Dirk Evans at Harper-Grace Hospital, accepted a position to serve as chaplain at Providence Catholic Hospital in Southfield, Michigan. The Rev. Kenneth R. Wezeman accepted a position to serve as chaplain at South Bend Osteopathic Hospital of South Bend, Indiana.

Chaplain Gerald Oosterveen left the work at the Dixon Developmental Center at Dixon, Illinois, and now serves as a chaplain at Elim Christian School. The Rev. William R. Lenters, who served as chaplain at Calvary Rehabilitation Center for a number of years, transferred to become the campus pastor at Purdue University.

Ecclesiastical endorsement has been given by the Chaplain Committee for ministry in specialized institutional settings to the following chaplains:

Chaplain Louis F. Baker, Evanston General Hospital, Evanston, Ill.
Chaplain Robert Brummel, Jackson Memorial Hospital, Miami, Fla.
Chaplain Arlo D. Compaan, Center for Life Skills, Chicago, Ill.
Chaplain Harold T. De Jong, St. Peter’s Hospital, Olympia, Wash.
Chaplain Sidney Draayer, Christian Counseling Center, Grand Rapids, Mich.
Chaplain Edwin J. Dykstra, Larue D. Carter Memorial Hospital, Indianapolis, Ind.
Chaplain A. Dirk Evans, Harper-Grace Hospital, Detroit, Mich.
Chaplain Eric Evenhuis, Horizon Hospital, Pomona, Calif.
Chaplain Jan Friend, Bethesda Hospital, Denver, Colo.
Chaplain Terry Hager, Community Counseling and Personal Growth Ministry, Grand Rapids, Mich.
Chaplain Marvin P. Hoogland, Christian Counseling Center, Chicago, Ill.
Chaplain Gordon J. Kieft, Bethesda Hospital, Denver, Colo.
Chaplain Jim Kok, Pine Rest Christian Hospital, Grand Rapids, Mich.
IV. BUSINESS AND INDUSTRIAL CHAPLAIN PERSONNEL

Business and industrial chaplaincy is being field-tested as an alternate form of ministry. The opportunity for pastoral ministry is evident and in many ways is analogous to ministry being carried on by military and institutional chaplains, but the setting is different. Three ministers now serve as business and industrial chaplains. Each provides a unique model of pastoral ministry which will assist the Chaplain Committee in making an evaluation of business and industrial chaplaincy.

Chaplain Arlan D. Menninga, Lincoln Mall Ministries, Matteson, Ill.
Chaplain John W. Van Donk, Hayward Industrial Area, Hayward, Calif.

Chaplain Menninga provides a pastoral ministry in a large business mall, a ministry developed by the Reformed Church in America. Chaplain Van Donk ministers halftime as an industrial chaplain, serving directly in industry under the auspices of the Hayward Christian Reformed Church, which he serves as minister of evangelism.

V. LOOKING BACK

A. The Retirement of an Honorable Chaplain Organization

The General Commission on Chaplains and Armed Forces Personnel was retired on December 31, 1981, after sixty-four years of dedicated service. In 1917 the organization was formed under the title of the "National Committee on Army and Navy Chaplains." The General Commission was a Protestant organization. The basic reasons for its existence were to promote a quality chaplain corps in the Armed Forces and the Veterans Administration and to be concerned for the moral and spiritual welfare
of military personnel. The General Commission certified the ecclesiastic-
al endorsement of chaplains for smaller denominations, such as the
Christian Reformed Church.

Our first contact with the General Commission, then known as the
National Committee on Army and Navy Chaplains, dates back to the
mid-1930s. The late Dr. Henry Beets, while on church work in the Wash-
ington, D.C., area, visited the National Committee office and, before
leaving, paid the membership fee so the denomination would be part of
the National Committee. In 1936 the synodical committee recommended
that the denomination continue its membership in the National Committee.

The Christian Reformed Church has maintained membership in this
organization through 1981. The Rev. Harold Dekker has been the vice
chairman of the General Commission for two terms, and the Rev. James
C. Lont served as chairman the last four years. The Chaplain Committee
wishes to inform the synod that Rev. Lont represented the denomination
on the General Commission in an outstanding manner, especially during
the last four years.

A festive service of thanksgiving and praise was held on Sunday, Oc-
tober 25, 1981, in historic Christ Church, Alexandria, Virginia. On the
following Monday, General Commission representatives gathered in Ar-
lington National Cemetery to present a bronze plaque honoring 134
Protestant chaplains killed in World Wars I and II.

The Chaplain Committee will now work through a newly formed in-
terfaith organization named "The National Conference on Ministering to
the Armed Forces."

B. A Retired Chaplain Honored

The Rev. Ralph Heynen is one of the pioneers in the development of
chaplaincy in the Christian Reformed Church. He is known throughout
the denomination for his ministry in chaplaincy at Pine Rest Christian
Hospital; for the pastoral care and clergy day workshops he organized
and conducted; and for his writings in the area of pastoral care. The
board of Pine Rest Christian Hospital honored Chaplain Heynen on No-
vember 18, 1981, by naming the new addition to the Mulder Therapy
Center "The Ralph Heynen Pastoral Care Center."

On the occasion of the dedication, as accolades were being expressed,
Chaplain Heynen in his inimitable manner spoke of the privilege of serv-
ing Christ and the church in providing special pastoral care for troubled
people. The Chaplain Committee wishes to express its deep appreciation
to Chaplain Heynen for his many years of service in pastoral ministry,
and to Pine Rest for their continued efforts in recognizing and promoting
chaplaincy.

C. On Chaplaincy in General

The placement of new chaplains in specialized settings, such as hospi-
tals, prisons, and mental health centers, has slowed down considerably
the last couple of years. There are three related reasons for this trend.
First, the unstable economic conditions have restricted expanding and ini-
tiating chaplain service in institutions. Second, the high cost of housing
has had a serious impact on the placing of new chaplains. Third, minis-
ters who have a genuine interest in chaplaincy have been hesitant to leave the security of the parsonage in order to take the two years of required specialized pastoral training.

Nationally, the constitutionality of chaplaincy is again being questioned in the United States. One legal suit is focused on Army chaplaincy. The suit was filed in the United States District Court for Eastern New York in 1979 by two Harvard law students charging that federal funding of chaplaincy violates the First Amendment of the Constitution. There appears to be an irreconcilable tension between the "Establishment Clause" and the "Free Exercise Clause" of the First Amendment. Needless to say, religious bodies are taking the suit seriously.

On the state level, the American Civil Liberty Union continues to question whether states may fund chaplains in state institutions. Apathy among church members and the trend toward liberalizing state laws make it easier for the ACLU to make gains in their objectives. The Chaplain Committee urges the church to be aware of this trend and to stand ready to resist it.

VI. LOOKING AHEAD

A. In Canada

There are many opportunities for chaplaincy in Canada. The Canadian Chaplain Committee members are to be commended for their careful and persistent work in this area. They serve on interfaith committees on both the federal and provincial levels. Service on these interfaith committees acquaints others with the Christian Reformed Church and provides a way of knowing what the opportunities are in chaplaincy. Although we do not have membership on the interfaith committees in every province, we are making progress.

Only two of the sixty Christian Reformed ministers serving as chaplains are in Canada. This is a disappointment both to the Canadian Chaplain Committee and to the Chaplain Committee. We are committing ourselves to more concentrated efforts in recruitment and training so that we may take advantage of the opportunities. The church may not ignore or forget those who are broken, sick, or in prison.

B. To Specific Strategic Areas of Ministry

In the development of chaplaincy, certain specific strategic areas come into view. Currently, there are three which would be classified as institutional and one which would be industrial. The institutional chaplaincies would be at cancer research centers, hospice organizations, and centers for the aged. Anyone who has had contacts in these areas will immediately sense the inherent potential for a spiritual ministry. An example of industrial chaplaincy might be with those laying a pipeline. The history of chaplains ministering to persons working on the Alaskan Pipeline is interesting. Initially ministers were denied, then accepted but resisted, and later given a wider freedom for ministry, and finally the corporations involved openly assisted the ministry of the chaplains.

The Chaplain Committee continues to study and investigate these specific strategic areas of ministry. The process is time consuming, some-
times disappointing, but always exciting and challenging. What does the church have to say to those who wish to die with dignity; or to those who are battling the disease of cancer; or to those who are working on a pipeline a thousand miles from home? These reflect the issues with which the chaplains and the committee deal.

C. To the Turn of the Century Committee

The Chaplain Committee has appointed a "Turn of the Century Committee" to assist the committee in studying the future development of chaplaincy and in responding to the mandate given to synodical agencies by the Synod of 1981 (cf. Art. 51, Acts of Synod 1981, p. 46).

This committee has a threefold task: (1) They will review the mandate of various synods and present a descriptive report as to how the mandate is being accomplished. (2) They will make a thorough analysis and evaluation of the current standing of chaplaincy ministry and make recommendations for priority setting. (3) They will study various trends developing in chaplaincy and make projections as to how chaplaincy may take shape at the turn of the century.

*VII. The Executive Secretary

The Rev. Harold Bode has served as executive secretary of the Chaplain Committee since 1974. He has served two two-year appointments and is now concluding his first four-year appointment.

The Chaplain Committee conducted an evaluation of the executive secretary's work in general and his effectiveness in various specific areas of responsibility. The individual written evaluations and the personal interview reflect that much occurred under Harold's direction during the past four years. Administrative tasks of the executive secretary have been delineated. There has been an expansion of activities in chaplaincy and in the numbers of chaplains placed in specialized ministries.

Three areas of the executive secretary's ministry need to be highlighted: (1) His pastoral ministry to chaplains and their families—Harold's keen sensitivity to the needs of chaplains and his caring attitude to their demanding ministry is very evident; he is a pastor's pastor. (2) Harold's deep love for and loyalty to the church—this is evident in so many of his comments and actions. He emphasizes the concepts that chaplains represent the church and that their specialized ministry is part of the mission of the church. (3) Harold's knowledge of and involvement in the broader aspects of chaplain ministry—this knowledge is rapidly increasing. He serves on a number of national and interfaith councils which have direct contact with government agencies on chaplaincy matters. He has served on the executive committee of a few of them. Such work not only gives great visibility to the denomination but also provides current information on what is happening in chaplaincy. For example, I refer to section V, C of this report.

The Chaplain Committee recommends by unanimous vote that the Rev. Harold Bode be reappointed for a period of four years.

*This section written and submitted by Jean C. Ettesvold, chairperson for the Chaplain Committee.
VIII. THE ASSISTANT EXECUTIVE SECRETARY

Chaplain Henry Guikema has been on a temporary disability retirement list with the United States Air Force since February 1980, having suffered two heart attacks. In March of 1981 he underwent open-heart surgery, resulting in seven bypasses. He now enjoys excellent health and will be reevaluated by the USAF in September 1982 for possible return to active duty. The Chaplain Committee joins the Guikemas in thanksgiving to God for renewed health.

The committee has employed Chaplain Guikema on a part-time basis to assist the executive secretary in his rapidly expanding workload. The Synod of 1981 recognized the need for such assistance. Chaplain Guikema has served the committee in an excellent manner. He has made a number of trips to visit chaplains and to address classes concerning chaplaincy, and he has assisted in the office. His broad experience, personable nature, and love for the church are great assets in his ministry with the Chaplain Committee.

IX. RECOMMENDATIONS

A. Representatives of the Synod

We request that our executive secretary, the Rev. Harold Bode; or the assistant, Chaplain Henry Guikema; or Committee Chairperson Mrs. Jean Ettesvold be permitted to speak at the synod on matters affecting the Chaplain Committee.

B. Presentation of Chaplains

We request that full-time chaplains who may be present while synod is in session be presented to synod and that two of them be allowed to speak briefly to synod. The annual Chaplains Retreat is set for June 10 through 13, and we request that permission be granted to present the chaplains immediately after the noon recess on June 11. Furthermore, in order to highlight chaplaincy during the 125th anniversary of the denomination, we have offered the preaching services of the chaplains attending the retreat to the churches in the area on Sunday, June 13.

C. Committee Personnel

1. Members retiring from the committee and one member completing her first three-year term:

The Rev. Marvin C. Baarman, Rev. John Van Til, Mrs. Jean Ettesvold, Mr. Harold Mast, and Mr. Evert Vermeer have completed their second three-year terms with the committee and are not eligible for reappointment. Each has served the committee well with faithful, competent leadership and wise counsel. We thank them for their dedicated service. Mrs. Gay Newhof is completing her first three-year term and is eligible for reappointment.

2. In compliance with permission granted by the 1981 Synod (cf. Art. 32, Acts of Synod 1981, p. 33), the Chaplain Committee wishes to replace only three of the five retiring members.

a. With regard to the Canadian representation on the committee, the Rev. John Van Til has been the primary and the Rev. Carl D. Tuyl
the alternate. We request synod to appoint the Rev. Carl D. Tuyl the primary and allow the Rev. John Van Til to be appointed alternate.

**Grounds:**

(1) Each of these ministers serve on interfaith committees, one on the federal level and one on the provincial level. Their standings with these committees and their knowledge of what is happening with chaplaincy in Canada is very valuable to the Chaplain Committee.

(2) Continuity is an important asset in expanding chaplain ministry in Canada.

b. The committee persons we will be replacing in 1982 are Jean Ettesvold and Harold Mast.

(1) To replace Jean Ettesvold on the committee, we present the names of Mrs. Eunice Bossenbroek, who works in her husband's law practice and with the Lansing County Guardian Program; and Mrs. Claire Westendorp, who does volunteer work and is active in church work. Both nominees are active members of the River Terrace Christian Reformed Church of East Lansing, Michigan.

(2) To replace Harold Mast on the committee, we present the names of Richard Gritter, social worker and director of Wedgwood Acres/Christian Youth Homes, and member of the Brookside Christian Reformed Church of Grand Rapids, Michigan; and Lawrence J. Vander Ploeg, CPA, executive director of the Holland Home, and member of the Woodlawn Christian Reformed Church of Grand Rapids, Michigan.

c. Mrs. Gay Newhof completes her first three-year term on the committee and is eligible for another term. With her we present the name of Sheila Van Oyen, pastor's wife and member of the Cascade Christian Reformed Church of Grand Rapids, Michigan.

**D. Reappointment of the Executive Secretary, the Rev. Harold Bode**

The Chaplain Committee recommends the Rev. Harold Bode to be appointed to another four-year term to serve as executive secretary.

**E. Financial Matters**

The Chaplain Committee requests synod to approve the quota of $5.15 per family for fiscal year 1983. Please note that approximately $112,500 of the quota will be used to pay pension premiums for chaplains.

**X. Financial Statement, Auditor's Report, and Proposed Budget**

The financial statement of 1981 is submitted and will appear in the *Agenda for Synod 1982, Financial and Business Supplement*. The auditor's report and proposed budget for 1983 will be available at the time synod meets.

Chaplain Committee
Harold Bode, executive secretary
The Church Help Committee is pleased to report to synod on its activities during the year 1981. The number of requests for loans was somewhat fewer than usual, due, no doubt, to the cost of construction and the economic uncertainties that face us. We granted loans to eighteen churches for a total of $339,680. This was approximately $60,000 less than was loaned in 1980. As we have reported in the past, most of the loans were ten-year loans. Long-term loans are exceptional as we seek to secure a more rapid turnover of funds.

We are pleased to report that most of the churches are very prompt in repayment of their loans. In his report, the auditor notes: “Regarding delinquent loans, which are 30 percent below the previous year, and the lowest they have been for some time, the evidence indicates that the committee is diligent in encouraging promptness in repayment of loans.”

We would call to the attention of synod that the Center of Hope Church in Denver has an outstanding loan of $16,841.68 plus interest from the date of the loan. The committee has attempted to secure repayment of the loan, but has been unsuccessful. No response has been received to our correspondence with the Center of Hope Church. The note signed by this church states that if a church secedes from our denomination, the loan is due and payable.

The Church Help Committee has cooperated with the committee which will propose the establishment of a Denominational Loan Fund. We realize that if synod acts affirmatively on the recommendation of the committee, the Church Help Committee will be dissolved. Records indicate that the Church Help Committee was set up as an independent fund directed by a committee of three in 1894. The first committee was composed of the Revs. E. Breen, H. Bode, and J. Manni. It is evident that the committee has served our denomination effectively for many years. Many churches have been assisted by means of this fund.

The terms of the Rev. J. T. Ebbers, the Rev. L. Bouma, Mr. B. De Wit, Mr. M. Breems, and alternate Mr. H. De Groot expire this year. A nomination will be prepared and sent to synod.

Inquiries concerning loans from the Church Help Committee should be sent to the secretary, the Rev. John T. Ebbers.

Matters Requiring Synodical Attention

I. We request that our secretary, the Rev. J. T. Ebbers and/or our president, Rev. Edward J. Knott, be consulted on matters pertaining to the Church Help Committee when considered by synod or its advisory committee, and that they be given the privilege of the floor.
II. That synod elect members for the Church Help Committee. Nominations will be sent to synod.

Church Help Committee
E. J. Knott, president
J. T. Ebbers, secretary
B. De Wit, treasurer
L. Bouma
M. Breems
As representatives of the Christian Reformed Church, CEACA is grateful to be able to assist the church in providing advanced training to students from Third World countries so that they may return to their homeland equipped for special ministries and assignments. The guidelines according to which this sponsorship is administered include the following: (1) Assistance is understood to be given the applicant’s home church which officially requests such assistance, specifies the area of training required, and gives assurance that a specific position is awaiting the student’s return. (2) The applicant commits himself to return to his homeland directly after his studies are completed. (3) Financial assistance is supplemental to the home church’s financial contribution. (4) The student must have completed the highest possible level of training for that position available in his home country. As a result, in recent years the length of stay in the United States has been reduced to one year and sometimes two years if the program warrants this. A greater number of churches and persons can be assisted under this arrangement.

The year 1981 was most encouraging to the committee. Several churches have contributed beyond the quota so that we were able to sponsor a larger number of students and meet all expenses. Expressions of appreciation have been received from our students upon their return and also from the churches they serve. Their training is greatly appreciated and they generally are assigned to strategic areas of ministry in their home churches. All of this demonstrates that the programs of assistance are meeting their goals.

Some students have problems adjusting to living in the United States. There are problems as well relating to increased costs for travel, tuition, lodging, and hospitalization and health services. In almost all instances of sponsorship the student’s income is limited to what the CRC supplies through CEACA. While we have sought to relate our students more closely to our congregations, this has not proven very effective to date. We have found it necessary and highly advisable that the students’ families not join them here, especially in view of the very high costs for travel, support, and the medical care which has on occasion been required from the committee.

This past year CEACA was again able to supply 644 theological books to more than twenty libraries of seminaries and Bible schools which are financially unable to enlarge their holdings. This part of our ministry is administered by Mr. Peter De Klerk. Contributions of good theological works are always welcome and can be sent to Mr. De Klerk, c/o Calvin Seminary. Additionally, we have made a beginning in the exchange of professors as instructed by the Synod of 1981. Plans are underway to co-
operate with World Missions and Calvin Seminary with initial implementation to occur in 1983.

I. RELATIONSHIP TO OTHER DENOMINATIONAL AGENCIES

CEACA finds it necessary and important to maintain close liaison with various agencies of synod. This past year we functioned once again as a separate committee reporting directly to synod. CEACA has worked with and jointly sponsored certain persons in cooperation with Calvin College, Calvin Seminary, the Back to God Hour, and SCORR. We continue to keep the World Literature Committee informed re students we sponsor in the event that the committee may use the language proficiencies of these students in its translation programs. The welcome decision of the Synod of 1981 has worked out very well.

CEACA is again giving priority to the sponsorship of students from South Africa and maintains close contact with SCORR on this. This priority is especially important in the light of the problems the black churches in South Africa face because they lack trained leaders which results in increasing difficulty in securing training for their members.

II. STUDENT PROGRAMS COMPLETED IN 1981

It was something of a disappointment that a few students who had been approved were unable to come as scheduled. It is hoped that they will be able to do so in the future, and funds budgeted for their support have been set aside for that purpose. The following list details the programs of students whose sponsorship was completed in 1981 and who have returned and are now assuming special responsibilities in their home churches.

Peter Fomusoh (Cameroon) completed a two-year stay and earned the MCE degree from Calvin Seminary. He is now busily engaged in service of the Presbyterian Church of Cameroon.

Handwell Hara (Malawi) completed a two-year stay and earned the MTS degree from Calvin Seminary. He is using his training in ministry in his church, the Presbyterian Church.

Sipho Hlakanyana (South Africa), jointly sponsored by CEACA with SCORR and All Nations CRC, returned to South Africa. He earned the Th.M. degree at Calvin Seminary during his two-year stay.

Charles Jansz (Sri Lanka) majored in church education during his one-year stay at Calvin Seminary. In combination with the work done in Sri Lanka, he received the M.Div. degree and is now once again busily engaged in ministry with the Dutch Reformed Church of Sri Lanka. Rev. Jansz was the eighth pastor of that church to receive training at Calvin, three of whom are still in active ministry in the DRC.

Yukio Kanata (Japan) was present for three months in the summer of 1981 and in late August returned to resume his pastorate in the Reformed Church of Japan.

III. STUDENT PROGRAMS PRESENTLY SUPPORTED

At present seven students are beneficiaries of our scholarship program.
They include:

Humberto Casanova (Chile), whose Th.M. program at Calvin Seminary will be complete in February 1983, has been sponsored jointly with the Back to God Hour. East Paris CRC and Classis Northcentral Iowa have also contributed generously from their student fund. Rev. Casanova will return to teach at the John Calvin Seminary in Chile. The world Presbyterian Mission Board is presently also a partner in his support.

Paul Kudoyi (Kenya) arrived in August 1981. His two-year program will earn him the MTS degree at Calvin Seminary.

Klaas Laning (Australia), a minister of the Reformed Church of Australia and New Zealand, was given partial support for a nondegree program at Calvin Seminary this present school year.

Lu Fengming (People's Republic of China) began a two-year program, majoring in English, at Calvin College. Her support has come from private sources.

Edward Namukoa (Kenya) graduated from RBC in 1981. He is presently enrolled in the MAT degree program at Calvin College and expects to return to his homeland in mid-1982.

Auke Vander Meer (Brazil) came to Calvin Seminary from Reformed Theological Seminary, Jackson, Mississippi. He is receiving partial support from a program of study leading to the Th.M. degree (missiology) in May 1982.

Judie J. Zingoni (Zimbabwe) arrived in June 1981 for a two-year program at Calvin Seminary leading to the MTS degree.

This year CEACA made special arrangements for English tutoring of two students whose English proficiency was not quite up to admission standards. These students were requested to arrive a few months before beginning classes. While not a complete success, the additional expense was justified, we believe, in that the students were able to assume a full academic load when classes began.

IV. Student Sponsorship Approved

Letters are sent each year to all Third World church leaders of churches affiliated with the Reformed Ecumenical Synod, informing them of CEACA's programs. A wide variety of responses are received, several of which are still in process. Inquiries in 1981 were received from individuals and churches in Cameroon, Nigeria, Liberia, Zimbabwe, South Africa, Zambia, Kenya, Ghana, Ethiopia, Brazil, Indonesia, Australia, and New Zealand. Not all applicants meet our guidelines, however.

At the present time (apart from applications in process and likely to be approved for students to begin September 1982) the following will be coming or continuing into 1983:

Humberto Casanova (Chile)  A. B. Zulu (South Africa)
Seokin Payne (Liberia—two years)  D. S. Mwakanandi (Zimbabwe)
Judie Zingoni (Zimbabwe)  John Haverland (Australia)
Paul Kudoyi (Kenya)  Elizabeth de Jesus (Brazil)
Lu Fengming (People's Republic of China)  Neli van't Wout (New Zealand)

V. Housing

For several years the housing arrangements for our students have been
a concern to our committee. We have leased homes in the inner city, as well as apartments, houses, and boarding rooms. Because our seminary students are not eligible for campus dormitories, we have long desired to secure some accommodations close to the campus so that our students will not experience problems with respect to transportation and will be able to participate more fully in school activities. This past year CEACA invested $10,000 in a joint remodeling project of a Calvin-owned home at 3194 Burton Street (directly across from the college entrance) and has leased this for six years. We are able to accommodate seven students in this home. The arrangement is working well to date. Vacancies in occupancy will make possible the rental of space by nonsponsored students. The house will be known as "International House-CEACA" and will be operated under CEACA direction as a student cooperative.

VI. Financial Matters

A. Endowment Fund

An initial contribution of $50,000 has been guaranteed CEACA by a generous donor who for many years has contributed toward the support of our students. It was the donor's wish that this be designated as an endowment fund, the annual proceeds of which are to be used by CEACA for the support of students. Arrangements are being made in consultation with the Denominational Financial Coordinator to establish and administer this fund. CEACA hopes that others will become interested in adding to this initial amount. This would substantially increase the funds to carry out our ministry.

B. Barnabas Foundation

This past year CEACA, following the example of several other denominational agencies, became a participant in the Barnabas Foundation, which will represent us to those interested in participating in our support. We are looking forward to a close relationship in the planned giving of our members.

C. Fiscal Year

CEACA, like other denominational agencies, will date its fiscal year from September 1 to August 31, beginning in 1982. This coincides with the synodically determined dates of committee membership.

D. Budget and Financial Report

CEACA once again requests synod to approve a 50 cents per-family quota (which will meet about 36 percent of our budget) and requests that we be continued on the list of causes for one or more offerings.

Our promotion committee has worked hard this past year to secure the funds needed, and we are grateful for the support received.

VII. Committee Membership

During this past year Mrs. Edna Greenway found it necessary to be released from service on the committee. The Synodical Interim Committee
appointed Mrs. Tina Minnema to serve in her place. We are thankful for Mrs. Greenway’s years of service to the church while on our committee and grateful for the enthusiasm and talent with which Mrs. Minnema has served since her appointment.

The following nominations are presented for terms expiring in 1982:

A. For the term of Dr. Richard R. De Ridder, who is completing six years on the committee and is not eligible for reelection:
   Dr. Melvin Hugen
   Dr. Cornelius Plantinga Jr. (Neal)

B. For the term of Mrs. Ruth Hoekema:
   *Mrs. Ruth Hoekema
   Mrs. Fran Bratt

C. For the term of Mark Muller:
   (this nomination will be presented to synod since it could not be completed at this time)

*denotes incumbent eligible for reelection

VIII. ITEMS REQUIRING SYNOD’S ATTENTION:

A. We request that our chairman, the Rev. Edward Van Baak, and treasurer, Wayne Medendorp, be recognized as our representatives at synod and that they be given the privilege of meeting with the appropriate advisory committees at synod and of speaking at synod when our report is under consideration.

B. We request synod to express its approval of the work of the committee.

C. We request synod to elect three members to the committee from the nominations submitted (see Section VII).

D. We request synod to adopt a per-family quota of 50 cents for 1983 and to place CEACA on the list of causes approved for one or more offerings (see Section VI-D).

Committee for Educational Assistance
Churches Abroad
Edward A. Van Baak, chairman
Richard R. De Ridder, secretary
Wayne Medendorp, treasurer
Peter De Klerk
Aldrich Evenhouse
Jacob Hasper
Ruth Hoekema
Tina Minnema
Mark Muller
REPORT 11
FUND FOR NEEDY CHURCHES

I. ORGANIZATION

In keeping with the decisions of the Synod of 1958, the committee is composed of three laymen and two ministers. The present membership of the committee is as follows: president—Mr. George Vande Werken, Westchester, IL (1983); vice president and comptroller—Mr. Mark Van Beveren, Western Springs, IL (1984); secretary—Rev. George P. Holwerda, Highland, IN (1983); treasurer—Mr. H. Ray Schaafsma, Elmhurst, IL (1982); vicar—Rev. Isaac J. Apol, Highland, IN (1984).

The term of Mr. H. Ray Schaafsma will expire this year. He is not eligible for another term at this time. The committee will present nominations for this position.

II. THE WORK OF THE COMMITTEE

FNC Statistics for 1981

Applications processed—146
Assistance granted—143
Children's allowances—268
Years of service allowance—1,272 (9.86 average)
Average size of church—37 families
New churches—4

Your committee has sought to deal responsibly—and within the framework of the rules that synod has adopted—with the requests that we have received. The aim of this committee, by mandate of synod, is to urge churches to become self-supporting as soon as possible. We are determined to seek this goal in order to diminish the demands made on FNC. However, we realize that it is more difficult to reach this goal in these times of economic hardship.

III. RELATIONSHIP WITH THE BOARD OF HOME MISSIONS (HMB)

A harmonious relationship continues between FNC and the HMB. In order to maintain effective communication and cooperation between the two boards, the HMB has appointed the Rev. Peter Borgdorff, field secretary, to serve as permanent liaison. He receives a copy of all minutes and is informed of all meetings, attending whenever necessary.

The purpose of this liaison is to maintain close cooperation in areas of mutual concern—concerns such as churches that are working toward Stage IV, at which point they normally leave the supervision of HMB and come under FNC; churches under FNC that desire a MAP (Mission Analysis Projection) as a means of evaluating their potential and stimulating growth awareness.
IV. Matters Requiring Synodical Action

A. Representation at Synod

We request that our president and secretary be consulted on matters pertaining to FNC when considered by synod or its advisory committee, and that they be given the privilege of the floor. In the absence of the president or secretary, we request that the privilege be given to other members of the committee.

B. Recommendations—Financial Matters

1. That the minimum salary for ministers serving churches which receive assistance from FNC be set at $17,000 for 1983 (1982—$15,000).

2. That a service increment of $100 per year up to twenty years of service continue to be granted.

3. That a child allowance of $500 continue to be granted for every child up to twenty-two years of age, excluding those who have reached the age of nineteen and are no longer enrolled in an educational institution.

4. That a car allowance of $2,000 continue to be granted (FNC to pay $1,000, church to pay $1,000).

5. That a salary allowance for stated supplies of $175 per week be granted ($175 per week in 1982).

6. That the per-family contribution toward the minister's salary in congregations receiving aid from FNC in 1983 be not less, and if possible more, than $305 ($270 in 1982) in both the United States and Canada.

7. That the quota for FNC for 1983 be set at $20 per family ($23 in 1982).

C. Recommendation—Committee Membership

That synod elect one member to the committee from the following nominations:

Mr. Herman Ottenhoff—member of the Faith CRC, Elmhurst, IL, a former realtor and insurance broker and still working part-time with St. Paul Savings & Loan Ass'n, Chicago, IL. He has served on the Pine Rest board, the local Christian school board, and is currently serving as elder and vice president of Faith CRC consistory.

Mr. Ralph Overzet—member of Faith CRC, Elmhurst, IL, former merchandise profit controller for Spiegel, Inc., and now serving as a consultant for Executive Service Corps. of Chicago. He has served as elder and deacon and as treasurer of Chicagoland Christian Reformed Missions.

Fund for Needy Churches Committee
George Vande Werken, president
George P. Holwerda, secretary
H. Ray Schaafisma, treasurer
Mark Van Beveren
Isaac J. Apol
REPORT 12

DENOMINATIONAL HISTORICAL COMMITTEE

The work of this committee continues with God's blessings and no problems of any consequence. The actual work of accumulating and preserving memorabilia is carried on by the staff of Heritage Hall's Colonial Origins collection. It is our desire in this report to inform synod with reference to personnel comprising the staff, then to look at activities in which we are engaged, and, finally, to look at certain projections and plans for the future.

I. STAFF

The bulk of the work performed in this busy part of Calvin Library is under the direction of the archivists and their associates, whose identities and chief responsibilities are outlined below.

1. Dr. Herbert J. Brinks is archivist for the denomination.
2. Nettie Janssens serves part-time as research assistant and secretary.
3. James J. De Jonge, Associate Professor of Music, Emeritus, serves as the college archivist in a part-time capacity.
4. E. R. Post continues to serve as field agent, in which capacity a great deal of progress has been made and much good will has been generated in the churches.
5. Dr. Henry P. Ippel functions on a part-time basis as field agent-archivist, gradually assuming the responsibilities which Mr. Post may be relinquishing.
6. Serving with distinction as an assistant to Mr. Post, and making a very fine contribution as well, is Mr. D. Van Vliet, a retired school teacher.
7. From time to time, as need arises, student help is also engaged in incidental and important tasks connected with filing and records.

II. ACTIVITIES

It will not be thought superfluous to inform synod this year with reference to kinds of materials being accumulated in the collection. Previous synods, notably those of 1952 and 1969, indicated that materials deserving to find place in the official denominational archives included "all official minutes, files, letters, etc., of the Christian Reformed Synod and its official agencies." This appears to demand that the staff actively seek not only copies of *Agenda for Synod* and *Acts of Synod*, but also, and especially, minutes, records, proceedings, and incidental information reflecting on the work of our denominational agencies. These include, of
course, our various boards, but also related agencies including Christian Schools International.

- Not only is the staff interested in accumulating such official information; it is also interested in photos and news clippings, by which it seeks to preserve a bit of the flavor and color of the church at work. A growing accumulation of personal "papers" forms another aspect of responsibility and pleasure. The most notable among these recent accumulations is the papers of Dr. L. De Koster which reflect his tenure as editor of *The Banner*.

The pressing need for more space in the lower level of the library building, in which to preserve and, within limits, to display artifacts and a few pieces of old furniture, has been greatly alleviated by reason of the construction of the H. H. Meeter Center for the Studies of John Calvin and Calvinism. This new building, which adjoins the library on the south, is of three levels, the lower of which will be devoted to the Colonial Origins collection. According to the archivist, Dr. Brinks, the present area, including the temperature and humidity-controlled fireproof vault, plus the additional floor space, provides well over one thousand square feet of area, which should prove adequate for some time. We are thankful the need has been met in such a satisfactory manner.

Translation work has centered of late in a rather limited form of work with the minutes of the struggling church prior to 1857, with reference to which it has been felt that a more accurate translation has been needed. Additional translation work is needed as materials now extant in German, Spanish, and Chinese should be translated into English for the benefit of posterity. We trust synod will agree and encourage qualified volunteers to step forward to take up this task.

Of continuing concern to the committee and staff is the matter of consistory minutes which are welcomed for microfilming and preservation. We are constantly fearful of their loss through fire or flood or even inadvertent misplacement if kept in the customary closets and shelves of our churches. Of 752 congregations, it is significant that 164 have not availed themselves of the service or availed the denomination of their records for research. The long-established policy of limited accessibility to their records is still in force and adhered to very strictly. We trust that synod will also want to urge those congregations which have not yet complied with her recommendation to do so soon. Of course, it must be added that many of these congregations are our younger brothers and sisters, although no less than twenty-two of them are over thirty years old. We as a committee firmly believe that these things also deserve to be "done decently and in good order."

Synod is informed that the cost of operating Heritage Hall and of maintaining the Colonial Origins collection in the Calvin Library shall be covered henceforward by the denominational financial coordinator, with the approval of the SIC, according to the following formula: one-third of the total cost of operations on the part of the library shall be considered "chargeable" to the Historical Committee of the CRC, and, when met by the DFC, shall more equitably assure a proper reimbursement to Calvin College of necessary expenses incurred.
III. Projected Plans

Volume I, Number 1 of a newsletter for contact people in the various classes, also known as representatives on the local scene, has appeared and is in the hands of these individuals and the stated clerks of our classes. By this means these representatives are being informed with reference to staff hopes and plans so those on the local scenes all around our nations may understand what is our goal. Already we are gaining benefits from the services so beautifully performed by these individuals who have a sense of history and a desire to be of service. Unfortunately, as of this writing (late January 1982) our roster is not complete since the number of representatives in the thirty-nine classes is now twenty-one. Our committee is anxious to obtain the services of additional people to assist locally in the acquisition of materials of historical significance.

Our field agent–archivist, Dr. Ippel, is interested in procuring and preserving the old minutes and records of many disbanded congregations. Materials of only 43 of the 105 disbanded congregations are included in the collection. “Where have all the records gone?” The help of former members and other knowledgeable people is earnestly sought, and we trust that synod will again grant its approbation to this desire and request of your committee.

Anniversaries are often productive of historical surveys and publications that should find place in the collection. The 125th anniversary celebration of our denomination will be properly observed in various ways, we trust. Celebrations in member congregations in the next couple of years will, likely, produce more. No less than forty-seven congregations were organized in the years of 1957-59 alone.

One other anniversary should not go by unnoticed. The year 1982 marks the anniversary of a significant decision taken by Synod 1882, when the “Lodge issue” was, presumably, “settled.” Synod should at least note the fact.

IV. Recommendation

A. That synod continue to encourage our congregations and any individuals who have materials and information of historical value to advance the work of the Historical Committee and staff of Heritage Hall by corresponding with the library at Calvin College or the secretary of our committee.

B. That synod also encourage the translation of official minutes from certain “new” languages to English for future use in research.

Denominational Historical Committee
L. Oostendorp, chairman
J. Leugs, secretary
H. P. Ippel
H. Zwaanstra
INTERCHURCH RELATIONS COMMITTEE

REPORT 13
INTERCHURCH RELATIONS COMMITTEE

In accord with our mandate we have sought to sustain and promote relationships with other Christian churches, particularly those within the Reformed orbit. In so doing we have followed the "concentric circle" ecumenical policy of John Calvin, who attempted to build up close relationships first of all with those who were akin to him in doctrine and in polity, and then sought to reach out to those who were more distant. The differences between us and other churches remain in our purview from the nature of the case, but our main focus has been upon the grand verities of the faith that we hold in common and that constitute the bond that unites us in Christ. The year 1982 is a significant one in church relations for us because we are again hosting on the campus of Calvin College and Seminary the denominations that comprise the North American Presbyterian and Reformed Council (NAPARC), two of whom will likely forge an organic union during the concurrent assemblies.

The committee met regularly throughout the year and functioned with the Rev. Clarence Boomsma serving as president, the Rev. William Buursma as vice president, and Dr. John Bratt as secretary. Four subcommittees did the bulk of the spade work. Because Mr. Marlin Van Elderen was out of the country during the year, Mr. Albert Bel, former member of the committee, was appointed to serve in his place.

I. FRATERNAL DELEGATES TO OTHER ASSEMBLIES

We deem personal contacts to be one of the preferable ways in which to promote good ecumenical relationships; therefore members of the committee, pastors in the areas of assembly meetings, or missionaries on the field brought the greetings of our church to other churches and gave to us their impressions and reactions so that we could apprise ourselves of significant developments within these denominations and take appropriate action. We carried on correspondence with other churches with whom no personal contact was feasible or possible.

A. Churches Abroad

1. The Reformed Churches in South Africa

In view of what is apparently a rapidly increasing crisis in South Africa and in view of the ferment in the Reformed churches there in their agonizing over apartheid and its implications for the gospel of Jesus Christ, we felt constrained to send two of our most knowledgeable men to consult in loco with representatives of the Reformed churches there. The goal was to clarify our relationships and hopefully to do something in fidelity to the gospel to promote unity and peace among the churches.
We sent the Rev. Clarence Boomsma, present chairman of the Interchurch Relations Committee, and Dr. John H. Kromminga, president of our seminary and past president of the committee, to serve in this mission.

The Christian Reformed Church is in ecclesiastical fellowship with two of the South African churches: de Gereformeerde Kerk in Suid Afrika, a long-standing relationship, and the Dutch Reformed Church in Africa (Black), a relationship dating to 1979. In 1978 the NGKA, the Dutch Reformed Church in South Africa (White) decided to seek ecclesiastical fellowship with us. That matter is currently under consideration. We are also considering forging an ecclesiastical fellowship with the Dutch Reformed Mission Church (Coloured) and the Reformed Church in South Africa (Indian).

The Rev. Mr. Boomsma and Dr. Kromminga spent a month on the scene (February 27 to March 27, 1981). Their report follows.

REPORT OF SOUTH AFRICAN DELEGATION

A. Our Mandate

1. The undersigned submit this report of their work as mandated by the Interchurch Relations Committee in October 1980. At its meeting on October 17, it was decided to “send a delegation of two leading representatives of the CRC (at least one of them, if possible, from the IRC) to South Africa to confer with the appropriate representatives of the NGK* family of churches in South Africa (White, Black, Coloured, Indian) concerning the establishment of ecclesiastical fellowship with those churches. Matters of special concern which the delegation is to pursue are:

   a. the sisterly relations within the NGK family of churches;
   b. access to the table of the Lord irrespective of race;
   c. status of the declaration Human Relations and the South African Scene in the Light of Scripture;
   d. participation in oath-bound commitments that interfere with brother relations within the body of Christ.

Grounds:

1) The CRC has ecclesiastical fellowship with the Reformed Church in Africa (Black) and has been addressed by an overture from the NGK (White) to enter into ecclesiastical fellowship with it while the relationship between these two churches in South Africa has been seriously ruptured.
2) If the CRC is to have meaningful ecclesiastical relations with the Reformed Churches in South Africa, consultation with the Coloured and Indian churches is essential.
3) Recent changes in the leadership of the NGK call for direct consultation with the Moderatuur of that church at this time.
4) The rapidly developing crisis situation in South Africa leaves no room for leisurely consultations by correspondence with the churches in that troubled land if we are to be of brotherly assistance to them in their present troubles.
5) Matters of deep concern to the CRC need to be clarified before it can act responsibly on the overture from the NGK to enter into ecclesiastical fellowship with the CRC.

*‘Nederduitse Gereformeerde Kerk, or known in English as the Dutch Reformed Church DRC).
fellowship with it. These pertain especially to matters relating to race relations but are not limited to them.” (Minutes of IRC)

2. The Occasion for Our Mandate

The history of the occasion for the action of the IRC to mandate a delegation to South Africa dates back to 1974, when the CRC revised the ecumenical categories that had been adopted in 1944. These categories consisted of sister churches and correspondence churches. The change in 1974 abolished the distinction and created a single category of "churches in ecclesiastical fellowship," with six defined areas of fellowship to be applied in toto, or in part, depending upon the nature of our relationship with a particular denomination. These six areas of fellowship are:

a. exchange of fraternal delegates at major assemblies;
b. occasional pulpit fellowship;
c. fellowship at the table of the Lord;
d. joint action in areas of common responsibility;
e. communication of major issues of joint concern;
f. exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

The Synod of 1974 declared that all churches which were then recognized as "sister churches" should be considered churches in ecclesiastical fellowship without further question, presumably in all six respects. Among these "sister churches" was Die Gereformeerde Kerk in Suid Afrika, with whom we have had relationships that date back to 1866.

Our relations with the Dutch Reformed Church are less clearly defined. Originally the present DRC was composed of five separate and autonomous synods which had entered into a loose federation called "Die Gefedereerde Kerk in Suid Afrika." Our first official contact with this federation was in 1949 when Dr. Ralph J. Danhof, then stated clerk of the CRC, visited South Africa and was instructed to meet with the leaders of the federation. The stated clerk learned that the council of the federation could only advise the then four churches of the federation to enter into church correspondence with our denomination. The council did so advise and the Synod of Transvaal immediately decided to enter into correspondence with our church and our Synod of 1950 was so informed. Our synod in turn immediately accepted the "Nederduitse Gereformeerde Kerk van Transvaal" as a "correspondent" church. In 1951 "Die Nederduitse Gereformeerde Kerk van Natal" was received into our circle of "corresponding" churches. Nothing further on this matter appears in the Acts of Synod until 1961 when the report of the Ecumenicity and Interchurch Correspondence Committee lists the churches with whom we had correspondence and includes "Die Gefedereerde Kerk in Suid Afrika." There is no information about the Synods of Capetown or Orange Free State, nor the later fifth Synod of Southwest Africa. Nor is there any evidence of action taken to formalize our relations with the Dutch Reformed Church after the union of the five synods in 1962.

However, when our synod in 1974 revised our ecumenical relations as indicated above, the IRC, following the decision of synod, sent a letter to all churches with whom we were in "correspondence" to begin the work of discussing with the former "corresponding churches" and the churches with which we had less formal relationships the possibilities of establishing the relationship designated by synod as "churches in ecclesiastical fellowship." Such a letter was also addressed to the DRC.

The General Synod of the DRC meeting in 1978 decided to enter into the "churches in ecclesiastical fellowship" relation with the CRC, including five of the six provisions of fellowship. For unknown reasons the fourth (joint action in
areas of common responsibility) was not included. We received this information in a letter dated January 12, 1979. This presented the IRC with a problem because the clear intention of the letter sent in 1974 was to discuss our future relations in view of the change in ecumenical relations. The DRC apparently read our letter to be an invitation to enter into immediate ecclesiastical fellowship with them. In view of the complicated problems in the South African situation and the deep involvement of the DRC in those problems, and in view of the relations of the daughter churches of the DRC to the mother church and to each other in the light of those problems, the IRC was not prepared to recommend to synod that we enter into ecclesiastical fellowship with the DRC without further study and dialogue. Thus the undersigned were mandated to study the situation in loco.


Your delegation spent four weeks in South Africa in March 1981. We made contact with five of the Reformed churches and held conversations and interviews with more than a hundred people concerning the South African scene. We shall not burden this report with the details of our visit, nor catalog the interviews conducted or institutions visited.

Your delegates would be the first to acknowledge that the magnitude and complexity of the problems in South Africa and their bearing on the family of Reformed churches are such that our observations, analyses, conclusions, and recommendations are necessarily limited and inadequate. But they are the result of intensive investigation, a serious effort to be fair, and our best judgment. Our trip was a valuable and enlightening experience, but also a heartrending one. Every part of South African life reveals the tensions and fear of that volatile society. Every person lives under the constant shadow of the unhappy situation and its tragic potential.

The data against which this report must be read include the following: the population of South Africa is roughly divided into 4.5 million whites (Dutch, German, French, English, Portuguese, etc.) who are differentiated as English-speaking and Afrikaans-speaking; 2.5 million brown (or coloured) who are racially mixed in their origins; 750,000 Indians who were originally brought to South Africa for cheap labor; and 16.5 million blacks from various African tribes (Zulu, Venda, Xhosa, Sotha, etc.).* The present situation in South Africa arises from the de facto racial segregation that has been practiced for three centuries. During this period black/white relations began in warlike confrontation; coloured/white relations were those of servant or slave to master; and de facto segregation through a process of decades culminated in radical de jure segregation with the rise to power of the Nationalist Party in 1948. Since World War II, the end of colonialism in Africa and the independence of black African states have forced upon South Africa a serious confrontation in race relations.

Religiously it is a situation in which the DRC was relatively late in beginning mission work among the blacks, but in which tremendous strides have been made in the past century. Through intensive mission work a vigorous black church of approximately 900,000 members called the Dutch Reformed Church in Africa (DRCA) has come into existence. Evangelism among the coloured has resulted in a church of 500,000 known as the Dutch Reformed Mission Church (DRMC). A small Asian, primarily Indian, church of 1,000 members has come into being; it is known as the Reformed Church in Africa (RCA).

We turn now to a consideration of this family of Reformed churches, seeking to evaluate them in the light of our concerns as they bear on our establishment of ecclesiastical fellowship with them.

*These statistics are taken from "A Survey of Race Relations in South Africa, 1977."
B. The Dutch Reformed Church (DRC)

1. A Brief Resume of the Church and Our Relations with It to the Present

The DRC includes about 40 percent of the white population of the Republic of South Africa, numbering about 1,500,000 members. It is the most influential and politically powerful of all the white churches, not only because of its size, but because it is the principal church of the Afrikaners, whose political power has dominated South Africa through the National Party since 1948. Its close affinity with and support of the government, which has promulgated separate development and apartheid as the solution to the problems of a multiracial country, has created severe tensions for the DRC in its ecumenical relations with its daughter churches, with other white churches in South Africa, and with Christian churches throughout the world—in many instances leading to a rupture of such relations.

As pointed out above, the relations of the CRC with the DRC have been nebulous and our involvement with this church regarding its stance on the issue of race has until very recently been through the Reformed Ecumenical Synod (RES), which since 1959 has been in dialogue with the DRC regarding its racial attitudes and practices.

In June of 1976 the Interchurch Relations Committee of the CRC sent a letter to all the churches of South Africa which were members of the RES expressing our deep concern about the Terrorism Act of 1967 and its application, leading to grave injustices and severe oppression for many individuals and groups. We inquired what the attitude and response of the DRC was in the situation. In reply, on February 9, 1977, Dr. F. E. O'B. Geldenhuys, Director of Ecumenical Affairs, sent a lengthy document entitled "Detention without Trial" and wrote in his accompanying letter that he hoped it would "put your minds at rest that we as Christians of South Africa have informed ourselves about all and every measure of government and also satisfied ourselves that these measures, in the circumstances in which they were promulgated, were necessary and in fact can be justified."

In January 1978, the IRC addressed a communication to the Plenary Executive of the General Synod of the DRC. The Plenary Executive (Bree Moderatuur) is the official committee comprising approximately forty members, including the officers of the synod (moderamen), who function on behalf of the church between the quadrennial meetings of the general synod. In this letter we expressed our understanding of and joint concern with the Gereformeerde Kerken in the Nederland in response to the South African government's suppression of criticism and racial oppression at the time of Steven Biko's death under suspicious circumstances and the consequent unrest among the nonwhites. The letter stated: "It seems to us that the Nederduitse Gereformeerde Kerk is in a unique position to provide Christian leadership in South Africa in a situation which cries out for such leadership, and we urge and encourage it to do so. We cannot escape the conviction that the troubles in South Africa spring from a festering sore with the social fabric and political policies of the country that calls for a Christian cure."

Dr. Geldenhuys, in a reply written March 7, 1978, stated that our "judgment is too harsh." He added that they "have the continued assurance of the government and also of the new minister that has just been appointed to attend to the affairs of the black people that everything within human power will be done to examine all those areas of friction candidly, with openness, and in a spirit of mutual discussion."

Our synod, meeting in June 1978, took note of the increasing tension and unrest in South Africa and instructed the IRC to communicate to the DRC an appeal "to press for adequate safeguards of fundamental human rights, applying the biblical concepts of justice to the provisions of the Terrorism Act of 1967...and to actively protest all specific instances of official abuse..." Synod further
declared "that it considers the Koinonia Declaration to be an excellent statement on South African race relations by Reformed Christians in South Africa and urges all the RES member churches in South Africa to heed the testimony of the Koinonia Declaration and to support its proposed reforms." It also requested the South African RES churches "to inform the Christian Reformed Church of its response to the above in order to pursue fruitful dialogue on the application of biblical principles to race relations in our respective countries."

In response a letter from the DRe, dated September 26, 1978, said that the whole issue raised by our synod "will be studied by the Dutch Reformed Church with a view of making representations to the government if it should be deemed necessary." On April 22, 1980, another letter from Dr. Geldenhuys was received in which he informed the IRC that "our government has appointed a special commission of inquiry headed by a senior judge of the appellate division to make a study of the whole spectrum of our security legislation with a view of amending them so that any possible abuses could be attended to and rectified." He added: "The church is making use of this opportunity of presenting the ethical and moral principles which should be incorporated in such laws to the government." He concluded by assuring us that "when the report of this commission of inquiry is available we shall certainly inform you as to the content of it as well as the success or otherwise which our representations in this regard had."

Since then Dr. Geldenhuys has resigned from office and has been replaced by Dr. P. Rossouw.

2. Issues of Concern re Our Ecclesiastical Fellowship with the DRC

Innumerable books and a constant flow of articles in magazines and journals as well as newspapers have been and are being written about the social, political, economic, and religious life of South Africa. Countless investigations and studies have been undertaken by many within and without South Africa. Novels and fictional literature portraying the problems and life of this troubled land continue to multiply. As some have pointed out, South Africa is a graphic example of the confrontation between the Western world and the Third World.

What is of particular interest to us and to Christians everywhere, especially Reformed Christians, is what influence the Christian faith can exert upon a society in which both sides of the racial divisions contain a large proportion of Reformed Christians.

So vast is the field of issues and difficulties that it would be most presumptuous on the part of your delegates to attempt to give any kind of an adequate picture, much less propose answers to the exceedingly difficult problems of South Africa from an ethical and religious perspective. We therefore confine ourselves primarily to the issues raised in our mandate.

Before we proceed we must share the biggest disappointment of our entire journey. Over the signature of our stated clerk, the Rev. William P. Brink, a letter had been sent to the DRC, in care of its executive officer, Dr. P. Rossouw, on January 5, 1981, informing them of our proposed trip "to confer with the appropriate representatives of the Reformed churches, including yours," and trusting that they (DRC) would "be ready to discuss with them [our delegation] matters of mutual concern." On January 23, 1981, another letter was sent informing them of the time of our delegation's arrival and that we hoped "to visit with you [Dr. Rossouw] and as many members of the moderatuur we can possibly meet." The letter ended: "Dr. Kromminga and I look forward to meeting with you and the representatives of your church regarding the possibility of establishing ecclesiastical fellowship with your church." This letter was over the signature of the Rev. C. Boomsma.

When we arrived in Pretoria we were courteously received by Dr. Rossouw, but he informed us that it would be virtually impossible to arrange a meeting with
any other representatives. He volunteered to be of whatever help he could be in answering any questions we had. We were, of course, disappointed, but we became perplexed when we learned from other sources that the plenary executive was in fact meeting the very next week. When we spoke again with Dr. Rossouw, he told us that the agenda for the plenary executive was so tight and moreover that very little would be accomplished by meeting with them. For whatever reasons, we were not able to make further direct official contacts with the DRC, although we saw Dr. Rossouw on three occasions. He also made arrangements for us to confer with Dr. Lafras Mollmann, Director of Public Relations for the DRC Synod of Capetown, while we were in Capetown.

Our failure to meet with official representatives of the DRC thwarted our intention of entering into dialogue with them in a meaningful way concerning the relevant issues. It further raised for us the serious question whether there is a genuine concern on the part of the leadership of the DRC to have ecclesiastical fellowship with the CRC.

We were able, nonetheless, to make several significant contacts with leading members of the church. These were very helpful. From a member of the Plenary Executive we received some insight into the operations and attitudes of the leadership of the DRC. It is on the basis of these contacts that we obtained the information that we did. We now address ourselves to the particular questions posed by our mandate.

a. What are the sisterly relations between the DRC family of churches?

We are sure that the relationship between the three so-called daughter churches of the DRC is such that for us to seek fellowship with any one or all three of them poses no problem with any of them. At present, negotiations are going on between the Dutch Reformed Mission Church and the Reformed Church in Africa to merge into one church. There is widespread communication and cooperation among the ministers and churches, which is growing rapidly in view of their mutual difficulties. There are voices that would seek a merger of all three denominations, although our impression is that such will not happen quickly between the DRCA and the other two. Problems and tensions exist among these churches and within these churches of which we shall speak later, but these difficulties provide no barrier to our fellowship with them.

The DRC faces two major problems in its relationship with its daughter churches. These two difficulties are not peculiar to the DRC; they are present for nearly all of the churches of South Africa and arise outside of South Africa wherever mission work is done among multiracial populations. The first problem is the transition experienced by the mother and daughter churches as the latter move from a subordinate position to that of fraternal denominations, or as one or all of the daughter churches unite as equals in one church with the mother church. The second difficulty is the contextual difference between the cultures and traditions of each church that contributes to the indigenous form of each church in its worship and organization, the lifestyle and social mores of its members, and the values and priorities of its people.

It is precisely these differences of culture and race in South Africa that created the DRC family of churches. Converts were organized into separate congregations rather than being received into local white congregations, and subsequently the mission congregations were gathered into denominations bound to the DRC in a paternalistic relationship. This paternalistic pattern continues, fostered by the whole legal, economic, and social structure of South African society and by the nearly complete financial dependence of the young churches on the DRC. With the rise of black consciousness and the heightened friction between the white and nonwhite segments of South African society, the paternalism of the DRC is increasingly resented. It is a source of irritation that white ministers may
pastor a congregation and administer the sacraments in any of the four churches, but a nonwhite minister may not serve a white congregation. There is resentment that ministers, missionaries, and theological teachers that labor in the mission churches remain members of the DRC and are paid salaries and receive housing comparable to that provided for their counterparts serving the white congregations, while nonwhite pastors and missionaries receive lower incomes and live in lesser housing; and, further, that distinctions are made between the salaries and housing of ministers in the DRCA and the DRMC, the latter receiving the better treatment. The authority which the DRC exercises over the daughter churches by means of the 80 to 85 percent it contributes to the budgets of these churches is increasingly offensive.

It is unquestionably a cause of growing tension among the churches that the DRC is so closely aligned with and supportive of the present government of South Africa which imposes the policies of separate development on the nonwhite South African community, including members of the DRC family. We shall have occasion to elaborate further on this.

Attention must be called to another cause of alienation between the ORC and its mission churches. The three daughter churches, desiring closer ecclesiastical ties with the mother church, proposed an "umbrella" synod embracing all four denominations. This proposal was rejected by the DRC at their general synod of 1978, creating an unfavorable reaction within the other churches. It was decided, however, that the officers of the four churches should meet to discuss mutual relations and differences among them. After two meetings that proved generally unproductive and in fact heightened the existing tensions, these were discontinued.

The most recent development is the establishment of an ad hoc committee composed of the representatives from each of the churches to engage in frank and timely dialogue on issues of mutual concern. In March 1981, while we were in South Africa, the first meeting was held and an agenda was drawn up for future meetings. Some members of the DRC see this as a hopeful development. Critics, on the other hand, view the establishment of such contacts as delaying tactics on the part of the ORC to avoid the real issues and to provide window dressing for the churches outside the ORC family.

We must also report that it is the contention of many in the DRC that real changes are happening within their church, contrary to the appearances created by the very conservative Plenary Executive. We heard the complaint that for too long the leadership was both powerful and extremely conservative, and now, with the passing of the old stalwarts, strong leadership is lacking to redirect the church. Members of the theological faculties of Pretoria and Stellenbosch and professors teaching in various universities are speaking out in criticism of the racial stance of the church. We gained the impression that among the younger clergy there is a recognition of needed change both in the official position of the church and in its practices. There are those who would seek closer and more fraternal relations with the nonwhite churches but are hindered and muted by fear of and restraints from the conservative elements. A few leaders of the DRC have paid a high price in ostracism and ruined careers for their open criticism and opposition to the policies and practices of the DRC.

Critics who are thoroughly discouraged by the DRC tend to discount any change happening within the big church and expect no meaningful change apart from pressure exerted on the DRC from the outside. Some DRC ministers have left the church to affiliate and identify with the cause of the black churches. Others, also deeply distressed by the situation, believe they must remain within the church to work for changes through the structures of the church. Our sympathy goes out to all who agonize in their very difficult predicaments.

A recent development that now complicates the sisterly relations of the DRC
family of churches is the rise of organized opposition to the DRC within the non-white churches. No doubt there have been attitudes of resentment and disillusionment in these churches for a long time, but with the ascendancy of black consciousness throughout the whole of Africa, the changes in the states to the north of South Africa from white to black governments, and the growing influence of liberation theology and black theology, there has arisen a new resistance to white dominance in both state and church. In the nonwhite DRC churches it has come to expression in the Broederkring, a movement of predominantly black, coloured, and Indian pastors, but including some white ministers and professors who are closely aligned with or sympathetic to the plight of the nonwhite churches. This movement holds that the time merely to seek closer fellowship and cooperation with the DRC is past. They view the DRC as hopelessly committed to "apartheid," the Africaner ideology of separate development under white dominance. The DRC is a church from which they no longer expect desperately needed changes in basic commitment and practice in order to make genuine fellowship possible.

The rise and actions of the Broederkring have created considerable tension within the ecclesiastical structures of the DRCA and DRMC. The official leadership of these churches is committed to continuing ecclesiastical ties with the DRC and to seeking closer and more equitable relationships through ecclesiastical channels. To what extent the position of the official leaders of these churches is compromised by their financial dependence on the DRC for their personal security, as the members of the Broederkring suggest, and to what extent it is maintained out of conviction that the real future of all the churches lies in working for closer ties with the DRC to find solutions to their very basic differences is difficult for us to judge. It must be added that the position of the Broederkring at this stage of its development is to see first the unity and possibly the merger of the nonwhite churches of the DRC family. And then, from a position of strength in their unity, they hope to confront the DRC with the kind of efficacy and pressure that could achieve meaningful change, possibly resulting in a healthy relationship, or if not, in the severing of all ties.

It is very difficult to ascertain the strength of the diverse forces at work in the daughter churches. Members of the Broederkring claim that they speak for a majority of the church members who are not represented in the circles of leadership. The DRC believes there is a tremendous residue of good will towards the mother church in their mission churches. One impression we did gain is that whatever the present strength of the Broederkring, its spirit is growing rapidly.

In answer, then, to the question of the "sisterly" relations between the ORC and its daughter churches we can say that officially the ecclesiastical bodies have very little contact and that in practice on the levels of church life there are virtually no relationships, save that of contacts through the missionaries and theological teachers who work among the mission churches and the contacts that financial assistance requires. In some places black and white churches do meet for special services, but our impression is that such contacts are much more the exception than the rule.

One of the most important reasons for our journey to South Africa was to ascertain how the nonwhite churches would react if the CRC should enter into ecclesiastical fellowship with the DRC and whether such a decision would hinder our having ecclesiastical fellowship with them. We will seek to answer these concerns later as we report on each of these churches.

b. What access to the table of the Lord is granted to members irrespective of their race by the DRC?

The question inquires whether nonwhite members are barred from the sacrament of holy communion in the DRC because of their race. Would a visiting
black Christian Reformed member be prohibited from receiving the Lord’s supper?

Officially the DRC has no synodical rules or decisions that make any distinctions on the basis of race at the table of the Lord. There are, in fact, some (probably very few) congregations of the DRC that have nonwhites in attendance who also participate in the sacrament, one example is the First Church of Stellenbosch, where many university students attend the worship services. It is also true that the vast majority of white churches do not expect and would not permit nonwhites to attend the services nor take the Lord’s supper. The decision is in the hands of the local consistory. In the given situation of government-enforced segregation, the pattern of separate services and separate communion is almost universally practiced.

If a black CRC member accompanied by white CRC members were to seek permission to partake of communion, he would probably not be refused. But it must be added that the decision would rest with the local consistory and there would be no recourse to higher ecclesiastical bodies to reverse or countermand the decision of the consistory if such a CRC black should be refused communion.

The problem is not with the official position of the DRC, which does not bar access to the table of the Lord because of race, but that the DRC does not officially condemn such discrimination as contrary to the demands of the gospel and therefore does not affirm the unity of the body of Christ irrespective of race or color.

c. What Is the Status of the Declaration Human Relations and the South African Scene in the Light of Scripture?

This booklet reports the official position of the DRC on the question of race and church. It was adopted at the general synod in October 1974 as “the result of careful consideration and reflection. It represents the convictions existing in the Dutch Reformed Church with regard to the problem of relationships in a multinational country, as seen from the point of view of the eternal and immutable norms of the Word of God.” It was presented “in the hope that it may contribute to a better understanding of the Dutch Reformed Church and serve as a profitable basis for discussion in the church as well as for discussion with other churches and Christians within and beyond the borders of the country” (Introduction, p. 6).

There is much in the report with which all Christians would agree, such as: the essential unity of mankind and the fundamental equality of all peoples; the rejection of the Noah prophecy as justification for the subordinate position of some present-day peoples; that the commandment of neighborly love is based on the injunction of God, and is applicable to the “equivalence, unity, and solidarity of all peoples”; that the unity of the church transcends all divisions and that such unity is not only an invisible but also a visible reality; and that the primary task of the church is to preach the Word of God and to equip its adherents for service in all spheres of life, which includes their own society.

It may be said that if the teachings of this report were genuinely accepted and carefully practiced by all whites in South Africa the conditions between the white and nonwhite populations, and especially in the DRC family of churches, would be considerably better than they are now. We are sympathetic with those ministers of the DRC who, realizing and acknowledging where their members are in their thinking and practice in race relations, seek to instruct them on the basis of this report to a more biblical and Christian position.

Before we proceed to a closer look at the report we believe it important and proper to emphasize that it would be inexcusably hypocritical for us as Americans to condemn in a cavalier manner the South African people and churches for racial discrimination and injustices when our own history in so many ways parallels theirs, and even now among us the situation, especially for
black Americans, is one far from equality in so many respects. And it must be remembered that this is true in the United States, where blacks constitute only about 12 percent of the total population while in South Africa about 83 percent are nonwhite.

By what right can we presume to criticize and speak to the DRC or question ecclesiastical fellowship with them because of their race relations when our own house is in such poor condition? At the least the similarities of our problems and the nearly sevenfold difference in racial proportions should teach us to address our fellow Christians of the DRC with due recognition of their difficulties and with a humility befitting our own culpability in matters of race within our society and our churches.

There is, however, one crucial difference between our situation and that of South Africa, between our church and the DRC, that justifies our asking serious questions concerning our fellowship with them. And it not only allows us to address them about the grave issues of their position and policies on race relations, but in our judgment demands that we do so, especially since we are both Reformed churches bound by the same historical antecedents and united by the same creeds. We readily confess that our own country and our churches have been and even now are guilty of racial evils for which we need to repent and for which we must seek to make amends. But it is also true that the injustices and discriminations which are practiced among and by us are recognized to be evils. Our legislative, judicial, and executive branches of government are committed to oppose and correct these evils. The official positions and the teachings of American churches, the CRC included, condemn racial injustices and urge better relations on all levels of human society. In South Africa, on the other hand, racial discrimination and accompanying injustices have not only a long history in a segregated society, but are now exacerbated by the governmental policies of separate development, whatever may have been the intentions of the National Party in theory. And these policies have the approbation and support of the DRC as expressed in the Human Relations Report and by the ominous silence of the church in the face of much human suffering and indignity. In fact, the immorality legislation and the laws against racially mixed marriages were the direct result of the DRC’s insistence as far back as the 1930s.

Thus our difficulty with the DRC is not first of all that its practices in race relations are faulty—so are ours. But our problem stems from the justification which the DRC gives to the political system of apartheid that has resulted in so much deprivation and suffering for the nonwhite population of South Africa.

The mandate that was given to our delegation was to inquire into the current status of the Human Relations Report. The IRC had received information that its judgments concerning the stand of the DRC could no longer be based on this report because it was under study and would in all probability undergo considerable revision. From Dr. F. E. O’B. Geldenhuys, the recently retired chief executive officer of the DRC, we learned that in 1979, in response to considerable criticism of the report, a special commission composed primarily of professors of theology from Pretoria and Stellenbosch, including Dr. Geldenhuys himself, traveled to Switzerland, Germany, and the Netherlands to discuss the report with counterparts from the churches in these countries. As a result of those discussions and in the light of the criticisms that were made, the commission decided to recommend that a revision of the report be undertaken. This recommendation, however, will not be acted upon until the general synod of the DRC meets in October 1982. The present Plenary Executive has decided to raise on the agenda, merely as a point of discussion, the reviewing of the Human Relations Report. This means that, if the general synod of 1982 authorizes a new study and possible revisions of the report, the results will not be acted upon until the following meeting of the general synod in 1986. So, for the present, the report is the official
position of the DRC and continues to be quoted by the officials of the church as such.

This brings us to the heart of the problem confronting the IRC and ultimately our synod. Does the official position of the DRC as set forth in its Human Relations Report, with its consequent approbation of the South African government's system of separate development imposed on the nonwhite segment of the population and its practical support of the implementation of this system in the face of gross injustices and tragic social consequences, create an insurmountable barrier to our entering into ecclesiastical fellowship with them?

Turning then to the Human Relations Report, we will summarize its argument that seeks to justify the system of autogenous development as imposed by the South African government with its implementation in the form of homelands, townships, resettlement areas ("big" apartheid), and innumerable laws to separate races and peoples in areas where they of necessity are intermingled (petty apartheid). (The numbers that appear below refer to the numbers of the propositions of the report and not to the pages.)

The report holds that while the Scriptures "teach and uphold the essential unity of mankind and the primordial relatedness and fundamental equality of all peoples" (8), they "also teach and uphold the ethnic diversity of the human race," and conclude "that ethnic diversity is in its very origin in accordance with the will of God for this dispensation" (9). It further asserts that the confusion of tongues (Gen. 11:1-9), while on the one hand a judgment on the sinful arrogance of the builders of Babel, was also "an act of mercy whereby mankind is not only protected from destruction, but God's purpose with the creation of man is achieved" (9.1). The report maintains that "the diversity of races and peoples to which the confusion of tongues contributed, is an aspect of reality which God obviously intended for this dispensation. To deny this fact is to side with the tower builders. Therefore a policy which in broad terms... bears this reality in mind, is biblically realistic in the good sense of the word" (9.1). Genesis 11, therefore, can serve as a scriptural basis for a policy of autogenous development, provided it does not "revoke the essential unity of the human race," and takes account of the fact that "in respect of the spiritual unity of the faithful among all peoples and races, any policy of separate development is, in a certain sense, relative" (9.1).

Proceeding to the New Testament, the report warns that the reference in Acts 17:26 that "God appointed specific times for the various nations as well as boundaries for their homelands" should not be read "to infer... a scriptural justification for the separate development of all peoples under all circumstances" (13.4). Yet the New Testament never characterizes the diversity of nations as sinful, "on the contrary, it is accepted as a factual, even a positive, proposition" (13.4). On this premise one may infer that the New Testament allows for the possibility that a given country may decide to regulate its inter-people relationships on the basis of separate development—considering its own peculiar circumstances, with due respect for the basic norms which the Bible prescribes for the regulation of social relations... and after careful consideration of all possible solutions offered. When such a country honestly comes to the conclusion that the ethical norms for ordering social relationships, i.e., love of one's neighbor and social justice, can best be realized on the basis of parallel development, and if such a conviction is based on factual reasoning, the choice of parallel development can be justified in the light of what the Bible teaches (13.6).

The report then proceeds to caution that "according to the New Testament, the danger of a sinful separation of peoples is ever present in the diversity of peoples. The church of Jesus Christ should at all times take cognizance of those situations which may promote estrangement and must do everything in its power to
establish mutual understanding and respect, to talk over problems, and to build bridges which will prevent the diversity from becoming a sinful spiritual estrangement” (13.7).

Strangely the report does not consider the Pentecost event and its possible implications for a new unity of humankind in contrast to the divisions created at Babel. We learned that the popular reply in the DRC to the unifying power of the Holy Spirit demonstrated at Pentecost is that while it taught the oneness of all who are in Christ, it in no way obliterated ethnic differences but actually affirmed them by the fact that “each one heard them speaking in his own language” (Acts 2:6).

In Chapter 3, entitled “The Church and Social Justice,” the report focuses more directly on the relationship of “the church and the particular population relationships in Southern Africa.” It states:

In Southern Africa the church is called upon to be the light and salt in a complicated set of population relationships: several highly disparate peoples which differ substantially from one another, i.e., in level of civilization, have to live together in one country. The inequality among these peoples, particularly as a result of such factors as history and development, places a heavy burden of responsibility on the privileged peoples and societies to let justice be done to all, particularly because certain measures, essential to maintain order in certain situations, may cause suffering and hardship for some. The church is specially called to be the “conscience” of the community and at all times to place such measures in proper perspective in the light of Scripture. In this imperfect world of ours there is, on the one hand, the temptation of egoism, exploitation, and discrimination by the privileged against the less privileged group, and, on the other hand, the temptation for the latter group not to accept responsibility for their own development. Both these temptations are manifested in human relationships (47.1).

The Human Relations Report continues to delineate the role of the church in the actual, practical situation in South Africa, taking cognizance of both the unity and the diversity of the human race. It acknowledges that “various processes are in operation which are increasing the common cultural heritage and drawing the peoples closer together,” but “the church should not fulfill its calling in such a way that the unique cultural possessions of the various peoples are destroyed.” Industrialization, material goods, means of communication, education, and the preaching of the Word are increasing “the common cultural heritage,” and “are also equalising processes of substantial import” (47.2). But, the report points out, “these common cultural possessions are largely material. The deeper, intrinsic cultural possessions—those concerned with a philosophy of life, and world view, norms and values—are highly conservative in nature and show only minor changes in the course of a few generations,” and these “serve to emphasize the identity of each people,” and render “the diversity of peoples so important. This is a sine qua non for any responsible, realistic, and practical policy by which relations among various disparate peoples in the same country must be regulated with the objective of preserving peace and equitable order in the best possible way” (47.2), giving “each a full opportunity to preserve and develop its own identity” (47.3).

The church should promote sound mutual understanding among the peoples. It cannot stand aloof from the socioeconomic problems of less developed people or of developing regions and peoples, but it must recognize that “comprehensive development programmes for an entire area or country are the responsibility of the government authorities, not of the church” (48.3). Nonetheless “the church should welcome and encourage orderly and sound development instigated by the authorities and other nonchurch bodies. It is the function of the church to bring to the attention of the relevant authorities any plights, needs, or injustices that may
occur" (48.5). "It must warn when injustice is being done in the implementation of national policy and the application of laws" (49.1).

The position of the report is clearly stated when it asserts: "A political system based on the autogenous or separate development of various population groups can be justified from the Bible, but the commandment to love one's neighbour must at all times be the ethical norm towards establishing sound inter-people relations" (49.6). Its clear endorsement of the South African policy of separate development is evident when it states: "The church welcomes all efforts on the part of the authorities and other bodies to promote the viability of the Bantu homelands. The church is convinced that the rapid economic and industrial development of the Bantu homelands should be given top priority so that these regions may become happy homes to the largest possible proportion of the various Bantu peoples. The church should promote in its members the spirit of sacrifice which is required for this project" (52.2).

In seeking to evaluate the position of the Human Relations Report as thus far summarized in some detail, it may be granted that as a theoretical option to solve the difficulties of a racially and culturally mixed society, separate development may appear to have merit. It must be admitted that the problems of a multiracial society have nowhere been satisfactorily solved in any major country. The rising tide of national, ethnic, and racial consciousness that marks the latter half of the twentieth century throughout the world has intensified the tensions and frictions among and within nations. How shall we evaluate the proposed and implemented solution of autogenous development of South Africa as endorsed by the DRC? We would make several criticisms which we believe are serious judgments against the system, although we can do so only in summary fashion.

(1) The system is justified on the premise of diversity of peoples as divinely appointed and historically fixed in the providence of God. The fact is that the diversities are fluid, the result of many factors as history abundantly illustrates, including the 2.5 million brown (coloured) people in South Africa. The Bible, although taking account of differences within one humanity, nowhere teaches or even suggests that the specific complex of diversity at any particular moment in history is to be taken as normative. Nor does it suggest that it is the will of God that at some stage of history the fluidity of diversities should be halted and further differentiations be limited by government-imposed restrictions. Nor does the Bible prohibit the amalgamation of the diversities into new, emerging forms of racial unity by teaching the necessity for geographic separation or the raising of barriers to interracial marriages. Scripture nowhere suggests the theory that racial and ethnic distinctions should determine political boundaries. Granted that voluntary separate development is not forbidden by Scripture and may be an option justifiable on the testimony of the Bible, it must be added that the Scriptures do not demand or teach the necessity for or even the advisability of such a policy. It is our contention that such an option would have to be realized under conditions far different from those that exist in South Africa and that in fact the implementation of it has violated the DRC's own caution when the report, in affirming that "autogenous or separate development of various population groups can be justified from the Bible," adds the qualification "but the commandment to love one's neighbour must at all times be the ethical norm towards establishing sound inter-people relations" (49.6). The reasons why we believe that the norm of love has been and is being seriously violated will appear as our report proceeds.

If Babel is to be interpreted as both a judgment and a blessing to mankind in view of human sinfulness, is not the Pentecost event a testimony to God's redemptive purpose to work for a unity that transcends racial, ethnic, and national differentiations, having comprehensive implications for all aspects and
relations of life? The New Testament is concerned with how people live together in community irrespective of their diverse characteristics. In the presence of interracial estrangement, misunderstandings, prejudice, and tension, is not this concern the message of the church?

(2) The report, as seen above, justifies autogenous development as a government-imposed policy, with its implementation in the form of homelands, and the separation of races and peoples as much as possible throughout the structural fabric of society. At the same time the report acknowledges that “the economic structure of South Africa is to a large extent dependent on the migrant labour system and if this system should suddenly be abolished, it would not only lead to a serious disruption of the economy general and that of the homelands, but would also cause deprivation for the migrant labourers and their families” (54.1).

It is at this point, in our opinion, that the viability of the system of separate development comes under severe judgment. The economic interdependence of the various population groups, including the white, makes the goals of apartheid not only impossible but immoral. Economics is a strong factor in what constitutes communities and molds a society into an organic whole.

This process of social integration due to economic interdependence is recognized by the DRC in its report as we saw above when it states that industrialization, material goods, means of communication, education, and the preaching of the Word are increasing “the common cultural heritage” and “are also equalising processes of substantial import” (47.2). Recognizing that these processes are at work, the report confesses that in its call to repentance and sanctification the church wishes to establish a new philosophy of life and of the world which will transcend the boundaries among people and forge strong bonds among them. As an example of the changing situation, we can refer to the master-servant relationship which until a few decades ago was accepted as a reasonable and justifiable basis for Black-White relationships, but which now no longer exists in the same way. Stereotyped images derived from obsolete situations often still determine the behaviour of people and lead to embarrassment and friction, especially in their contact with the emerging ranks of higher status among the developing peoples. New concepts and conduct are required in the new situation (47.2).

It appears obvious that for a government to impose by force a policy of social separation on a highly fluid racial and cultural population, on the basis of past existing diversities, even when remnants of these ethnic groups remain as they do in various areas of South Africa, is to inflict tragic injustices on millions of people who have adapted to new common cultural patterns of life, and who, though cherishing their heritage, are influenced far more by the equalizing process of modern economic life. And if this applies to the black population, it is even more applicable to the colored and Indian people. Eighty percent of the inhabitants of Soweto are able to read and write, listen to radio and television, know the conveniences of electricity (even if the majority do not enjoy its benefits), ride trains and buses, own cars and pick-ups, and the vast majority profess Christianity as their religious faith. To order such people back to ancestral territories, from which they may be removed by one or more generations, is as inhumane as it would be to deport white citizens to the lands from which their ancestors emigrated.

The establishment of homelands and classifying of people as aliens in their own country, thereby reducing their status to that of migrant laborers, has resulted in wretched conditions that have been widely publicized. We hold these conditions to be in gross violation of the commandment to love one’s neighbor to which the Human Relations Report gives the highest priority. The
The report itself admits that "the migrant labour system is one of the factors which disrupt the stability of marriage and family life among the Bantu" (54.2). In fact, it states that "the migrant labour system creates problems for the church in its efforts to establish proper and stable congregations" (54.3). The only answer of the report to these evil consequences is to assert that they should be eliminated as far as possible to avoid their disruptive consequences (54.4) by "a radical acceleration in the development and consolidation of the homelands" (54.5).

In all fairness it must be acknowledged that the Afrikaner in both church and state has demonstrated concern and instituted programs at considerable expense to provide basic human needs of food, clothing, housing, and health care for all peoples, so that the claim that living conditions for the blacks in South Africa are better than anywhere else in Africa may well be true. The government is working to provide education for all children, including university education. It is attempting to improve working conditions for all. But all these expensive and elaborate efforts to implement autogenous development successfully do not change the basic arguments against it.

It is becoming increasingly apparent, even to many white people in South Africa, that after more than thirty years of apartheid policies implemented at a tremendous cost in money and effort, apartheid can never work. The tragedy is what this attempt has meant in human suffering, deprivation, and degradation. A society as economically integrated as South Africa can never achieve the goals of separate development as currently pursued. And it would appear the time is running out for the program to be continued much longer. Observers, including some Afrikaners, admit the failure and say: "Apartheid is dead!" But the present government continues its policies of "resettlement areas" and the establishment of homelands, even if in recent years it has a lighter hand on "petty apartheid"; and it does it all with the apparent official approbation of the DRC.

We recognize how important to an individual and a people their "roots" may be to their identity, and that to preserve this identity may be a "sine qua non for any responsible and practical policy," but to enforce autogenous development as the means to achieve such preservation while ignoring the significance of the new common cultural possessions and the terrible price of trying to reverse several centuries of history that created the multiracial character of the nation is, we believe, unjustifiable. The fundamental need for economic survival and sufficiency, for human dignity and respect, and for a measure of freedom to live one's life according to his or her own potentials and aspirations are equally as basic, if not more so, as the preservation of one's heritage. It would be presumptuous for us to tell our brothers in South Africa how they ought to deal with the problems of a multiracial society, yet we cannot but express our dissent against the policies of apartheid and their inhumane and immoral results.

(3) It is the unquestioned assumption of the Human Relations Report that the white population of South Africa has been providentially authorized to "govern the fortunes of another people or peoples" (13.8). The report in this setting stresses that "at its very least the application of the commandment of love for one's neighbours implies social justice." It continues, "When applied to relationships between peoples, this demand for social justice means that any one people will grant to others the same rights and privileges which it demands for itself." It cautions such a ruling population that "it must at all times check its action against this demand for justice and, in particular, it must carefully guard against self-aggrandisement at the expense of others" (13.8).

The report affirms, as we have noted above, that "the inequality among these people, particularly as a result of such factors as history and develop-
ment, places a heavy burden of responsibility on the privileged peoples and societies to let justice be done to all" (47.1). Thereupon the report contains many commendable recommendations stating what justice requires: fair wages, decent working conditions, etc.

It further asserts that "the life and viability of man and of a people is a gift of God which should be protected and treated with a sense of responsibility.... It is therefore perfectly permissible... for a person or his people to protect or safeguard their own life or existence, provided the interests of others are not sacrificed to self-interest" (13.8). Granted that the white population of South Africa has a right to protect and safeguard their existence, it is the contention of all critics both within and without South Africa that the policy of separate development unilaterally imposed by the white government—thereby determining the social, economic, and political destiny of the nonwhite peoples—has effectively served the self-interests of the whites at grave costs to the interests of the life and viability of the other peoples of South Africa.

The position of the blacks has been reduced to a condition of political, economic, residential, and social oppression, in some instances nearly as grievous as in slavery. And the abrogation of full political rights and privileges to the colored and to the Asians after 1948 has made "a radical change in their socio-political position," as well as their economic future, a change which the report admits "leads to indifference and frustration, and militates against the cultivation of a will to self-development" (56). The report is not unmindful of the evils that have resulted from the governmental imposition of autogenous development and recommends to the church the duty to address these problems and evils, but nowhere does it call into question the system itself, or the right of the white population to unilaterally institute apartheid.

Is it any wonder that the black, coloured, and Asian populations, who form five-sixths of the total population of South Africa, chafe under the dominance of the white people and their radical program? Is it not inevitable that, as these peoples grow in education and social and economic power, they will resist and revolt against the system that oppresses them? The history of South Africa since the black protest and ensuing police response at Sharpsville in March 1960 has been marked by growing tension and unrest among the nonwhites and an increasingly oppressive response by the state. A series of acts by the National Assembly, notably the Terrorism Acts of 1967, now permits political suspects to be held without due judicial protection and the banning of political critics considered dangerous by the government. It was the incident in Sharpsville that signaled to the world the conditions which evoked the opprobrium South Africa has experienced from nearly the entire world and the severe criticism directed against the DRC by churches and church organizations outside of South Africa.

There has been telling criticism leveled against the political situation in South Africa and the position of the Human Relations Report by the English-speaking churches and the South African Council of Churches (SACC).

But also members of the Gereformeerde Kerken in Suid Afrika have spoken out in judgment against the state and the position of the DRC. In 1977 they, in cooperation with English-speaking people, issued the Koinonia Declaration, which, among other criticisms, spoke out strongly against the paternalism of the whites "to govern the fortunes of another people or peoples" unilaterally. The declaration said "that the principle of unity and diversity is violated if one nation or group alone presides over the future of other nations and groups; and that ethnic groups, as well as other groups, must be sufficiently free to decide their own future (should they request it)" (5.1). The declaration adds: "it is our heartfelt conviction that there must be effective political co-operation between all people of common political conviction (regardless of race, nation,
or pigmentation), and that this should serve as a basis from which to pursue common aims and resist common threats” (5.3).

The Federation of Swiss Protestant Churches voiced its admonition to the DRC in these words: “In all humility we submit that in our view this system [of separate development] in which a minority imposes its decisions on a majority, whose voice is ignored by law and, when raised, suppressed by stringent security measures, does not comply with the Gospel of Jesus Christ.” (Answer of the Swiss Churches to Reply of the DRC to Critical Questions of the Swiss Churches.)

(4) The basic position set forth in the report that affirms the system of separate development with all its attendant evils and the failure of the DRC to recognize the essential error of this system that has produced so much suffering and distress, so much antagonism and hatred among the blacks and other nonwhites, has caused the DRC to become an offense in the world community of churches and an embarrassment and shame to the Reformed churches. In spite of repeated efforts by churches within and outside South Africa and particularly Reformed churches, the DRC officially refuses to wrestle with the fundamental issue of autogenous development that underlies the basic political policy of South Africa.

The Human Relations Report stresses in considerable detail the importance of the commandment to love one’s neighbors and asserts the duty of the church to witness to the need for social justice. The DRC repeatedly affirms the concern about the distress and injustice experienced as a result of the political decisions of the government, and recognizes its “responsibility to evaluate the functions of all political systems according to the principles of the Word and to announce its complaints against any aspect of the policies which may be in conflict with the Word of God” (official reply of the DRC to Critical Questions of the Swiss Churches, September 22, 1980, p. 2). Yet, in fact, it appears to postpone action continually on any issue and, when questioned, refers to studies of government commissions or official inquiries that are not yet completed, as illustrated in the ORC reply to our CRC communication as reported earlier. There is little evidence of the DRC ever speaking out against government policies, laws, conduct, or action. When this is mentioned to officials of the ORC, they assert that their method of registering their complaints is by quiet contact and “behind the scenes” confrontation with the government.

But as the Federation of Swiss Protestant Churches observed: “We look in vain for an indication that your church is willing to work together with other churches for a society in which justice applies for all. We cannot help wondering whether by admitting disturbing facts and by taking note of the measures and intentions of the government, you resign yourselves to the existing situation or whether, with a few changes and reservations, you approve of it” (Answer of the Swiss Churches to the Reply of the ORC in a public letter, p. 2).

In light of the steadfast refusal of the ORC to reconsider its commitment to autogenous development for South Africa, we think we understand the report we received from a reliable source that the plenary executive “couldn’t care less if it had ecumenical relations or not.”

It was our experience that the church as a whole fails to perceive the tragic consequences in injustices, oppression, and degeneracy which is inflicted on the victims of apartheid. Many appear unaware of the seething unrest and intensifying hatred, the deep bitterness and angry resentment, the growing hostility and heightening potential for violence among the oppressed to achieve freedom from the shackles of apartheid and possibly to seek revenge for the discrimination, the injustices, and the humiliations they have so long endured. The official government line, to which we had minor exposure, as
well as the view of the public relations officers of the DRC whom we met pro-
jected a picture of steady improvement in both the conditions and relation-
ships in South African society and professed to an optimism for the future.
This assessment was by no means the analysis we heard from the blacks we
visited nor from the representatives of the non-Reformed churches of South
Africa whom we contacted.

Except for those within the DRC who have seen the human damage and
heard the cries of the oppressed and have spoken out—only to be repudiated
by Afrikaner society—the vast majority of the members of the DRC
demonstrate little knowledge of and even less concern about or any righteous
passion because of the evils of the government’s policies. When others within
the DRC do speak out against present policies and injustices, they do so in
such mild and polite language that they move few consciences and stir little ac-
tion to undo the wrongs or reverse the thrust of separate development. It was
this general insensitivity in the DRC that depressed and disturbed your dele-
gation.

d. What participation in oath-bound commitments exist in the DRC that may
interfere with brother relations within the body of Christ?

This question reflects the concern of the IRC regarding the role and influence of
the Broederbond in the life of the DRC. By way of introduction for those who
may be unacquainted with this organization, it may be said briefly that it was
founded in 1918 by a small group of Afrikaners of Reformed persuasion for the
purpose of preserving their ethnic heritage and advancing their status to one of
dominance in political power and social influence in South Africa. They resolved
to do so in reaction to the dominance at that time of the English-speaking people
in these areas, and also to preserve and advance white supremacy in multiracial
South Africa. It grew in number and strength as a secret society, its membership
restricted to white male Afrikaners. In 1978 it was exposed by the press and at
least two significant and informative books have appeared relating the history,
strength, and membership of the Broederbond. They tell the story of this
organization’s role in the life of the DRC, the National Party, and the whole of
South Africa. It is an avowedly Christian society, including many clergymen
from the Reformed churches in its membership as well as many professors from
the universities, professional people, and business leaders from among the
Afrikaners. Its current president and vice president are both prominent
theologians.

From the information that is now available, it is apparent that this organization
has played a very prominent if not dominant role in the shaping of South African
politics and racial policies. It successfully engineered the rise of the National Par-
ty to power in 1948 and has continued to exercise strong leadership in and sup-
port for the present government. It has also had and may still have a weighty in-
fluence in the ecclesiastical councils of the DRC. It is not easy to ascertain the
power the Broederbond exerts at present since, on the one hand, the aims and
goals of the society have been largely achieved and, on the other hand, it can no
longer function with the same secrecy as in the past. Critics of the DRC and the
Afrikaners maintain that it still exercises tremendous influence and power. They
insist that members of the Broederbond hold nearly all the significant positions of
power in the government and in the church. When it is pointed out, as we did,
that Dr. P. Rossouw, the new executive officer of the DRC, is not a member of
thebrotherhood, the critics reply that, nonetheless, he holds his prominent posi-
tion only because he has the approbation of the society.

On the other hand, members of the Broederbond with whom we spoke insisted
that since the rise to power of the National Party the political significance of the
organization has diminished and it is now more of a society to preserve and ad-
vance the cultural and social aspects of Afrikaner life and history. Leading representatives of the Broederbond sought to assure us that they had not in their experience ever felt a conflict between their membership in the group and their Christian commitment. We are aware that others ended their membership precisely because they felt an inconsistency between their loyalty to the Broederbond and their loyalty to Jesus Christ. We were informed that there is currently an overture before the Synod of Transvaal, sponsored by members of the Broederbond, to advise and urge the Broederbond to drop its secret character.

Beyond question the Broederbond has played an influential role in the establishment of autogenous development as the policy of the present South African regime and the stance of the DRC as presented in the Human Relations Report. How significant we should consider the existence of the Broederbond to be in our concern to evaluate our ecclesiastical relationships with the DRC was part of your delegation's mandate. We confess that we were not able to learn much more than we have reported. We were limited by both time and contacts from pursuing this question further.

We must point out that membership in the Broederbond poses no problem in Die Gereformeerde Kerk in Suid Afrika with whom we have had close ties, formerly as a sister church and now as a church in full ecclesiastical fellowship. To make the presence of the Broederbond in the DRC a pivotal point in our relations would mean that we ought also to bring our present fellowship with the Gereformeerde Kerken into question since they include many members of the Broederbond in their churches. The fact that the Broederbond is a secret society is contrary to our Christian Reformed Church's stand on secret organizations. But it must be pointed out that the primary stricture of our position against such societies is their semireligious character, the nature of which, we believe, conflicts with or at least seriously compromises the Christian faith. Even so, we have not insisted that the issue of secret societies determine our relationships with any of the churches with whom we are now in ecclesiastical fellowship, as, for example, the Reformed Church in America.

For us as a denomination, as distant as we are from the South African scene, to enter into the inner workings of the various organizations and factions in the life of the Reformed family of churches is an almost impossible task as well as a questionable one. We may say that we received from members of the ORC, the DRCA, and DRMC reports that were in some cases highly critical of the Broederkring for operating in an unchristian manner, using devious tactics to seek their ends within the churches.

The real burden of our concern about the Broederbond is not its secrecy as an organization, but the power it has wielded in both the church and the state to foster and implement apartheid. It has been the bastion of apartheid in Afrikaner society. Nonetheless, we are of the opinion that much as we regret and would strongly disapprove of the role of the Broederbond in the DRC, we cannot let it be determinative of our relations with the DRC. We do feel that in such communication as we may have with the church we should not fail to stress our concern about the influence of the Broederbond in their ecclesiastical life and encourage the movement to end its secrecy as is now being proposed.

3. Our Recommendations

The question confronting the IRC is whether to enter into ecclesiastical fellowship with the DRC in response to their decision to be a church in fellowship with us.

In the light of all that we have reported above, it is the judgment of your delegation that we ought not at this time to accept the DRC as a church with whom we have ecclesiastical fellowship. To do so, we believe, would seriously compromise our witness against racial discrimination and suggest our indifference
to the plight of millions of nonwhite South Africans, including the black Reformed Christians, who suffer under the system of autogenous development which is supported and abetted by the DRC. We cannot ignore the steadfast refusal of the DRC to seriously reconsider its position and to recognize the evil results in human tragedies that this policy has worked in family life, in personal lives, and in creating a society that engenders hate and foments violence. Until such time as we can see genuine concern and action on the part of the DRC to undo both the system and the evils of apartheid in the society in which they are strategically powerful, we must recognize them as brothers, but brothers involved in serious error. Not to accept fellowship with them is one way for us to communicate our protest to them.

Yet we are not prepared to recommend that our synod give an unqualified No to ecclesiastical fellowship with the DRC. They are Christian brothers and sisters, holding the same confessional creeds, sharing some of the same historical and ethnic background as the CRC. We were impressed with the sincerity of their commitment to Christ and the Scriptures; their piety and moral sensitivity in so many respects; their exemplary mission consciousness and remarkable success in evangelism among the nonwhites of South Africa; their sacrifices to establish institutions of mercy among the needy and handicapped, irrespective of race. Although there is the strange blindness about the immorality of apartheid among them, they are genuinely committed to Christianity and to its defense and promulgation in our modern world. We also, as reported above, felt a growing awareness among some in leadership positions in the DRC of the need for radical change from their present position. Therefore, we believe that we must keep the door to communication open as we hope and pray with and for the DRC in its difficult circumstances. Events are moving fast in South Africa and we trust the Holy Spirit has not abandoned God’s people in the DRC.

We, therefore, recommend:

1. That the IRC advise synod to communicate to the DRC our position and concern on the serious issues raised in this report.

2. That the IRC advise synod to postpone action on the DRC’s decision of 1978 to enter into ecclesiastical fellowship with the CRC until we have received the DRC’s response to our communication.

3. That the IRC continue to be alert to developments and changes that may occur within the DRC.

Our reason for recommending this course of action is first of all that it is, we hold, the proper course between the two considered above. Secondly, we are convinced it is our duty as fellow Christians to bear our testimony to them concerning the error of their endorsement of enforced autogenous development, unless they reject our contacts and refuse to hear our witness, or it becomes apparent that our continued testimony proves useless.

It may be argued that the strongest protest we could make to the DRC is an outright rejection of fellowship with them. Such action might satisfy the more aggressive opponents of apartheid in South Africa. But it would, we think, effectively close the door to further contacts with and witness to the DRC on any official level. As long as the DRC professes the lordship of Jesus Christ and acknowledges the duty to be obedient to the Word of God, we must, on that basis, point out to them the demands of the gospel for race relations. We must do so even though we know our testimony is but a small voice from a distant place. We believe it is possible to do so without compromising our own integrity and loyalty to our Lord, and that such a course is consistent with maintaining or entering into ecclesiastical fellowship with the other churches of the Reformed family in South Africa.
These recommendations must be seen and judged in the light of the report that follows regarding the contacts we had and recommendations we will propose for relations with these churches. To that part of our report we now turn.

C. The Dutch Reformed Church in Africa (DRCA)

1. Report of our contact with the DRCA

The Dutch Reformed Church in Africa, as explained earlier in this report, is the black daughter-church of the DRC, consisting of some 900,000 members. In 1979 our synod approved “our Interchurch Relations Committee’s action of extending an invitation to the General Synod of the Dutch Reformed Church in Africa (NKGA) to become with us a Church in Ecclesiastical Fellowship, with full privileges” (Acts of Synod 1979, p. 50). This IRC action was taken in response to a meeting with two representatives from the DRCA in 1978 in which they “expressed the desire of the NKGA to become a Church in Ecclesiastical Fellowship with us.” The IRC assumed that the decision of our synod was in response to a decision of the DRCA and that therefore our two denominations were in ecclesiastical fellowship.

We met with the officers of the DRCA in Pretoria. They were the Rev. J. M. Lebone, president; the Rev. E. M. Mataboge, vice president; the Rev. Nico Basson, treasurer; and the Rev. Sam Buti, Jr., the stated clerk. To our surprise we learned that they did not know of our synodical action to enter into ecclesiastical fellowship with them, nor had they officially expressed an earlier desire to be in fellowship with us. We are unable to explain satisfactorily how this misunderstanding arose.

We supplied them with copies of our synod’s action from the Acts of Synod 1979. They expressed, as officers of the DRCA, their interest in establishing ecclesiastical fellowship with the CRC and we mutually agreed to work to that end. We then proceeded to discuss ways in which our fellowship could be meaningful even though our churches are separated by a great distance. The financial cost of regular exchange of fraternal delegates to our respective synods is prohibitive. But we agreed that efforts should be made to keep one another informed on the time and place of synodical sessions so that when possible we could send delegates. We mutually agreed that copies of our Agenda for Synod, Acts of Synod, Yearbook, and significant reports ought to be regularly shared.

They suggested that another avenue to encourage closer ties between our churches would be for the CRC to make it possible for accredited theological students of the DRCA to pursue advanced studies at Calvin Theological Seminary. The officers felt strongly that the choice of such students should be the responsibility of the church through its official channels, rather than by direct and independent action between seminaries as has happened in the past, or by the mediation of other groups.

Finally we raised the question whether in their judgment the CRC decision to enter into ecclesiastical fellowship with the DRC would in any way compromise our relations with the DRCA or be viewed negatively in the light of their strained relations with the DRC. It was the opinion of the officers, however, that if the CRC would enter into ecclesiastical fellowship with the DRC it would in no way threaten relations with the DRCA.

At this point in our discussion we sensed the acute tension within the DRCA between the official leaders and the Broederkring. The former are very critical and wary of the latter. They accuse the Broederkring of having attempted by secret, dishonest, and unchristian tactics to take over the leadership of the DRCA at its 1979 synod. We had considerable contact with the representatives of the Broederkring and on two occasions met with its leaders. It was their overwhelming consensus that for the CRC to enter into ecclesiastical fellowship with the DRC would be looked upon with great disfavor. In their judgment such a
decision would be interpreted and used by the DRC to bolster its image of respectability, and any accompanying strictures in criticism of the DRC's racial policies would not only be ineffective, but would be conveniently ignored in any publicity that would be given to the CRC's action.

2. We recommend:
   1. That the IRC advise synod to officially notify the DRCA of our 1979 decision and seek their approval in establishing ecclesiastical fellowship with the CRC in all six areas of such fellowship.
   2. That the IRC regularly exchange copies of Agenda for Synod, Acts of Synod, Yearbook, and major reports with the DRCA and inform it of our synodical meetings in time for the possible appointment of fraternal delegates.
   3. That the IRC be instructed by synod to explore with the DRCA avenues which may be open to make ecclesiastical fellowship more meaningful for both churches, including such assistance as the CRC may be able to render through its appropriate agencies.

D. The Dutch Reformed Mission Church (DRMC)

1. Report on our contact with the DRMC:
   As indicated earlier in this report the Dutch Reformed Mission Church is the coloured (brown) church in the ORC family of churches. It numbers approximately 200,000 members. We met with members of the moderatuur and other church officials at the DRMC denominational headquarters in the Capetown area. We were warmly received and our meeting was both friendly and profitable.

   We conveyed the interest of our IRC to establish ecclesiastical fellowship with the DRMC. The response was heartily welcomed by all present and they agreed to present the matter to their next synod. The stated clerk, Dr. David Botha, asked if it would be possible for us to send recent copies of our Acts of Synod and other publications that would enable them to become better acquainted with the life and activities of our denomination. We assured him that we would do so and that we would appreciate receiving such materials from them.

   We discussed at some length how ecclesiastical fellowship could be more than a mere formal recognition of one another. Again we confronted the problem of financial costs because of the distance between our two churches. But it was agreed that we should continue to explore ways to make our relationship as profitable as possible.

   The Broederkring was also a matter of some discussion. It was among the clergy of the DRMC that the Broederkring had its origins. As in the case of the black church, so also in the DRMC there has been considerable tension between the official leaders of the church and the Broederkring. These tensions led to an official investigation of the latter. Shortly before we arrived in South Africa the charges had been dropped and the investigation closed. Currently it is left to the leaders of the church and members of the Broederkring to work out their differences.

   We inquired what in their opinion would be the reaction in their church if the CRC were to enter into ecclesiastical fellowship with the DRC, and if such action would in any way affect our relationship with them. Those present envisioned no difficulty at all if we were to take such action. Some thought it would be very much in order for the CRC to do so.

2. We recommend:
   1. That the IRC advise synod to extend ecclesiastical fellowship to the DRMC in all six areas of such fellowship,
2. That the IRC enter into a mutual exchange of copies of *Agenda for Synod*, *Acts of Synod*, *Yearbook*, official reports, etc., with the DRMC, and that the IRC keep the DRMC regularly informed of our synodical meetings so that it may send fraternal delegates if possible.

3. That the IRC be instructed by synod to continue to explore with the DRMC opportunities to make ecclesiastical fellowship a meaningful relationship, including such assistance the CRC may extend through its appropriate agencies.

E. The Reformed Church of Africa (RCA)

1. Report of our contact with the RCA

The Reformed Church of Africa is the smallest of the daughter churches in the DRC family, comprising about 1,000 members. It is the result of mission work among the Asians of South Africa, particularly those of Indian ancestry. Currently the RCA is considering union with the DRMC.

We met with five leaders of the church at a dinner meeting in Johannesburg. We were received most cordially and spent an enjoyable and helpful evening with them. We informed them of our interest to have ecclesiastical fellowship with their church. They welcomed the prospect of such fellowship and were confident their church would agree. We all recognized, of course, the uncertainty of their independent existence in view of their possible merger with the DRMC.

The Reformed Church of Africa has recently withdrawn from the Reformed Ecumenical Synod but maintains its membership in the World Alliance of Reformed Churches (WARC). They found it was financially impossible for them to maintain membership in both organizations. Under the circumstances the church judged that in their situation association with WARC would be more helpful than membership in the RES.

We recognized how limited ecclesiastical fellowship between the RCA and the CRC would be because of the strictures of both distance and finance. Nevertheless, it was our consensus that we should establish ecclesiastical fellowship, maintaining and fostering contacts and being of assistance to each other as we have opportunity.

As in our previous contacts, we sought their reaction to the CRC’s possible fellowship with the DRC. In this instance the response was different. The Reformed Church of Africa is deeply influenced by the mind and spirit of the Broederkring and nearly all its leaders are active members of it. While they did not hold that a CRC decision to enter ecclesiastical fellowship with the DRC would jeopardize our fellowship with the RCA, they advised against our having such a relationship with the mother church for the same reasons as those advanced by members of the Broederkring.

From these RCA leaders we gained significant information about the relations that exist between the DRC and its daughter churches. Among those with whom we visited were ministers who, to gain their independence from the dominance of the DRC, no longer accept their salary subsidy from the mother church. They work in other occupations to support themselves and their families while at the same time carrying on their labors as ministers in the churches. Although the authorities of the DRC look with disfavor upon such action and have raised the question of their ministerial status, no action has been taken against them thus far.

2. We recommend:

1. That the IRC advise synod to extend ecclesiastical fellowship to the Reformed Church of Africa in all six areas of such fellowship.

2. That the IRC exchange copies of *Agenda for Synod*, *Acts of Synod*, *Yearbook*, and relevant reports, as well as regular information about
the meetings of our synods to the RCA.

3. That the IRC be instructed by synod to be alert to opportunities to make ecclesiastical fellowship with the RCA profitable for both of our denominations.

F. The Reformed Church of South Africa (RCSA)

1. Report on our contact with the RCSA:

Although our mandate did not include any written instructions concerning the RCSA, we, as well as members of the IRC, felt it incumbent upon us to make contact with the one church in South Africa with which we have had ecclesiastical relationships dating back to the previous century. In former years the RCSA, known as, “Die Gereformeerde Kerk in Suid Afrika” was a sister church and since 1974 has been a church in full ecclesiastical fellowship with the CRC. It, with the CRC and the GKN, is one of the three churches that organized the Reformed Ecumenical Synod.

We met in the theological seminary building in Potchefstroom with ten of the officials of the church who are all in one way or another involved in ecumenical affairs. That they took our visit very seriously was evidenced by the great distances that some had traveled to be present. They were genuinely pleased to have an official representation from the CRC and remarked that the last such contact was with Dr. Ralph J. Danhof in 1949.

Our agenda covered various matters; we shall give but a summary report:

a. We discussed the relationship of the RCSA with the DRC. No official fellowship exists between the two denominations, but we were told that there are many contacts with the DRC and that such informal associations are brotherly. In their judgment, since World War II the DRC has become theologically a more conservative church, although in recent years they have been concerned about a liberalizing element in the theology of younger members of the big church. When we asked them how they viewed the CRC’s entering into ecclesiastical fellowship with the DRC they expressed no concern that such relationship would hinder our continuing fellowship with them.

b. They expressed deep concern about the Reformed Ecumenical Synod and its future. They believe it is important for the RES to be a strong tie for our Reformed churches and are troubled by the ambiguity that now clouds the role of the RES. They have broken relations with the Reformed Churches in the Netherlands (GKN) and oppose the continuing presence of the GKN in the RES.

c. Concerning their position on race relations in South Africa, both in the nation and the church, they maintain that separate development of the races is legitimate. But they are concerned about the way in which the government’s policies are being implemented. They are seriously minded to be biblical in their position and conveyed the attitude of being more open to discussion and correction than is the DRC. As reported above, the Koinonia Declaration was written and sponsored by a group that included a notable number of members of the RCSA.

These impressions regarding their attitude on race relations have been verified by the recent decisions of their synod as reported in the RES News Exchange. We believe the summary in the newsletter is worth including here.

As reported in Nederlands Dagblad, the Synod of the Reformed Church in South Africa (GKSA) decided at its January meeting . . . to request the government to change existing laws regulating race relations. . . . The
issues the GKSA asked the government to address include:
—The Immorality Act which forbids sexual immorality between persons of different races but apparently sanctions intra-racial immorality.
—The prohibition of racially mixed marriages. The synod declared that government interference in such marriages is not justified.
—Stronger economic and political decentralization for each population group.
—Decentralization and "desocialization" of education, with retention of the Reformed principle of state-supported parental schools.
—The elimination of unnecessary legal restrictions in graduate education at the Potchefstroom University for Christian High Education for nonwhite persons with the same life view.
—The further elimination of discriminating regulations which hinder free economic relations among the races.

The RCSA through its missionary efforts has established three daughter churches of black and coloured members. While each church is governed under its own synod, every three years an "umbrella synod" meets that includes representatives from all the churches. In these sessions the whites are a minority.

d. We discussed our mutual relations as churches and those with whom we met confessed to a disappointment that the CRC generally conveyed to them the impression that we did not take as seriously as they wished our fellowship with them. Various examples were cited. They were sensitive to the fact that in 1979 when Dr. J. Postma was sent as a fraternal delegate, *The Banner* made no mention of his address to synod while it carried in full the address of the delegates from the GKN. They reminded us that no one had been delegated to their synod for more than thirty years.

As we knew, they are not happy with our new category of "churches in ecclesiastical fellowship" since in their judgment it erases distinctions in fellowship which they deem important. In general it may be said that in their opinion as a longtime sister church they deserve better than they have received. We assured them that we would convey both their criticism and their desire for a closer, richer fellowship, and hoped that our frank discussion would be helpful to that end.

2. *We recommend:*

1. That the IRC take note of the complaint of the RCSA and be concerned to promote a closer and more meaningful fellowship with the RCSA.

2. That the IRC give serious consideration to sending a fraternal delegate to the next national synod of the RCSA in 1985.

John H. Kromminga
Clarence Boomsma

2. Recommendations of the Interchurch Relations Committee with respect to the report of the South Africa delegation

a. That synod communicate to the Dutch Reformed Church in South Africa (DRC) our position on and concern re the serious issues raised in this report;

b. That synod postpone action on the DRC's decision of 1978 to enter into ecclesiastical fellowship with us until we have received the response of the DRC to our communication;

c. That synod officially notify the Dutch Reformed Church in Africa
(DRCA) of our 1979 decision and seek their approval in establishing ecclesiastical fellowship with the CRC in all six areas of such fellowship;

d. That synod instruct the IRC to explore with the DRCA avenues which may be open to make ecclesiastical fellowship more meaningful for both churches, including such assistance as the CRC may be able to render through its appropriate agencies;

e. That synod extend ecclesiastical fellowship to the Dutch Reformed Mission Church (DRMC) in all six areas of such fellowship;

f. That synod instruct the IRC to continue to explore with the DRMC opportunities to make ecclesiastical fellowship a meaningful relationship, including such assistance as the CRC may extend through its appropriate agencies;

g. That synod extend ecclesiastical fellowship to the Reformed Church of Africa (RCA) in all six areas of such fellowship;

h. That synod instruct the IRC to be alert to opportunities to make ecclesiastical fellowship with the RCA profitable for both of our denominations.

3. The Reformed Church in Japan

The Rev. Richard E. Sytsma was our fraternal delegate to the synod of the Reformed Church in Japan which was held October 20–23, 1981. He reports that there were 137 delegates in attendance; that some numerical growth was reported; that the Rev. Masayoshi Koike expressed great appreciation for the Christian Reformed Church and his reception at our Synod of 1981; that four ministerial candidates were approved; and that the relationship between the RCJ and the Presbyterian Church in the United States is becoming increasingly cordial. Eight RCJ ministers were invited to spend three weeks of study at Columbia Seminary, Decatur, Georgia, in November of 1981, and in March of 1982 ten representatives of both denominations met to consider ecclesiastical relations.

B. Churches at Home

The following men attended the sessions of the major assemblies of the following church bodies and brought to them the greetings of the Christian Reformed Church: Dr. James C. De Young to the Reformed Presbyterian Church Evangelical Synod at Covenant College, Lookout Mountain, Tennessee, May 22–28, 1981; the Rev. Dick C. Bouma to the Reformed Presbyterian Church in North America Synod at Beaver Falls, Pennsylvania, May 22–28, 1981; the Rev. Benjamin Becksvoort to the Orthodox Presbyterian Church General Assembly at Geneva College, Beaver Falls, Pennsylvania, May 28–June 4, 1981; Dr. John H. Bratt to the Associate Reformed Presbyterian Church Synod at Bonclarken, North Carolina, June 8–11, 1981 (Note: the aforenamed church will celebrate its 200th anniversary in June of 1982, and we have assured them that we will send representatives to share with them in that noteworthy event); the Revs. Bastiaan Nederlof and Carl D. Tuyl to the Reformed Church in America General Synod at McMaster's University, Hamilton, Ontario, Canada, June 8–12, 1981; the Rev. Jack L. Vander Laan to the Presbyterian Church in America General Assembly in Ft.
In the wider ecumenical context, Dr. John H. Primus brought the greetings of the Christian Reformed Church to a meeting of the National Association of Congregational Churches on the campus of Calvin College and Seminary on June 29, 1981. In order to remain apprised of current ecclesiastical developments, some of our men have, in an unofficial capacity, attended meetings of the Michigan Council of Churches; the National Workshop on Christian Unity (which will hold its annual convention in Grand Rapids in April of 1982); and the National Association of Evangelicals, the latter of which continues to invite us to join that organization. It may be well for us to review our present status with respect to the NAE and consider whether rejoining them would further the cause of Christian unity.

II. CHURCHES IN ECCLESIASTICAL FELLOWSHIP

The following denominations are Churches in Ecclesiastical Fellowship with us and we are maintaining relationships with them in accordance with the rules established by synod (dates in parentheses indicate the year in which this relationship was officially established):

1. Associate Reformed Presbyterian Church, General Synod (ARP) (1977)
8. Evangelical Reformed Church of Brazil (1974)
10. Korean American Presbyterian Church (1979)
12. Orthodox Presbyterian Church (OPC) (1975)
13. Presbyterian Church in America (PCA) (1975)
14. Reformed Church in America (RCA) (1976)
15. Reformed Church in Argentina (1974)
18. Reformed Churches of New Zealand (1974)

III. THE NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL (NAPARC)

The council held its annual meeting in Philadelphia on October 23, 1981. Delegates from the Christian Reformed Church were: Albert E. Bel, Dr. John H. Bratt, the Rev. William P. Brink, and Dr. John H. Primus. John Clark (RPCES) served as chairman; Kenneth Ryskamp
(PCA) was elected vice chairman; Morton A. Smith (PCA) and Albert E. Bel were reelected secretary and treasurer respectively. John Galbraith (OPC); John White (RPCNA); and John H. Bratt (CRC) were named to the Interim Committee.

Observers were present at the meeting as representatives of the Korean American Presbyterian Church; the Associate Reformed Presbyterian Church; and the Reformed Church in the United States (RCUS—Eureka Classis). The first two named made application for membership in NAPARC. They were unanimously approved. Full approval rests on ratification by synod, or assembly, of this action by four of the five NAPARC denominations. The observer from the RCUS stated that they now have twenty-eight churches, that they are considering adding the Belgic Confession and the Canons of Dort to their doctrinal standards, and that they will very likely make application for membership in NAPARC at an early date.

The Interchurch Relations Committee recommends that the ARPC, which has 159 churches and 31,000 members, a church which had applied for membership in NAPARC at its founding in 1975 but for whom approval had been deferred until it clarified its position on the inspiration and authority of the Bible, be approved for membership.

**Grounds:**
1. It is a church with us in ecclesiastical fellowship.
2. It is a member of the RES.
3. Its position on Scripture is satisfactory to the NAPARC churches.

We recommend, too, that the Korean American Presbyterian Church, with its 88 ministers in seven presbyteries in the United States and Canada, with its record of 40 percent growth since 1980, be approved for membership in NAPARC.

**Ground:** It is a church with us in ecclesiastical fellowship.

At the meeting each member denomination reported the highlights of their last major assembly, noting the main developments within the denomination and significant decisions taken. The PCA reported continued growth—it now has 80,000 communicants and twenty-five presbyteries in the United States and Canada. As to the invitation of the OPC and the RPCES to join them, the process called “Joining and Receiving,” at this date it appears that enough presbyteries of the PCA have approved joining with the RPCES but not with the OPC. The latter must await further developments.

The OPC reported a growth in numbers and an increase in per capita giving. It is promoting the training of leaders for urban black churches, and it has appointed a study committee to consider “lending and borrowing” as it relates to the financing of kingdom agencies.

The RPCES is studying the rearrangement of agencies if the PCA-RPCES union takes place and has named study committees on Sabbath Observance and on the Scriptural Obligations of Christian Unity. The RPCNA reported that it has organized seven new congregations in the last two years, has come to agreement on the “one office–two functions”
view of eldership, and has named committees to study conscientious objections to particular wars, and the significance of ordination vows.

One of the purposes of the council is mutual consideration of common problems and working together in common projects. In keeping with that purpose the following joint meetings were held: representatives of the diaconal ministries of the five churches met October 9, 1980, in St. Louis, Missouri; the NAPARC Study Committee on Hermeneutics (appointed by the 1980 Council) met February 18–19, 1981, in St. Louis, and on August 17–18, 1981, at Beaver Falls, Pennsylvania; and representatives of the OPC and the RPCNA held a conference on psalmody at Beaver Falls, Pennsylvania, January 4–5, 1981.

The council once again designated Sunday, June 6, 1982, as a day of prayer for the 1982 joint synods/assemblies and asked the stated clerks to alert their churches to it. The council will meet again in October of 1982 at Pittsburgh, Pennsylvania.

The general planning committee for the 1982 concurrent meetings of the synods/assemblies of the five NAPARC churches met at Calvin College and Seminary on November 11, 1981. Albert E. Bel, John H. Bratt, and John H. Primus represented the CRC. Two representatives from each of the other churches and members of our local planning committee also participated. It was decided that:

1. Joint devotional services will be held daily in the FAC from 8:00—8:30 A.M. led by each of the five churches: Monday, June 14, 1982, by the OPC; Tuesday, June 15, 1982, by the CRC; Wednesday, June 16, 1982, by the PCA; Thursday, June 17, 1982, by the RPCNA; and Friday, June 18, 1982, by the RPCES.

2. Prayer groups, possibly in the form of “Prayer breakfasts,” will be held daily at 7:15 A.M. in areas specified by the campus coordinator, Robert Struyk.

3. The local RPCES church (Christ Community) is making plans for women’s activities during the concurrent synods/assemblies.

4. There will likely be a “joining and receiving” celebration of the PCA and the RPCES to which all will be invited.

5. Plans are under consideration to include a three-day youth conference with representatives of all five denominations.

6. Two joint meetings are planned:
   a. Sunday, June 13, 1982, at the Calvin Fieldhouse—a service with the theme, “Missions in Word and Deed to North America.” (The Rev. John G. Van Ryn will coordinate this service.)
   b. *Monday, June 14, 1982, from 7:30-9:00 P.M. in the Fieldhouse—a report from the NAPARC Hermeneutics Study Committee. (Drs. John White [RPCNA] and John Sanderson [RPCES] will coordinate it.) Moderators of the five denominations will bring greetings at this meeting.

Again we have found our association with the NAPARC churches to be rewarding. We have come to know each other better and with that
knowledge has come a growing esteem and love for each other. Whatever suspicions may have been entertained in the early days of NAPARC have evaporated, and we honor each other as servants of Christ and children of the Lord. We can work together in full confidence under an authoritative Bible in service to a common Lord in seeking to advance the Reformed faith in our day and age. Undoubtedly the relationship within NAPARC has contributed to a growing togetherness that now bids fair to join two of its members in organic union. That is an occasion for great thanksgiving to our Lord and King, who expressed the ideal that all his followers "may be one" (John 17:21).

IV. THE FAITH AND ORDER COMMISSION OF THE NCCC

For the past four years Dr. Richard Mouw of the Philosophy Department of Calvin College has ably served as our representative on the Faith and Order Commission. His has been a strong Reformed voice in that body. His positions have been favorably received and his monograph, Jesus and the People, has been widely acclaimed. He has felt constrained to resign due to other pressures. We thank him for his fine service. The secretary of this committee has been asked to serve as his replacement.

V. THE WORLD ALLIANCE OF REFORMED CHURCHES (WARC)

For many years the Christian Reformed Church has sent observers to the various meetings of this international body of churches. Since 1974 Dr. Fred H. Klooster has served on the theological commission of the North American-Caribbean Area Council, a commission that is now working on a formulation of the doctrine of the covenant. We are deeply appreciative of his contributions in that regard. The leadership of the alliance has been urging us to seek full membership and Synod of 1981 instructed the Interchurch Relations Committee to make a thorough study of the matter of affiliation and come with a recommendation to the Synod of 1982.

We have been engaging in this study and have been conferring with Dr. Klooster on it. We feel constrained, however, to advise deferment of this decision. The reason is that in August of 1982 the next full meeting of the alliance will be held in Ottawa, Ontario, Canada, preceded by a meeting of the North American-Caribbean Area Council, and significant developments may come to the fore in those meetings. We are planning to send two of our members as fraternal observers to these meetings.

VI. THE REFORMED CHURCH IN AMERICA (RCA)

Subcommittees of the CRC and the RCA have been meeting bimonthly during the past year, continuing to explore avenues of closer fellowship and mutual service to Christ and his kingdom. The members of our Interchurch Relations Committee who serve in this capacity are Arnold Brink, Wm. D. Buursma, Wm. P. Brink, and Marlin Van Elderen.
As is customary, on October 24 the Sunday prior to Reformation Day, or on Reformation Day, October 31, many CRC and RCA pastors will be exchanging pulpits and calling attention to our common roots in the Protestant Reformation.

VII. THE REFORMED ECUMENICAL SYNOD (RES)

The next meeting of the RES is scheduled to be held in Chicago in 1984. The Christian Reformed Church of North America and the Orthodox Presbyterian Church are asked to serve as cohosts. Dr. Paul Schrotenboer will serve as chairman of the committee on arrangements and two representatives of the CRC and OPC are to serve with him. We have asked Rev. Tymen E. Hofman and Dr. John VandenBerg to represent our denomination on that committee.

The Interchurch Relations Committee has not had adequate time to study and consider the matters referred to it by RES 1980. Our reactions will be submitted to Synod 1983.

VIII. THE REFORMED CHURCHES IN THE NETHERLANDS

In adopting its position on homosexualism, the Gereformeerde Kerken of the Netherlands (GKN) voiced criticism of the CRC position taken on that problem in 1973. Our last synod (1981) instructed the IRC "to consider the critique...and advise the Synod of 1982." We appointed an ad hoc committee consisting of our chairman, the Rev. C. Boomsma, and Drs. Henry Stob, and Melvin D. Hugen. They reexamined the 1973 report and concluded that the position taken is biblically sound and is, therefore, in no need of revision. We are hereby informing synod of that conclusion. We would also inform synod that the IRC will continue to press the GKN for reconsideration of its decision in the light of the position taken by the CRC.

IX. MEMBERSHIP ON THE INTERCHURCH RELATIONS COMMITTEE

The terms of three of our committee members (John Bratt, Arnold Brink, and Marlin Van Elderen) expire at this time. The first-named has served for six years and is not eligible for reelection. Arnold Brink has indicated that he will not be available for another term. Marlin Van Elderen is eligible for reelection. We recommend that synod

—thank Arnold Brink and John Bratt for their work on the committee;
—elect three members from the slate of nominees that will be presented at synod.

X. REPRESENTATION AT SYNOD

The chairman and secretary of the committee will be available for meeting with synod and with the appropriate advisory committee. We respectfully request that they be given the privilege of the floor and access to the advisory committee when matters of interchurch relations are being considered.
XI. Hospitality Committee

As is customary, we have appointed a hospitality committee to care for the proper reception of fraternal delegates to synod and to be attentive to their needs while they are our guests. This committee will work closely with synod's reception committee. We request that the members of this committee be given meal privileges while serving at synod.

XII. Summary of Items for Synodical Action

A. Recommendations re the South African Reformed Churches (see Section I)
B. Representation at synod (see Section X)
C. Approval of the ARPC to membership in NAPARC (see Section III)
D. Approval of the KAPC to membership in NAPARC (see Section III)
E. Election of members to the IRC (see Section IX)
F. Instructions to arrangements committee for Synod of 1982 to
   1. Provide for the leading of the joint devotional on Tuesday, June 15, 8:00-8:30 a.m. in the FAC;
   2. Ask the synodical moderator to bring the greetings of the CRC to the joint meeting Monday evening at 7:30 p.m., June 14, in the Fieldhouse.

Interchurch Relations Committee
Clarence Boomsma, president (1984)
Wm. D. Buursma, vice-president (1983)
John H. Bratt, secretary (1982)
Arnold Brink (1982)
Tymen E. Hofman (1984)
Keith Knight (1983)
Marlin Van Elderen (1982)
Wm. P. Brink, ex officio
The Liturgical Committee has continued to meet on a regular basis; since its last report the committee has met on May 12–14, September 28–30, and December 28–30, 1981. The mandate continues to be the charge given to the Liturgical Committee in 1964:

A. To review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches, and to recommend such revisions or substitutions as the results of this review might recommend.

B. To study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters.

The committee lost two faithful members to retirement: Dr. James De Jong and Rev. Dirk Hart. They had each served for six years, the last three as chairman and secretary, and both the committee and the church are greatly indebted to them.

Before describing the recent work of the committee, it may be helpful to mention briefly the reception of the work of the Liturgical Committee. This reception has, of course, varied widely. Some letters and comments to the committee have been very censorious, charging the committee with making unnecessary or harmful changes in the worship traditions of the church. Other communications have expressed gratitude for help in making worship more meaningful. The committee is frequently impressed with the scope and thoughtfulness of this correspondence (both the disagreements and the agreements). Many individuals and consistoryes have read and studied the liturgical materials carefully, and the committee is grateful for the responses. Respondents can be assured that all letters are read carefully and the suggestions taken seriously.

A milestone in the life of the church is the publication of The Service Book by the Board of Publications. The Service Book brings together for the first time all the forms, services, prayers, and other liturgical materials produced by the Liturgical Committee since 1964. The committee commends The Service Book to the churches.

When reflecting on its task, the Liturgical Committee realizes that in some ways the focus of this task has shifted. The first part of the mandate “to review all our liturgical literature... and to recommend such revisions or substitutions as the results of this review might recommend” has substantially been completed. The future work of the committee will, therefore, encompass the more general charge: “... to advise synod as to the guidance and supervision it ought to provide local congregations in
all liturgical matters." This more educational task is welcomed by the committee, as it hopes to promote and encourage meaningful, God-glorifying worship which is faithful to Scripture and expressive of the needs of God's people.

The committee has continued work especially on one major task: the revision of liturgical forms, a task which is now nearing completion. We present the following items for synodical information and action:

I. Form for the Ordination of Elders and Deacons
II. Form for the Ordination of Evangelists
III. Announcement and Declaration of Excommunication
IV. Announcement and Declaration of Readmission

These four forms are presented for final approval.

V. Form for the Ordination or Inauguration of Ministers

This form is presented for provisional approval.

VI. Nominations
VII. Recommendations

I. Form for the Ordination of Elders and Deacons

In 1979, synod gave provisional approval to the "Form for the Ordination of Elders and Deacons." A number of churches have studied and used the form, and submitted their reactions to the committee. In its final revision the committee took note of these reactions and made a number of other changes. We now request that synod grant final approval to the form.

FORM FOR THE ORDINATION OF ELDERS AND DEACONS

Congregation of Jesus Christ:

Today we celebrate God's gift of faithful leadership for his people. We joyfully thank him for elders and deacons who have served well and completed their terms of office. And we praise him for providing their successors.

In the office-bearers of the church we see the love of Christ for his people. As the Lord of the church he appoints leaders and by his Spirit equips them so that believers may grow in faith, develop disciplined Christian living, serve others in selfless love, and share with all the good news of salvation. He taught us the spirit of true leadership when he said, "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:26-28).

Elders serve by governing the church in Christ's name. They received this task when Christ entrusted the apostles and their successors with the keys of the kingdom of heaven (Matt. 16:19). Elders are thus responsible for the spiritual well-being of God's people. They must provide true preaching and teaching, regular celebration of the sacraments, and faithful counsel and discipline. And they must promote fellowship among believers, hospitality and witness to all people, and good order in the church.
Deacons serve by showing mercy to the church and to all people. They received this task in the early church when the apostles designated special persons for the work of mercy (Acts 6 and 2 Cor. 8, 9). The deacons stimulate relief in Christ’s name for victims of poverty, distress, and injustice. Thereby they show that Christians live by the Spirit of the kingdom, fervently desiring to give life the shape of things to come (Matt. 25:31-40). In the household of God, deacons are therefore called to assess needs, promote stewardship and hospitality, collect and disburse resources for benevolence, and develop programs of assistance. Done with words of Christian encouragement, their work is done as to the Lord himself.

These tasks of elders and deacons call for believers who are mature in the faith, whose lives are Christlike, and who exercise their offices with prayer, patience, and humility.

Now we intend to ordain elders and deacons and to install them for terms of service in this congregation. Those appointed to the office of elder are ________________________________ (names). Those appointed to the office of deacon are ________________________________ (names).

To express your acceptance of these offices, you are asked to stand, and here in the presence of God and his church to answer the following questions:

Do you believe that in the call of this congregation you are being called by God himself to these holy offices?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to do the work of your offices faithfully, in a way worthy of your calling, and in submission to the government and discipline of the church?

Answer [By each office-bearer]: I do, God helping me.

[The officiating minister shall then say (The laying on of hands at this point is optional)]:

May God our heavenly Father, who has called you to these sacred offices, guide you by his Word, equip you with his Spirit, and so prosper your ministries that his church may increase and his name be praised. Amen.

Charge to the Elders

I charge you, elders, to “take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of God which he obtained with the blood of his own Son” (Acts 20:28). Be a friend and Christlike example to children. Give clear and cheerful guidance to young people. By word and example, bear up God’s people in their pain and weakness, and celebrate their joys with them. Encourage the aged to persevere in God’s promises. Be wise counselors who support and strengthen the pastor. Be compassionate, yet firm and consistent in rebuke and discipline. Know the Scriptures which are “profitable for teaching, for reproof, for correction, and for training in righteous-
ness" (2 Tim. 3:16). Pray continually for the church. Remember at all times that if you would truly be spiritual fathers in the household of faith, your entire lives must be mastered by your Lord (1 Tim. 3:2-7).

**Charge to the Deacons**

I charge you, deacons, to inspire faithful stewardship in this congregation. Remind us that "everyone to whom much is given, of him will much be required" (Luke 12:48b). Teach us to be merciful. Prompt us to seize new opportunities to worship God with offerings of wealth, time, and ability. Realize that benevolence is a quality of our life in Christ, and not merely a matter of financial assistance. Therefore, minister to rich and poor alike, both within and outside the church. Weigh the needs of causes, and use this church's resources discerningly. Be compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy into their lives. Be prophetic critics of the waste, injustice, and selfishness in modern society, and be sensitive counselors to the victims of such evils. Let your lives be above reproach, lived as an example of Christ Jesus, whose mind is being shaped within you.

**Charge to the Congregation [Congregation standing]**

I charge you, people of God, to receive these office-bearers as Christ's gift to the church. Recognize in them the Lord's provision for a healthy congregational life. Hold them in honor; take their counsel seriously; respond to them with obedience and respect; accept their help with thanks. Sustain them in prayer and encourage them with your support, especially when they feel the burden of their office. Acknowledge them as the Lord's servants among you.

Do you, congregation of the Lord, pledge to receive them as you have been charged?

*Answer [By the congregation in unison]: We do, God helping us.*

**Prayer**

Our merciful Father in heaven, we thank you that you have provided faithful and gifted people to serve as elders and deacons. As these new office-bearers assume their responsibilities, fill them with your Spirit, endow them with your wisdom, and grant them strength. Make them faithful workers in your vineyard. Under their guidance may your church grow in every spiritual grace, in faith which is open and unashamed, and in the committed service that promotes your reign in the world. Help them to perform their duties with enthusiasm and humility. In their work, grant them a sense of sustained awe which is rooted in daily adoration of you, their Lord. Through them may your name be honored and your church be served.

May we, your people, accept them gladly, encourage them always, and respect them for the sake of your precious Son, our Lord, in whose name we pray. Amen.

**II. Form for the Ordination of Evangelists**

This form was also approved provisionally in 1979, and was edited
and revised in the same manner as the Form for the Ordination of Elders and Deacons. The committee requests that synod give final approval to the form.

FORM FOR ORDINATION OF EVANGELISTS

Congregation of Jesus Christ:

For some time you have known that (name) has accepted the call of God and of this church to serve as evangelist in (name). Today we ordain him to that office.

Jesus began his ministry by declaring, “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.” He called disciples to follow him, saying, “I will make you fishers of men” (Mark 1:15, 17). In this way the gospel harvest began. Later the disciples received power at the Spirit’s outpouring, and soon a large church was established in Jerusalem.

When the work of the church proved to be too much for the apostles, they appointed “seven men of good repute, full of the Spirit and of wisdom” to help them (Acts 6:3). At least one of these men, Philip, proved to be a gifted evangelist who “preached good news about the kingdom of God and the name of Jesus Christ” and who baptized new believers (Acts 8:12). Later the apostle Paul declared that Christ’s gifts to mankind are that “some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God…” (Eph. 4:11-13).

The work of an evangelist is to preach the Good News, calling people to heed the voice of the Good Shepherd who lays down his life for the sheep, and urging them in the name of Christ to be reconciled to God. The evangelist gathers new believers into an emerging congregation where he ministers the Word and sacraments. In our congregation (name) will be acknowledged as an elder. Although every believer is called upon to bear witness to Christ, and every elder, deacon, and minister is called to engage in the work of evangelism, the evangelist does this as his primary calling under the supervision of the consistory.

(name), we now ask you to answer the following questions here in the presence of God and his people:

Do you believe that in the call of this congregation you are being called by God himself to the office of evangelist?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life; and do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to do the work of your office faithfully, in a way worthy of your calling, and in submission to the government and discipline of the church?

Answer: I do, God helping me.
Laying on of hands [Optional]

May God our heavenly Father, who has called you to your sacred of­

cice, guide you by his Word, equip you with his Spirit, and so prosper

your ministry that his church may increase and his name be praised.

Charge to the Evangelist

____ (name)____, I charge you in the presence of God and of Christ Jesus

who is to judge the living and the dead... "preach the Word, be urgent

in season and out of season, convince, rebuke, and exhort, be unfailing

in patience and in teaching.... Always be steady, endure suffering, do

the work of an evangelist, fulfil your ministry” (2 Tim: 4:1, 2, 5).

Charge to the Congregation [Congregation standing]

I charge you, people of God, to receive ____ (name)____ as called by God

to the office of evangelist. Recognize in him one way in which the church

fulfills Christ’s mandate to “make disciples of all nations” (Matt. 28:19).

Hold him in honor as one called upon to seek and to save the lost. Sup­

port him with your gifts and assistance. Sustain him with your prayers.

Accept him as one who brings the Good News. Encourage him in times

of difficulty and opposition.

Do you, congregation of the Lord, pledge to receive him as you have

been charged?

Answer: [By the congregation in unison]: We do, God helping us.

Prayer

Merciful and sovereign Father, we praise and thank you for the good

news of salvation which has come to us and must come to many more.

We thank you for equipping and ordaining ____ (name)____ for the work of

evangelism as your ambassador and our representative. Fill him with

your Spirit of truth. Give him love for those who are as yet sheep with­

out a shepherd. Encourage him with fruitful labor, and renew your mer­

cies to him from day to day.

We pray for this congregation and each of its members. You have en­

trusted to us the message of reconciliation. Give us courage to declare

your wonderful deeds and show your love to the world. This we pray in

the name of Jesus Christ and for the sake of his coming kingdom. Amen.

III. Announcement and Declaration of Excommunication

Synod granted provisional approval to a new Form for Excommunica­

tion in 1979. Nearly all the responses from the churches have been favor­

able. The committee made some revisions during its last reading of the

form, and hereby submits the form for final approval.

ANNOUNCEMENTS AND DECLARATION OF EXCOMMUNICATION

(The wording of the announcements may be

adapted to local circumstances.)
First Announcement:

Beloved in the Lord, it is our painful duty as office-bearers of this church to inform you that one of our fellow members, [name optional], has committed the serious and offensive sin of __________ and persists unrepentant to this day, despite our prayers and admonitions. Through his/her persistence, our brother/sister is breaking the covenant bond with the Lord and his people. Because sacraments are signs and seals of this relationship with our Savior and with one another, we have already been compelled to bar our brother/sister from participation in the sacraments.

As members of this church of Jesus Christ, we should be deeply concerned when one of our fellow members obstinately and impenitently turns his/her back on the Christian way. We are and remain our brother’s keepers (Gen. 4:9; Gal. 6:1-2; and 1 Cor. 12:22ff). Therefore, let all of us pray that our brother/sister may respond positively to the admonitions of the church and return to the God and Father of our Lord Jesus Christ who is seeking him/her in grace and faithfulness (Matt. 18:10-14; Luke 19:10).

Second Announcement:

Beloved in the Lord, previously we informed you that as office-bearers of this church we barred a fellow member, __________ , from the sacraments. We did so because he/she committed the serious and offensive sin of __________ and failed to show true repentance despite our frequent admonitions.

With a heavy heart we must tell you that his/her suspension from the sacraments, and all admonitions since that time, have not produced in our brother/sister any evidence of a desire to be restored to the covenantal relationship with the Lord and his people.

We have discussed this matter with Classis __________ and were advised that if our brother/sister does not repent we may proceed to the extreme remedy of his/her excommunication from the church of Jesus Christ.

Therefore, all of us are urged to continue to pray for our brother/sister and to plead with him/her that he/she may mend his/her ways and return to the Lord and his people in genuine repentance and faith. Our Lord does not wish that the sinner should perish but desires that he/she should return from his/her ways and live (Ezek. 18 and Matt. 18).

Third Announcement:

Beloved in the Lord, the office-bearers of this church have twice informed you of the sin committed and the offense given by our fellow member, __________ . We informed you that our brother/sister was barred from participation in the sacraments because he/she failed to show true repentance.

Our loving concern since that time, however, has not led him/her to demonstrate any sign of true repentance and faith. Because he/she persists in breaking the covenantal relationship with the Lord and his people, we are compelled to proceed with the final step of discipline, name-
ly, the excommunication of our brother/sister from the church of the Lord. If our brother/sister does not show any evidence of genuine repentance, he/she, to our deep sorrow, will be excommunicated in this church on ______ (date). If any member of the church knows of any valid reason why we should not proceed, we urge that person to inform the consistory.

Let all of us continue to pray for ______ (name) and to plead with him/her so that he/she may not harden his/her heart completely, but return to the God and Father of our Lord Jesus Christ, with true confession of sin.

Excommunication

Beloved in the Lord, our fellow member, ______ (name), has brought discredit to the body of Christ by his/her sin, and in spite of the patient care of this church remains unrepentant to this day.

Accordingly, we as office-bearers of this church are compelled with great sorrow to proceed with the final step of discipline, namely, his/her excommunication from the church of the Lord. We do this in obedience to the command of God in his Word (Matt. 18:15-18; 1 Cor. 5:1-5, 11-13; 1 Tim. 5:20).

This excommunication is necessary so that we may maintain the honor of God, remove offense from the church of Christ, and lead the erring one to repentance. We pray that this action may cause our brother/sister to seek forgiveness of sin, union with Christ, and restoration into the covenant family of God and his people.

Prayer

Holy Father, we are humbled before you at this time. What we are about to do grieves us deeply. We do it, Lord, with fear and trembling, conscious of our imperfection yet also of the responsibility you have given your church in using the keys of the kingdom. We pray that our action may cause none to stumble and may build up your church. This we ask in the name and for the sake of Jesus Christ, our Lord. Amen.

Declaration

In the name and by the authority of our Lord Jesus Christ, we hereby excommunicate ______ (name) from the church of our Lord.

We believe that God himself excludes him/her from the fellowship of Christ, the holy sacraments, and all the blessings of faith as long as he/she persists in his/her impenitence.

Exhortation

Let all of us pray that the Holy Spirit grant ______ (name) grace to recognize his/her sin, work in him/her genuine repentance, and lead him/her to a restored life with the Lord and his people (Ezek. 18:23, 32; 33:11; Matt. 18:10-14).

Let us be saddened by this event and warned to fear the Lord and live
close to him and his Word. Today we clearly hear God's voice of judg-
ment. Let us not harden our hearts (Ps. 95:8), but place ourselves under
the discipline of our Master, who lovingly and firmly renews our lives
through the ministry of his Word and Spirit.

Since we are assured that there is forgiveness with the Lord, let us to-
gether call on him, with confession of sin and supplication for mercy (Ps.
130).

[To be concluded with an appropriate prayer.]

IV. ANNOUNCEMENT AND DECLARATION OF READMISSION

Synod granted provisional approval to the form for Readmission in
1980. After making some minor revisions, the committee now presents
the form for final approval.

ANNOUNCEMENT AND DECLARATION OF READMISSION

Announcement

Some time ago, (name) was excommunicated from the church of
the Lord because of his/her persistence in a serious and offensive sin
without any token of genuine repentance. At that time the hope was ex-
pressed that God would use this excommunication as the extreme remedy
unto conversion. We may now rejoice in the blessed results of Christian
discipline and thankfully announce that our brother/sister has repented
and expressed his/her desire to be restored into the covenantal relation-
ship with the Lord and his people. If there are no lawful objections, this
readmission will be celebrated on (date). Meanwhile, let us praise
the Lord for this glorious manifestation of the power of his grace and ask
him to keep our brother/sister in the grip of his hand during the days of
preparation.

Form for Readmission

It is known to you that (name), who was excommunicated, has
requested to be readmitted to the communion of Christ and his church.
Since no one has presented any valid reason that this restoration should
not take place, we now proceed with gladness to receive our brother/
sister again into the church of Jesus Christ.

Our Lord declares in his Word that he takes no pleasure in the death of
the sinner but rather that he/she should return from his/her ways and
live (Ezek. 18 and Luke 15). Our Lord also declares that communion with
him and his church is open to all who show sincere repentance. Again he
declares, "If you forgive the sins of any, they are forgiven," and
"Whatever you loose on earth, shall be loosed in heaven" (John 20:23
and Matt. 16:19).

Do you acknowledge before God and his people that you are truly
sorry for your sin, and do you believe that the Lord has forgiven you?
Do you reaffirm your union with Christ and desire to be readmitted to
the covenant family of God?
Do you promise to do all you can, with the help of the Holy Spirit, to
strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring its authority, and do you join with the people of God in doing the work of the Lord everywhere?  

Answer: I do, God helping me.

Declaration

By the authority of our Lord Jesus Christ, this congregation through its officers restores you to full fellowship with Christ and his church. In the name of the Father, and the Son, and the Holy Spirit. Amen.

Reception

[The minister asks the congregation to rise.]

Minister:

Brother/sister ______ (name), we heartily and gladly welcome you back to all the privileges of full communion. We welcome you to full participation in the life of the church. We welcome you to its responsibilities, its joys, and its sufferings. May God by his Holy Spirit graciously enable you to continue steadfast in faith and godliness unto the end, through Jesus Christ, our Lord. Amen.

And you, beloved Christians, receive this brother/sister with all your love. Count him/her no longer as a stranger, but as a fellow member with the saints of the household of God. Let us together thank and praise the Lord!

Congregation:

Thanks be to God! We promise you our love, encouragement, and prayers.

Minister:

Let us say what we believe: I believe in God, the Father Almighty . . . .

[To be concluded with an appropriate prayer]

V. Form for the Ordination or Inauguration of Ministers

In addition to the general mandate of the Synod of 1964, “to review all our liturgical literature,” the Liturgical Committee received a special mandate in regard to the ordination of ministers. The Synod of 1978, at the recommendation of the Study Committee on Church Order Article 13a, instructed the Liturgical Committee “to propose a new form for the ordination and installation of ministers of the Word, especially in the Light of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination (Synod of 1973) and Articles 11–13 of the Church Order” (Acts of Synod 1978, p. 48).

The committee hereby presents a new form to synod. We recommend that synod grant provisional approval of three years to the form, and that the churches be urged to study and use the new form, with comments to be submitted to the committee by September 1, 1985.
FORM FOR THE ORDINATION OR INAUGURATION OF MINISTERS OF THE WORD AND SACRAMENTS

The Announcement

Congregation of Jesus Christ:

Today we rejoice in Christ's special care and love for his church since we have the privilege of ordaining (name) (or: inaugurating (name)) to the ministry of the Word and sacraments in this church (or: for a special ministry of this church). Because his call and acceptance have been approved by the congregation, we shall now proceed with his ordination/inauguration.

The Introduction

From its beginning the entire New Testament church was called to proclaim the Good News of salvation in Jesus Christ to the whole world: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). It soon became apparent that the task committed to the church was extremely vast and complex. Therefore the church, under the guidance of the apostles, instituted distinct ministries to insure that the work would be done well. Those engaged in these ministries were to function with Christ's power and authority, a power and authority rooted in obedience to his Word and expressed in loving service.

These ministries are therefore to be distinguished from the more general ones given by Christ to all believers. The office of the minister of the Word and sacraments is one of those distinct ministries.

The Instruction

The Scriptures use a number of images to describe the minister's various duties. He is a servant both of Christ and of the church; he is a steward in the household of God; he is a teacher to explain the mystery of the gospel; he is a shepherd who cares for the flock; and he is an ambassador and a herald of his king, proclaiming the message of reconciliation.

The preaching of the Word is the minister's chief task. Such proclamation must faithfully reflect the Word of God and relate it to the needs of the listeners. Paul stressed this demand when he wrote: "...preach the Word, be urgent in season and out of season, convince, rebuke and exhort..." (2 Tim. 4:2). And because the sacraments are closely related to the preaching of the Word, the minister has the privilege of administering holy baptism and the Lord's supper. Since the minister has the responsibility to preach the Word and to administer the sacraments in public worship, it is his further task to conduct the worship service in such a manner that God receives glory and the congregation is edified.

When Jesus said to Peter, "Feed my lambs," he entrusted the office-bearers with special care for the young. The minister must instruct the baptized members of the congregation in the way of salvation, and he must also encourage and assist those who teach with him (2 Tim. 2:2).
As a pastor, the minister visits the members of the congregation. He calls on the sick and suffering, he comforts those who mourn, he admonishes those who stray, he counsels those in need of guidance, and he encourages the weak. He rejoices with those who rejoice and weeps with those who weep (Rom. 12:15).

Yet the task of the minister is not only directed to those who already are members of the church of Christ. He is therefore called to engage in and to promote the work of evangelism. As a true disciple of his Master, he should show that the church exists for the world and that the missionary task of the church forms an essential part of its calling.

As a servant of Christ, the minister must help and encourage the people of God as they care for the hungry, the thirsty, the strangers, the naked, the sick, and those in prison (Matt. 24:31–46).

In all of his work, therefore, the minister proclaims, explains, and applies Holy Scripture in order to gather in and build up the members of the church of Jesus Christ.

The Questions

Brother __________(name)_____, in order that all God's people assembled here may witness that you, in the strength of the Lord, accept the responsibilities of this office, you are requested to stand and to answer the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to be a faithful minister, to conduct yourself in a manner worthy of your calling, and to submit to the government and discipline of the church?

Answer: I do, God helping me.

[The officiating minister shall then say (in case of ordination with the ceremony of the laying on of hands)]: God, our heavenly Father, who has called you to this great and glorious office, enlighten, strengthen, and govern you by his Word and Spirit that you may serve faithfully and fruitfully in your ministry, to the glory of his name and the coming of the kingdom of his Son Jesus Christ. Amen.

[The members of the congregation are now requested to stand to make their vows. The officiating minister addresses them]:

Dear congregation of Christ:

Do you in the name of the Lord welcome this brother as your minister and pastor?

Do you promise to take to heart the Word of God as proclaimed by him?

Do you promise to pray for him, to share with him in the work of his ministry, to encourage him in the exercise of his tasks, and to respond to his work with obedience, love, and respect?
The officiating minister (or whoever has been designated) shall then congratulate and encourage the minister and congregation in the following manner:

Dear brother and fellow servant of Christ:

We all rejoice with you on this day that after years of preparation, you have been ordained to the ministry of the Word and sacraments. (Or: We all rejoice with you on this day as you begin your work in a new congregation.)

May you experience much joy in fulfilling your calling. As you exercise the authority of the office entrusted to you, may you always remain a humble servant.

Look faithfully after the whole flock, the older and the younger, the faithful and the unfaithful, the healthy and the sick, the strong and the weak. Rejoice with those who rejoice and suffer with those who suffer.

Use all your talents to the utmost of your ability, and do not neglect any of your gifts.

And, one day, may our chief Shepherd give you the crown of glory, saying: "Well done, my faithful servant."

And to you, dear fellow Christians, congratulations also.

This is truly the day which the Lord has made. Let us rejoice and be glad in it.

Receive your minister as a gift of God. Listen to him with all the respect due his office. Encourage him when he loses strength. Keep your vows, and pray for the pastor God has given you.

Remember that whoever receives a prophet as a prophet will receive a prophet's reward (Matt. 10:41).

May you as pastor and congregation live as the bride longing for the coming of our heavenly Bridegroom, praying: "Come, Lord Jesus, yes, come soon" (Rev. 22:20). Let us now give thanks and ask the Lord to help us do what we have promised.

Prayer:

Thank you, Lord, on this day for your many blessings. Thank you for your church, "elect from every nation yet one o'er all the earth." Thank you for giving your church the task of calling others to your saving grace in Jesus Christ and to the fellowship of the covenant community.

Today we thank you in particular for giving the church the special office of the minister of the Word. We rejoice that we as a congregation may receive a new pastor to work among us. We pray that you will bless him as a servant of Christ and the church. Help him to be an inspired ambassador for his King, bringing the message of salvation and reconciliation to all. Bless him, we pray, as a preacher and a teacher, as a pastor and a counselor. May he prove himself a faithful steward in the household of God.

We also pray that the congregation may gladly and attentively listen to him, recognizing in his words the voice of the Good Shepherd. May we all share in the work of the ministry, and in so doing be the salt of the
earth and the light of the world. Help us, congregation and pastor, to endure the heat of the day and the darkness of the night, sustained by your healing and guiding presence.

All this we ask with thankful hearts in the name of your dear Son, our Lord and Savior. Amen.

VI. NOMINATIONS

The terms of office of Dr. Harry Boonstra, Dr. Remkes Kooistra, and Mrs. Shirley Van Zanten expire this year. Since all have served a single three-year term, they are eligible for reelection. We present to synod the following nominations from which three should be elected, each to serve a three-year term.

1. *Dr. Harry Boonstra
   Rev. Vern Geurkink
2. *Dr. Remkes Kooistra
   Rev. C. Harry Salomons
3. Mrs. Nancy Bosscher
   *Mrs. Shirley Van Zanten

VII. RECOMMENDATIONS

A. Representation at synod: we request that our chairman, Dr. Harry Boonstra, and another member, Dr. Carl G. Kromminga, be given the privilege of the floor when the report of the Liturgical Committee is considered.

B. We recommend that synod give final approval to these forms:
   1. Form for the Ordination of Elders and Deacons
   2. Form for the Ordination of Evangelists
   3. Announcement and Declaration of Excommunication
   4. Announcement and Declaration of Readmission

C. Subject to favorable action on the above recommendation, we recommend that synod approve the inclusion of the above-named forms in *The Service Book*.

D. We recommend that synod give three years' provisional approval to the Form for the Ordination or Inauguration of Ministers.

E. We recommend that synod urge the churches to send us reactions to the entire collection of prayers (now available in *The Service Book*) by September 1, 1982.

Liturgical Committee
   H. Boonstra, chairman
   N. Vander Ark, secretary
   R. Kooistra
   J. M. V. Koole
   C. G. Kromminga
   J. Vanden Bosch
   W. F. Vander Hoven
   S. Van Zanten
MINISTERIAL INFORMATION SERVICE

I. Personnel and Nominations

A. Committee Members

The committee members are the Rev. Harold Hiemstra, chairman; Mr. Lawrence Van Noord, secretary; Mr. John Verhoeven, treasurer; Mr. William De Groot, vicar; the Rev. Donald Draayer; and the Rev. Richard Venema.

Mr. Carl Vander Brug continues to perform the duties of records secretary and attends committee meetings on a volunteer basis. We are indebted to Mr. Vander Brug for his willingness to assist the committee in this detailed task.

B. Nominations

Mr. Lawrence Van Noord*, committee secretary, retired banker, classical treasurer, former council member, former school board member, member of Bethany Christian Reformed Church of Bellflower, California.

Mr. Anthenes Hogan, retired Chrysler Corporation employee, present council member, former school board member, member of First Christian Reformed Church of Bellflower, California.

II. Statistics

During 1981 the committee mailed a total of 1,177 ministers' profiles serving 176 vacant churches. These figures break down as follows:

- Committee suggestions of ministers—673
-Requested profiles by vacant churches—504

We also received requests for 164 profiles of ministers which we were not able to furnish because the profiles were not in our files. We requested 152 ministers to complete profile forms. These were for the purpose of updating existing files or to begin a file. Church profile forms were mailed to 100 vacant churches for completion and return for our files. We have 270 ministers' profile forms in our files at this time. Forms are mailed only to those ministers who have been in their present position for three years unless a specific profile is requested by a vacant church. In that event we attempt to secure a profile from that minister for that particular church.

We have been requested to assist in one exchange possibility. However, we have not progressed further than the inquiry stage at the time of this writing.

*denotes incumbent
III. Survey Results

During the year we mailed a questionnaire to approximately one hundred of the churches we had served the previous year to get a feel of our effectiveness. We received a 50 percent reply. Of these, 66 percent indicated they called men from the names we supplied. In turn, 50 percent of those called accepted the call extended. Of the replies 25 percent indicated the names we supplied did not match their needs, whereas 75 percent indicated our service was helpful and worthwhile. Nearly all agreed that the minister's profile gave a fair evaluation of the man and that it contained helpful information. It was suggested that a variety of additional information be included in the profile.

IV. Response to 1981 Synod's Advice

A. In its report to the synod of the Christian Reformed Church in 1981, the Ministerial Information Service stated its intention to continue in the direction of computerizing its services. This would require new profiles for both churches and ministers which would be far more detailed than the present ones. These profiles would have three basic categories, Resume-Profile-Evaluation.

The Ministerial Information Service also alerted synod to the fact that computerization would involve a change in focus for the Ministerial Information Service, as well. The Ministerial Information Service interpreted its original mandate as being twofold: (1) to provide churches which are vacant with the names of men available for call who might be willing to accept a call to serve that church; and (2) to assist ministers who need a change to obtain a call from a vacant church. Computerization would make the second part of this mandate largely inoperative. The emphasis of the work of the Ministerial Information Service would shift very one-sidedly in favor of supplying the vacant churches with the names of men from our files who could best fill those requirements, and it would not be very helpful to ministers who need a call but who may not rate very high on a computer printout.

The Synod of 1981 responded by offering the following advice:

1. That synod advise the Ministerial Information Service to consult with the Synodical Interim Committee concerning the mandate and direction of the services in view of the impending computerization of their work and of the intention of the service to incorporate evaluation in the profile. The Ministerial Information Service and the Synodical Interim Committee shall report to the Synod of 1982 concerning the results of these consultations.

2. That synod advise the Ministerial Information Service to postpone implementation of computerization until synod has completed its consideration of the results of the consultation.

Grounds:

a. As the Ministerial Information Service itself recognizes, the changes they are considering will alter the nature of their work, and bring it out of conformity with their present mandate.
b. The work of the Ministerial Information Service should be coor-
dinated with the proposals of the Healing Ministries Committee

B. In accord with this advice of synod, the members of the Ministerial In-
formation Service met with three members of the Synodical Interim
Committee (William P. Brink, Leonard J. Hofman, and Ira Slagter) on
December 10, 1981. The following report and recommendations are the
result of this consultation.

The Ministerial Information Service's present mandate is the following:

1. That synod establish a Ministerial Information Service as a stand-
ing synodical committee.
   a. Mandate:
      (1) to introduce ministers who are seeking a call to churches
          which are vacant.
      (2) to introduce ministers who are seeking specialized ministries
          to appropriate boards and committees,
      (3) to compose and distribute questionnaires to churches and
          ministers to obtain the necessary information,
      (4) and to serve the churches and ministers with other needed
          advice in matters pertaining to calling.
   b. Guidelines:
      (1) The committee shall serve in an informational capacity.
      (2) The committee shall offer no unsolicited advice.
      (3) Ministers and churches shall make use of the Ministerial In-
          formation Service at their own discretion.
      (4) Information about ministers and churches shall be obtained
          by the committee only from the parties involved, and their
          files shall be open to them at any time.
      (5) Ministers and churches shall have the right to withdraw or
          amend the information at any time.
      (6) The committee shall be composed of six members, three of
          whom shall be ministers.
      (7) The mandate and guidelines may be amended only by
          synod.

This present mandate seems to emphasize helping ministers who seek
or need calls to obtain them, and does not focus specifically on the needs
of churches. No provision is made for helping vacant churches find the
best person, or at least one compatible with their situation. During the
past year the Ministerial Information Service has done a rather extensive
self-evaluation. We have concluded that our present mandate does not
give us the freedom to do what could or should be done to help the
churches who are seeking pastors. We should be able to do more to help
the churches make a more informed and wise choice. The Ministerial In-
formation Service feels that one of the best ways to prevent tension in the
Christian Reformed Church between ministers and churches is to make
every effort to make compatible matches.

At the present time our emphasis is on helping ministers who need or
seek calls to get them. We would like to change that focus. Ideally we
would provide a vacant church with the names of men whom we feel would be compatible with their unique situation. These names would be provided after the church has done a lot of homework in gathering the information we need to make such a recommendation. To facilitate that we have designed new church profiles and new ministers' profiles, along with cover letters which explain how best to use our services. From both ministers and churches we seek honest, accurate information. Ministers are also asked to provide references which the searching church has the freedom to contact.

In the interest of serving the church better in this matchmaking, the Ministerial Information Service would also like to serve in an educative capacity. We would like to provide vacant churches with guidelines on how to use a time of vacancy, how to choose a new pastor, and even on how to maintain a good relationship with a pastor. Some of the materials we intend to use for this are materials being put together by the Healing Ministries Committee. Already available is the booklet "How to Call a Pastor." We are anticipating other materials coming from that committee. This is a way of coordinating our work with that of the Healing Ministries Committee.

Further, because we believe that the time a church is considering calling a new pastor is one of the most important times in the life of a church and ought to be treated as such, we intend to provide the profiles of available ministers only to those churches who have completed the church profile. To do otherwise seems to us to be irresponsible. Churches may choose not to use our services during a vacancy, but if they choose to use them, they must do so according to established guidelines.

At this time computerization is not an immediate concern of the Ministerial Information Service. We are continuing to explore the use of a computer in the future. However, our concern at this point is the broadening of our mandate and the increased effectiveness of our services in the areas cited above. Our recommendations follow.

C. Recommendations:

1. That synod approve the Ministerial Information Service's change in focus from helping ministers receive calls to helping the churches find the best possible minister.

   Grounds:
   a. The needs of the Christian Reformed Church are best served by such a focus.
   b. Such an emphasis will be helpful in preventing tension in the churches.

2. That synod approve the Ministerial Information Service's desire to carry on an educative function by providing churches desiring a pastor with materials relative to the calling process.

   Grounds:
   a. Our present mandate prohibits the Ministerial Information Service from giving unsolicited advice.
   b. Such materials will provide a valuable service to the churches.
3. That synod declare that it is proper for the Ministerial Information Service to refuse to send profiles of ministers to vacant churches unless the church has completed a church profile.

*Ground:* To do our work responsibly requires this cooperation.

4. That synod instruct the stated clerks of classes to inform the secretary of the Ministerial Information Service of ministerial changes within their classis.

*Grounds:*

a. This provides a workable way for the Ministerial Information Service to stay current.

b. This will save the Ministerial Information Service from the embarrassment of sending out profiles of ministers who have already been in a new charge for some months.

The Synodical Interim Committee has indicated its agreement with this special report.

V. Representation at Synod

The committee will not have a representative at synod this year. We do stand ready to discuss matters with you by phone or to send a representative if you so desire. Please contact the committee secretary at (213)867-8323 or the committee chairman at (213)866-1812.

VI. Matters for Synodical Action

A. That synod appoint a committee member from the list of nominees that the Ministerial Information Service presents to synod.

B. That synod approve the Ministerial Information Service's change in focus from helping ministers receive calls to helping the churches find the best possible minister.

C. That synod approve the Ministerial Information Service's desire to carry on an educative function by providing churches desiring a pastor with materials relative to the calling process.

D. That synod declare that it is proper for the Ministerial Information Service to refuse to send profiles of ministers to a vacant church unless the church has completed a church profile.

E. That synod instruct the stated clerks of classes to inform the secretary of the Ministerial Information Service of ministerial changes within their classis.

Ministerial Information Service
L. R. Van Noord, secretary
I. INTRODUCTION

The Pension Committee supervises four distinct plans, namely:
1. The Ministers' Pension Fund
2. The Supplementary Payments and Final Moving Expense Fund
3. A Voluntary Group Life Insurance Plan for ordained ministers
4. A Voluntary Group Health Insurance Plan for ministers, certain lay workers, and their dependents

The Ministers' Pension Fund was established by synod to provide honorably for the support of our retired ministers and their dependents. Report 16 deals primarily with the Ministers' Pension Fund.

Retired ministers are those who are emeritated because of reaching retirement age or because of disability. Ministers' dependents are their widows and orphans as defined in the plan.

Synod of 1969 established the present plan to be effective January 1, 1970. Subsequent synods have adopted certain modifications and clarifications. The current printed copy of the plan includes the revisions through July 1, 1978. Requests for copies should be addressed to the administrator at:

CRC Ministers' Pension Fund
2850 Kalamazoo SE
Grand Rapids, MI 49560

The Ministers' Pension Fund presently is managed by a Pension Committee of seven men appointed by synod. Two of the members are CRC ministers. The Pension Committee employs an administrator to execute procedure and policy. A secretary also serves as group leader of insurance.

II. THE QUOTA AND CONTRIBUTIONS

The principal source of income for the Ministers' Pension Fund is the per-family quota. The quota is not a per-congregation matter but a per-family responsibility. Thus the retired minister's pension and the widow's benefit is assured, God willing, to ministers, whether they served large congregations or small congregations. Per-family quotas are established annually by synod.

Ministers serving in synodically approved ministerial capacities (but who are not the "principal" ministers of organized churches) need to
have contributions paid into the Ministers’ Pension Fund to be active participants. Synod annually sets the amount of such contributions.

III. Census

A. Participants

Near the close of the year, there were 1,269 participants in the Ministers’ Pension Plan. (Additionally, the office maintains files on 20 ministers who have withdrawn temporarily and files on 54 former ministers of the Christian Reformed Church.)

Of the 1,269 participants, there are some interesting statistics. First, a national breakdown is as follows:

<table>
<thead>
<tr>
<th>United States ministers and widows</th>
<th>Canadian ministers and widows</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,049</td>
<td>220</td>
<td>1,269</td>
</tr>
</tbody>
</table>

A second breakdown is as follows:

<table>
<thead>
<tr>
<th>United States active ministers</th>
<th>Canadian active ministers</th>
<th>Total active ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>777</td>
<td>198</td>
<td>975</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United States retired ministers</th>
<th>Canadian retired ministers</th>
<th>Total retired ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>175</td>
<td>14</td>
<td>189</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United States widows (includes one orphan)</th>
<th>Canadian widows</th>
<th>Total widows</th>
</tr>
</thead>
<tbody>
<tr>
<td>97</td>
<td>8</td>
<td>105</td>
</tr>
</tbody>
</table>

B. Deaths in 1981

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Herman Moes</td>
<td>February 14, 1981</td>
</tr>
<tr>
<td>Mrs. Anna Goudberg</td>
<td>March 8, 1981</td>
</tr>
<tr>
<td>Rev. Gerben Zylstra</td>
<td>March 14, 1981</td>
</tr>
<tr>
<td>Rev. Edward Visser</td>
<td>April 6, 1981</td>
</tr>
<tr>
<td>Mrs. Minnie Grasman</td>
<td>April 24, 1981</td>
</tr>
<tr>
<td>Rev. James S. Huizenga</td>
<td>June 8, 1981</td>
</tr>
<tr>
<td>Mrs. Mary Essenburg</td>
<td>June 11, 1981</td>
</tr>
<tr>
<td>Rev. Jacob Paauw</td>
<td>June 16, 1981</td>
</tr>
<tr>
<td>Rev. John Bult</td>
<td>June 20, 1981</td>
</tr>
<tr>
<td>Mrs. Ella Bronkema</td>
<td>July 12, 1981</td>
</tr>
<tr>
<td>Mrs. Willemina Groeneboer</td>
<td>September 3, 1981</td>
</tr>
<tr>
<td>Mrs. Angie Van Beek</td>
<td>September 10, 1981</td>
</tr>
<tr>
<td>Rev. Dirk Aardsma</td>
<td>September 15, 1981</td>
</tr>
<tr>
<td>Mrs. Gertrude De Boer</td>
<td>October 15, 1981</td>
</tr>
<tr>
<td>Mrs. Johanna Wyngaarden</td>
<td>December 29, 1981</td>
</tr>
</tbody>
</table>

C. Emeritations

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Peter M. Jonker</td>
<td>January 15, 1981</td>
</tr>
<tr>
<td>Mrs. Gertrude De Boer</td>
<td>October 15, 1981</td>
</tr>
<tr>
<td>Mrs. Johanna Wyngaarden</td>
<td>December 29, 1981</td>
</tr>
<tr>
<td>Rev. Wesley Smedes</td>
<td>January 15, 1981</td>
</tr>
<tr>
<td>Classis Grand Rapids South</td>
<td></td>
</tr>
</tbody>
</table>


Rev. Peter Huisman, because of age, Classis Atlantic Northeast, effective January 16, 1981
Rev. Gysbert J. Rozenboom, because of age, Classis Grand Rapids North, effective February 17, 1981
Rev. Lubbert Van Dellen, because of age, Classis Wisconsin, effective March 29, 1981
Rev. Gerrit Vander Plaats, because of age, Classis Illiana, effective June 29, 1981
Rev. Clarence Vander Plate, because of age, Classis California South, effective June 30, 1981
Rev. Jacob Geuzebroek, because of disability, Classis Quinte, effective August 30, 1981
Rev. Henry Erffmeyer, because of age, Classis Grandville, effective September 27, 1981
Rev. Arthur Pontier, because of age, Classis Grand Rapids South, effective October 1, 1981
Rev. Henry Baak, because of age, Classis Minnesota South, effective October 26, 1981
Rev. Paul Boertje, because of age, Classis California South, effective November 22, 1981
Rev. James E. Jeffers, because of age, Classis Columbia, effective November 22, 1981

IV. AUDITORS

The Pension Committee appointed the public accounting firm Seidman and Seidman to audit the books for the eight months ended August 31, 1981. All financial statements are in the Financial and Business Supplement of the Agenda for Synod 1982.

V. MINISTERS' PENSION COMMITTEE MEETINGS

A. The Pension Committee met in six full-day sessions in 1981. At four of these meetings, some members of the subcommittee to develop a separate Canadian Pension Plan worked with the Pension Committee on modified pension plan drafts. The members of this subcommittee are:

- John T. Ebbers, chairman, Clearbrook, B.C.
- Albert J. Bakker, Q.C., secretary, St. Catharines, Ont.
- Hendrik Kreeft, C.A., Sarnia, Ont.
- Garrett C. Van de Riet, administrator of the CRC Ministers' Pension Plan, served this subcommittee as resource person.

B. The Pension Committee appointed a subcommittee:

1. to arrive at common elements and procedures to incorporate into modified ministers' pension plans for both the United States and Canada;
2. to draft both plans as closely to the present Ministers' Pension Plan as possible;
3. to deal in an equitable manner with Shared Minister pensionable service as more fully described in Appendix C.

Kenneth Olthoff served as chairman of this special subcommittee. C. W. Hartog was the Canadian member. J. F. Mellema and G. C. Van de Riet served as resource persons. This special subcommittee, with both resource persons, met six times in 1981.

VI. MODIFIED MINISTERS’ PENSION PLANS FOR THE UNITED STATES AND CANADA

A. Two Synodical Mandates

For several years the Pension Committee has been preparing a response to two synodical mandates as follows:

1. Cost of Living Increases

"That synod advise the Ministers' Pension Fund Committee of the desirability of increasing the Ministers' Pension benefits annually in accordance with the increase of the actual cost of living, and that synod declare this to be its answer to Overture 22 re increased Ministers' Pension benefits. —Adopted"

(Acts of Synod 1977, Art. 72, C, c, p. 113)

2. A Separate Pension Plan for Canada

"Separate United States and Canadian Pension Plans

That synod approve the Ministers’ Pension Committee’s recommendation that the Ministers’ Pension Plan be separated into two plans: One for Canadian Participants and one for United States Participants.

Grounds

a. The increasing differences in other retirement benefits (Social Security in the United States; Canadian Pension Plan, the Old Age Security Pension in Canada), amount and taxability of contributions to and benefits from retirement plans, rate of inflation, cost of living, currency value fluctuations, government-provided health care, and government regulation make it virtually impossible to achieve equity for participants in the two countries under one plan.

b. Unless there is a change in the provisions of the United States statutes covered under ERISA (Employees Retirement Income Security Act), the Ministers’ Pension Plan must comply fully with said statutes by January 1, 1983. The differences between United States and Canadian legal provisions would prohibit continuation of the plan as a single unit thereafter. —Adopted"

(Acts of Synod 1979, Art. 92, IV, B, 3, p. 102)

B. Modified Ministers’ Pension Plans (See Appendix A and B)

In dealing with the above two mandates, the Pension Committee decided to recommend to Synod 1982 modified Ministers’ Pension Plans, namely, one for the United States and one for Canada. The modified
Ministers' Pension Plans are structured to deal more responsively to the cost of living mandate while at the same time including plan provisions and language to respond to the mandate for separate United States and Canadian Plans.

The proposed modified plans are named as follows:
1. Retirement Plan for Ministers of the Christian Reformed Church in the United States of America Including Shared Ministers
2. Retirement Plan for Ministers of the Christian Reformed Church in Canada

C. Cost of Living Increases

1. Historical Approach
In the past several years, the Pension Committee has made an attempt at meeting the increasing financial needs of retired ministers and widows due to inflation. The method used has been to recommend to synod *ad hoc* pension increases amounting to approximately one-half of the cost-of-living increases in the United States and Canada.

2. Proposed Future Approach
   a. Inflation
In dealing with the matter of inflation and cost of living, the Pension Committee determined that the modified plans should contain a long-term policy relative to pension benefits rather than one which holds out to active ministers the pension received by retired ministers. This is not to be critical of the original drafters of the present plan who could in no way have envisioned the severe impact of inflation. *Ad hoc* increases for ministers will still be needed in the future, if inflation persists, and they will be requested periodically for retired ministers and widows.

   b. Using Average Cash Salaries
The modified pension plans relate active ministers' future pensions to the average cash salary base of ministers in the three calendar years immediately preceding the year of the ministers' retirement. Each year there would be two "average cash salary determinations," namely:
   (1) One based on the three-year average cash salaries of ministers in organized churches in the United States with an average cash salary cap of $25,000.
   (2) A second three-year average cash salary of ministers in organized churches in Canada with an average cash salary cap of $25,000.

   c. Pensionable Years and Ratio
The other two factors in the formulae using "average cash salaries" are:
   (1) Pensionable years of service. Using a minister's actual years of service rewards a minister with longer service in relation to those with shorter service.
   (2) A ratio of 1.1%.
d. The Formula

Thus, the complete formula to determine a minister's pension upon retirement would be:

1.1% times average cash salary times pensionable years of service.

Canadian service results in a Canadian check and United States service results in a United States check. Each pension is based on Average Cash Salaries in the respective countries just prior to retirement.

3. Advantages of the Proposed Future Approach

The Pension Committee herewith presents the following advantages of this modification in meeting the retirement needs of ministers:

a. Future retirees will have their pensions related to the average cash salary in effect just prior to their retirement. Adopting this principle establishes a policy for determining in advance more correctly adequate normal pension benefits.

b. The purchasing power of normal adequate pension benefits for active ministers will not be eroded by inflation unless the average cash salaries of ministers do not keep up with the rate of inflation in the overall economy.

c. Using the salaries of all ministers as a group to create a three-year average (instead of individual salaries) retains the concept of treating all ministers alike regardless of level of compensation prior to retirement. On the other hand, determining a separate average for each country provides an equitable manner to handle overall differences in compensation levels between countries.

d. The denomination as a whole will likely anticipate and expect the increase in quotas for pension increases.

e. Synod, instead of annually having to get back to the basics of what is an adequate pension, will have to determine only how much of the purchasing power that a retired minister or widow has lost in their pension benefits through inflation and to what extent synod will compensate for this by granting *ad hoc* increases.

It is the judgment of the Pension Committee that the concept of relating pension benefits to average cash salaries is a better way of protecting the purchasing power of ministers' pensions than the present system.

D. Separate Modified United States and Canadian Pension Plans (Appendixes A and B)

1. Objectives to Meet

In drafting the two modified plans, the Canadian subcommittee and the United States subcommittee, both appointed by the Pension Committee, decided on certain fundamental objectives as follows:

a. The two plans should be as similar as possible. Dissimilar plans could create a dissatisfaction within the denomination. Differences should exist only to accommodate variations in legal requirements, levels of average cash salary, levels of social security (insurance) benefits, and other factors.

b. Most of the concepts of the present plan should carry over into the modified plans.
2. Comparison of Important Provisions in the Proposed Plans with the Present Ministers' Pension Plan

Having these two objectives in mind, the present and the modified plan provisions compare as follows:

a. Pension determination at time of retirement

(Present plan: Maximum 1981 pension is $5,724 per year.)

Use the same formula for both plans:

\[ 1.1 \% \times \text{prior three-year average cash salary} \times \text{pensionable years of service}. \]

**EXAMPLE** for United States minister retiring in 1981:

\[ 1.1 \% \times $14,705 \times 36 \text{ years} = $5,823/\text{year} \]

**EXAMPLE** for Canadian minister retiring in 1981:

\[ 1.1 \% \times $15,339 \times 36 \text{ years} = $6,074 \text{ (Canadian dollars)} \]

b. Disability pension

This section is practically the same as the present plan. Both modified plans use the above formula and both enrich the pensionable years of service by adding to pensionable years served the remaining years from date of disability to age 65.

c. Spouse’s benefit

(1) The eligibility definition is the same as the present plan.

(2) The benefit determination is as follows:

**United States**—80% of formula-arrived amount using for pensionable years of service the pensionable years the minister did serve and enriching that by the remaining years he would have served to age 65.

**Canada**—Same as the United States except that by law, the Canadian modified plan cannot enrich the pensionable years. Therefore, the Canadian trustees will supplement the widow’s pension in another way.

**Conclusion:** Widow’s benefits will be practically the same as under the present plan.

d. Orphan’s benefit

The computations are the same as under spouse’s benefit except that each orphan receives 30% up to a maximum of three orphans per family for a total of 90%. The present plan is the same but with an 80% maximum for three or more orphans.

e. Terminated ministers

In principle, the provisions are the same as the present plan.

f. Normal retirement age would continue to be age 65.

g. Service up to age 71 would be includable in pensionable service.

This is a change from the present plan.

h. Early retirement

Provision for early retirement at age 62 in the modified plans is the same as in the present plan.

i. The modified plans spell out minimum and maximum pension amounts including Social Security benefits.
This is included to avoid insufficient or excessive total retirement income. These provisions are not in the present plan.

j. A "grandfather clause"

This provision assures all current active participants that their pensions would be no less than those payable under the present plan.

k. Additional contributions by a minister (3% or whatever maximum amount Federal Income Tax allows) and/or his church or his agency on behalf of the minister.

Such contributions are urged upon the ministers in both modified plans. They result in appropriately higher pensions upon retirement as provided by such additional contributions. This provision is not in the present plan.

l. Vesting schedule

This is the same in both modified plans. It is a bit more liberal than in the present plan.

m. Administration of each modified plan

Administration would be under separate five-man committees with reports to synod as stated hereinafter. The Canadian committee would be designated as "Canadian Pension Trustees" and the United States committee would be designated as "Pension Committee."

n. Shared Ministers

These ministers render pensionable years of service with an agency such as the Back to God Hour, Board for World Missions, and several more where the service is a shared benefit and responsibility of both the United States and Canada. A Shared Minister Fund will be an accounting designation of the United States Pension Fund and it will be administered by the United States Pension Committee in consultation with the Canadian Pension Trustees. It would receive contributions (assessments) and additional needed amounts from both the United States and Canada. It would be credited with income and charged with expenses. This is a new provision in the Modified United States Pension Plan since Canadian law does not facilitate its being incorporated in the Modified Canadian Pension Plan. (See also Appendix C.)

E. Cost Comparisons—Modified Plans and Present Plan

The Pension Committee asked its actuarial firm, The Wyatt Company, to compute cost comparisons between the present plan and the modified plans.

The benchmark against which to compare the new costs is the $2,469,164 cost prepared by Wyatt for the 1981 budgeted annual pension of $5,724 for retired ministers and the 80% or $4,579 pension for widows. This cost does not recognize benefit increases beyond the 1981 ad hoc cost-of-living increase.

Inherent in the cost of the present plan should be a factor for ad hoc partial cost of living increases synod grants periodically. In doing so, of course, all currently active ministers in that particular year are having their future pensions put at that year's pension level. The average ad hoc increase since 1970 has been approximately 4% per year. The cost of the present plan must be compared with the cost of the modified plan on the
basis that the present plan will likely have *ad hoc* cost-of-living increases conservatively of 3½% annually.

In comparing present plan cost with the modified plan cost, the actuary used as similar assumptions as possible in a 25-year projection. These assumptions are:

<table>
<thead>
<tr>
<th>Present Plan with Revised Assumptions</th>
<th>Modified Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Annual Interest Rate—Compounded</td>
<td>7%</td>
</tr>
<tr>
<td>2. COLA—annual increase from 1981 base of $5,724 compounded and funded to age 65.</td>
<td>3½%</td>
</tr>
<tr>
<td>3. Annual salary increases compounded</td>
<td>n/a</td>
</tr>
<tr>
<td>4. Funding period from 1-1-83:</td>
<td></td>
</tr>
<tr>
<td>Canada</td>
<td>15 years</td>
</tr>
<tr>
<td>United States</td>
<td>40 years</td>
</tr>
<tr>
<td>5. Actuarial Method</td>
<td>Unit credit</td>
</tr>
<tr>
<td>6. Cash salary cap</td>
<td>n/a</td>
</tr>
<tr>
<td>7. Preretirement widows &amp; orphans</td>
<td>80% &amp; 30% each of full pension</td>
</tr>
<tr>
<td>8. Postretirement widows</td>
<td>80% of retired minister’s pension</td>
</tr>
<tr>
<td>9. Disabled ministers—Pensionable years</td>
<td>Full pension</td>
</tr>
</tbody>
</table>

Based on these assumptions, the present plan annual cost was determined by Wyatt to be $2,468,600 versus the modified plan cost of $2,568,102 for a 4% increase in cost based on the above assumptions. (As further explained below, this cost excludes supplementary insurance for Canadian preretirement widows and orphans.) Wyatt reports further that “since the ‘new plan’ has the present plan benefits as a minimum, the ‘new plan’ will always yield benefits at least as large as the present plan and so the costs will necessarily be somewhat higher. For the first 17 or 18 years the ‘new plan’ benefit will dominate (on the average about 9% larger) but then this benefit will be frozen and the present plan benefit will catch up and thereafter govern.” (‘Frozen’ refers to the $25,000 salary cap, which is subject to change by synod.) Appendix D attached is a schedule prepared by the actuary. On the second line of the schedule, the phrase “plus insurance” is used. This has reference to the proposed Canadian Pension Plan which requires the purchase of insurance (or self-insurance) to cover the enrichment cost of preretirement widows and orphan benefits. This will be in addition to the Canadian quota shown on the schedule.

VII. Funding

The Synods of 1979 and 1981 reaffirmed the decision of the Synod of 1969 that the Ministers’ Pension Plan is by synodical decision formulated in terms of funding (*Acts of Synod 1969*, p. 47, paragraph 3; *Acts of Synod 1979*, p. 105, item 5). The Pension Committee recognizes this affirmation. Without funding, future generations will need to provide funds in disproportionately higher amounts to pay the pensions of an increasingly higher number of retirees. The Pension Committee has an actuarial study which shows that in 25 years the number of benefit recipients (retired
ministers and widows) increases from 285 to 540, based on the present census of ministers. The quota, therefore, includes a provision for funding for past services already rendered by both active and retired ministers. This, then, spreads the pension costs more equitably over the generations.

VIII. INVESTMENTS

A. Portfolio on August 31, 1981

A broad breakdown of investments as reported in the audited report as of August 31, 1981, is as follows:

<table>
<thead>
<tr>
<th>Fixed income securities:</th>
<th>United States</th>
<th>Canada</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>US &amp; Canadian government obligations</td>
<td>3,806,609</td>
<td>—</td>
<td>3,806,609</td>
</tr>
<tr>
<td>Corporate bonds</td>
<td>1,714,119</td>
<td>—</td>
<td>1,714,119</td>
</tr>
<tr>
<td>Term deposits &amp; certificates of deposit</td>
<td>513,907</td>
<td>2,097,622</td>
<td>2,611,529</td>
</tr>
<tr>
<td>Investment contract</td>
<td>436,915</td>
<td>—</td>
<td>436,915</td>
</tr>
<tr>
<td>Total fixed income securities</td>
<td>6,471,550</td>
<td>2,097,622</td>
<td>8,569,172</td>
</tr>
<tr>
<td>Equity investments</td>
<td>1,609,763</td>
<td>—</td>
<td>1,609,763</td>
</tr>
<tr>
<td>Total carrying value at market</td>
<td>8,081,313</td>
<td>2,097,622</td>
<td>10,178,935</td>
</tr>
</tbody>
</table>

Fixed income securities, stated at market, are less than cost by $984,791 at August 31, 1981. Equity investments, stated at market, are in excess of original cost by $36,806 at August 31, 1981.

The above investments are shown at market value as of August 31, 1981. Approximately 95% of the above $8,569,172 fixed income securities mature in less than 6.3 years. This represents very good liquidity in the portfolio. Generally, the bank trustees will hold these securities to maturity. To the extent this occurs, the market value of these securities will again approximate cost.

B. Report 30 to Synod 1981

The Pension Committee has taken careful note of the recommendations relative to investments as stated in Report 30 to the Synod of 1981 as follows:

1. It has approved a policy of gradually increasing investments in equities, that is, common stocks. This policy is very flexible and subject to change at any time.

2. It has made further witness to the bank trustees relative to making investments in socially responsible institutions and corporations.

3. The committee has not taken action relative to a denominational loan fund since such a fund is now in the process of being developed. When such a fund is established, the committee will evaluate it with its bank trustees in the perspective of fiduciary responsibility relative to the Ministers' Pension Fund.
IX. MATTERS FOR SYNOICAL ACTION

A. Privilege of Floor

The committee respectfully requests synod to grant the privilege of the floor to members of the Pension Committee, to members of the Canadian subcommittee, to the administrator, and to Counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Fund are discussed.

B. Separate United States and Canadian Pension Plans

The committee requests synod to adopt the following plans as shown in Appendixes A and B, respectively, subject to modifications, if any, as may be further necessary to comply with government rules (such modification to be acceptable to the Synodical Interim Committee):

2. Retirement Plan for Ministers of the Christian Reformed Church in Canada, Including the Pro-forma Trust Deed.

Grounds:

1. The modified plans use a formula which is salary related and it is therefore a better long-term response to the concern of the Synod of 1977, in particular, about the problem of relating cost-of-living increases and inflation to future pensions.
2. A separate plan for Canada is presented in response to the need recognized by the Synod of 1979 that the Ministers' Pension Plan be separated into two plans, namely, one for Canadian participants and one for United States participants.

C. Division of Assets

1. Synod of 1979

The committee requests synod to rescind the decision of Synod 1979, Article 92, IV, 3, c relative to the procedure for dividing the assets of the Ministers' Pension Fund.

Ground: At that time, the matter of the pensionable service of "shared ministers" was not taken into consideration in the presentation by the Ministers' Pension Committee in the Agenda for Synod 1979.

2. Division of Assets as of the Separation Date

The committee requests synod to approve the separation of assets as of the close of business December 31, 1982, based on an actuarial report prepared by the Wyatt Company employing the method shown in Appendix C, I, (b), (1).

Ground: Division of assets based on accrued liabilities as of the effective date of separate pension plans for the United States and the
"shared ministers" of the denomination and for the Canadians is actuarially recognized as equitable.

D. Uniformity of Quotas

From an actuarial standpoint the per-family costs for the United States and Canada differ, as shown by Appendix D. (This results from differences, at this point in time, in the age distribution of the participants.) The committee recommends the continuation of the current practice of funding pension costs by means of a uniform per-family quota across the denomination for the joint financing of the church's total pension obligations to ministers and their dependents.

Ground: The committee considers pension obligations to ministers and their dependents as the obligation of the denomination as a whole and, therefore, recommends continuation of the present practice of uniform pension quotas throughout the denomination and the joint funding of the two proposed plans.

E. Reporting to Synod by Pension Committees

1. Synod of 1979

The committee requests synod to rescind that part of the decision of Synod 1979, Article 92, B, 3, b, in the last line which reads, "The entire pension committee would meet at least once per year and present one report to synod."

Ground: If separate pension plans for the United States and Canada are approved by synod, then the committee considers the 1979 method of reporting to synod to be, in part, cumbersome.

2. Proposed Reporting to Synod

The committee requests synod to approve the following procedure for reporting to synod:

The Pension Committee for the United States and the Shared Ministers and the Canadian Pension Trustees shall each report annually directly to synod on the operation of each respective plan and the financial status of each. The Canadian Pension Trustees and the United States Pension Committee shall report jointly to synod with respect to recommended changes in the pension plans and with respect to changes in future financing of church pension plans. Such reports shall be in writing and shall be filed with synod according to its rules and procedures.

Grounds:

1. This procedure gives each committee an annual opportunity to report to synod directly on its plan's operations and financial status.
2. Joint reporting to synod is desirable where plan changes are recommended because the plans should be as uniform as legally possible.
3. Joint reporting regarding future financing of church pension plans is necessary to maintain uniformity in denominational goals.

F. Separate Supplementary Payments and Final Moving Expense Funds and Quota

The Pension Committee requests synod to approve separate Supplementary Payments and Final Moving Expense Funds for the United States and Canada if synod approves Article IX, B above for separate pension plans. The committee also requests synod to approve allocation of the funds' assets on the basis of the distributions of the funds' supplementary payments as of the separation date. Lastly, synod is requested to approve a 1983 quota of 75 cents for the fund in each country.

Grounds:
1. The Canadian Pension Trustees and the United States Pension Committee will each be responsive to the required distributions in each country.
2. The fairest basis for the distribution of the fund assets was determined to be on the basis of supplementary payments as of the separation date.
3. While the needs of the fund fluctuate, the existing quota of 75 cents per family should be sufficient for the year 1983.

G. Housing Allowance

The committee requests synod to designate up to 100% of the ministers' early and normal retirement pension or disability benefit for 1982 as housing allowance for United States income tax purposes (IRS Revenue Ruling 1.107-1) but only to the extent used to rent or provide a home.

H. Committee Members

1. Present Ministers' Pension Committee

The Pension Committee requests synod to elect one committee member to fill each of the following vacancies:

Three vacancies

Vacancy 1 (Elect one of the following for a three-year term.):
- Kenneth E. Olthoff, incumbent
- Stephen Tuuk

Vacancy 2 (Elect one of the following Canadian men for a three-year term or less depending upon the decision of Synod 1982 relative to a separate Canadian Pension Plan.)
- Rev. William Suk
- Rev. Adrian Van Geest

Vacancy 3 (Due to the resignation of Mr. Henry Kreeft from the Ministers' Pension Committee, elect one of the following Canadian men to serve to September 1, 1983, depending upon the decision of Synod 1982 relative to a separate Canadian Pension Plan.)
- Albert J. Bakker
- John Oegema
2. Committee Members for Separate United States and Canadian Pension Plans
   
a. United States Committee members
   If Synod of 1982 approves a separate Canadian Pension Plan, then the Ministers' Pension Committee will be reduced from seven to five committee men and these five will be known as the United States Ministers' Pension Committee. The following will then constitute the United States Pension Committee:

1. Gordon Dornbush to September 1, 1983
2. Rev. Marinus Goote to September 1, 1984
3. Gerald Knol to September 1, 1984
4. Julius F. Mellema to September 1, 1984
5. Person elected to Vacancy 1 above to September 1, 1985

Thus, if Synod 1982 approves the separate Canadian Pension Plan, then the following Canadians would no longer serve on the United States Pension Committee effective September 1, 1982:

- The minister elected to Vacancy 2 above.
- The member elected to Vacancy 3 above.

b. Canadian Pension Trustees
   If Synod of 1982 approves the separate Canadian Pension Plan, then the Pension Committee presents to Synod of 1982 the following men to serve as Canadian Pension Trustees for periods as indicated (starting September 1, 1982):

- **Vacancy 1** (Elect one of the following for a one-year term.)
  - Rev. William Suk
  - Rev. Adrian Van Geest

- **Vacancy 2** (Elect one of the following for a two-year term.)
  - John Ebbers
  - John Woudstra

- **Vacancy 3** (Elect one of the following for a two-year term.)
  - Bruce Dykstra
  - Dan Van Leeuwen

- **Vacancy 4** (Elect one of the following for a three-year term.)
  - Albert J. Bakker
  - John Oegema

- **Vacancy 5** (Elect one of the following for a three-year term.)
  - Rev. Henry R. De Bolster
  - Rev. John Klomps

c. Procedures and Meetings of the United States Committee and the Canadian Pension Trustees already have been adopted by the Synod of 1979 (Art. 92, IV, 3, b) and as revised in Article IX, E, 2 above.

d. Thanks
   The committee suggests that synod express appreciation to committee members, the Rev. Henry R. De Bolster and Mr. Henry Kreeft for
serving six and four and one-half years, respectively, on the Ministers' Pension Committee.

The committee also suggests that synod thank the members of the Canadian subcommittee who have worked with the Pension Committee during the last three years on the modified pension plans presented with this report. These Canadian members were: A. J. Bakker, J. T. Ebbers, C. W. Hartog, H. Kreeft, and Rev. H. R. De Bolster.

I. Benefits, Quotas, and Contributions

The Pension Committee, desiring to meet some of the needs of retirees and widows arising from inflation, recommends that synod increase maximum pension benefits to $6,350 per year, effective January 1, 1983, provided that synod increases the per-family quota from $36.00 to $38.00 for 1983 and Contributions-Other from $1,650 to $1,875 for 1983.

Ministers' Pension Committee
Julius F. Mellema, chairman
Henry R. De Bolster
Gordon Dornbush
Marinus Goote
Gerald Knol
Kenneth E. Olthoff
Garrett C. Van de Riet, administrator
APPENDIX A

RETIREMENT PLAN FOR MINISTERS
OF THE
CHRISTIAN REFORMED CHURCH
IN
THE UNITED STATES OF AMERICA,
INCLUDING SHARED MINISTERS

INDEX

ARTICLE I—DEFINITIONS
ARTICLE II—PENSION FUND FOR US MINISTERS
ARTICLE III—SHARED MINISTER FUND
ARTICLE IV—MEMBERSHIP
ARTICLE V—PENSIONABLE SERVICE
ARTICLE VI—NORMAL RETIREMENT DATE
ARTICLE VII—NORMAL PENSION BENEFIT
ARTICLE VIII—EARLY RETIREMENT PENSION
ARTICLE IX—DISABILITY PENSION
ARTICLE X—MINIMUM PENSION BENEFIT
ARTICLE XI—MAXIMUM PENSION BENEFIT
ARTICLE XII—PENSION TO SPOUSE
ARTICLE XIII—ORPHAN’S PENSION
ARTICLE XIV—TERMINATION BENEFITS
ARTICLE XV—ALLOWABLE INTERRUPTIONS IN SERVICE
ARTICLE XVI—FORMER PLAN
ARTICLE XVII—PENSION PAYMENTS
ARTICLE XVIII—COMMUTATION OF PENSION BENEFITS
ARTICLE XIX—SPECIAL RECIPIENTS
ARTICLE XX—ASSIGNMENT
ARTICLE XXI—CONTINGENCY RESERVE, SURPLUS
ARTICLE XXII—BASIC CONTRIBUTIONS
ARTICLE XXIII—SUPPLEMENTARY CONTRIBUTIONS
ARTICLE XXIV—PENSION BENEFIT ADJUSTMENTS
ARTICLE XXV—ADMINISTRATION
ARTICLE XXVI—GENERAL PROVISIONS
ARTICLE XXVII—APPLICABLE LAWS AND REGULATIONS

ARTICLE I—DEFINITIONS

This retirement plan shall be interpreted in its plain and literal sense. Ecclesiastical words, financial words, and other technical words shall be interpreted in each applicable special context. Where the context so per-
mits, for words of masculine gender, there may be read the correspond­
ing words of feminine or neuter gender and words importing the singular
number may be construed to include the plural number or vice versa.

1.01 "Actuarial equivalent" means a periodic amount of equal value
on the basis of actuarial assumptions determined by the actuary.

1.02 "Actuary" means the actuary or firm of actuaries retained by the
Pension Committee for purposes of this plan.

1.03 "Benefit" means a pension benefit or other payment that may be
payable in accordance with the terms of this plan to or with respect to a
member.

1.04 "Canadian Pension Trustees" shall mean the individuals ap­
pointed as trustees of the Retirement Plan for ministers of the Christian
Reformed Church in Canada.

1.05 "Cash salary base" means the average cash salary of the
ministers in full time
service as pastors of local churches in the United
States determined by the Pension Committee for a calendar year in ac­
cordance with Section 25.04 of Article XXV of this plan.

1.06 "Chaplain" means a minister who is recognized as a chaplain of
the church under applicable rules of synod.

1.07 "Child" means a natural child, stepchild, or adopted child.

1.08 "Church" means the Christian Reformed Church in North Amer­
ica, an ecclesiastical entity incorporated under both the laws of the State
of Michigan of the United States of America and the laws of the Province
of Ontario of Canada, including its constituent local churches.

1.09 "Classis" means a judicatory or directing group of represen­
tatives of local churches in a given district that is duly constituted and
recognized as a classis of the church under applicable rules of synod.

1.10 "Committed value" of a pension benefit means a lump sum
amount of equal value on the basis of actuarial assumptions determined
by the actuary.

1.11 "Disabled" means incapable of pursuing regularly any substan­
tially gainful occupation by reason of mental or physical incapacity to
the extent described in Section 9.02 of Article IX of this plan.

1.12 "Effective date" means 1 January 1983, the date on which this
plan shall become effective.

1.13 "Final average salary" means the average of the cash salary
base as defined in Section 1.05 of this Article I of the plan for the three
calendar years immediately preceding the calendar year of a member's
retirement, death, or termination of service, whichever occurs earlier.

1.14 "Former plan" means the retirement plan for ministers of the
church in effect on 31 December 1982.

1.15 "Local church" means a congregation of persons duly organized
as an integral part of the church under applicable rules of synod.

1.16 "Member" means a minister who has been admitted to member­
ship in this plan in accordance with Article IV of this plan and who has
not received a final settlement of his benefits hereunder.

1.17 "Minister" means a person who is recognized as an ordained minister of the church under applicable rules of synod.

1.18 "Orphan" means a child whose parents have died and who is under the age of eighteen years. A child who was mentally or physically incapacitated when he became an orphan continues to be eligible for benefits after age eighteen years. For determining the existence of such mental or physical incapacity, the Pension Committee shall apply uniform and consistent standards.

1.19 "Pensionable salary" means the lesser of
   (a) the final average salary defined in Section 1.13 of this Article I of the plan, and
   (b) $25,000.00, or such greater amount as synod may determine from time to time by resolution.

1.20 "Pensionable service" means the period or the aggregate of the periods of a member’s service which is recognized for determining the amount of his pension benefit under this plan in accordance with Article V thereof.

1.21 "Pension benefit" means an amount that is payable at periodic intervals in accordance with the terms of this plan.

1.22 "Pension Committee" means the individuals acting as the Pension Committee pursuant to the terms of Article XXV of this plan.

1.23 "Pensioner" means a person who is being paid a pension benefit under this plan.

1.24 "Pension Fund" means the pension fund established under the terms of this plan, to which contributions and from which benefits and other expenditures under this plan are to be paid with respect to ministers with pensionable service under this plan. "Shared Minister Fund" is an accounting designation for part of the Pension Fund relating to shared ministers as set forth in Article III.

1.25 "Plan" means the retirement plan herein set forth for ministers of the church in the United States of America, including ministers employed as shared ministers.

1.26 "Recipient" means a person to whom a benefit is payable under this plan.

1.27 "Retirement" means the conclusion of a member’s service in accordance with applicable rules of synod under circumstances which entitle him to receive forthwith a pension benefit hereunder.

1.28 "Service" means a member’s last continuous period of uninterrupted employment as a minister, including employment consistent with his calling as a minister approved by synod, subject to periods of interruption as mentioned in Article XV of this plan, regardless of the geographical location of his service.

1.29 "Shared minister" means a minister working for an agency or institution approved by synod, whose job description, in the judgment of the Pension Committee, arrived at in consultation with the Canadian
Pension Trustees, requires pensionable service for the church as a whole as opposed to service rendered exclusively for the benefit of the church in Canada or rendered exclusively for the benefit of the church in the United States. It is the intention that a minister in employment which would otherwise qualify as pensionable service will not fail to so qualify because of the location or locations of this service, except that if the service is in Canada, exclusively for the benefit of the church in Canada, he will not be under this plan but will qualify under the Retirement Plan for Ministers of the Christian Reformed Church in Canada. If not qualified because of location of service for such plan in Canada, such minister will qualify under this plan, either as a US minister or as a shared minister. Classification as a US minister is within the discretion of the Pension Committee. Classification as a shared minister requires the concurrence of the Plan Committee and the Canadian Pension Trustees. In the event of disagreement between the Pension Committee and the Canadian Pension Trustees the matter shall be determined by the Board of Trustees of the Christian Reformed Church in North America, a Michigan corporation.

1.30 "Shared Minister Fund" is an accounting designation of the Pension Fund for shared ministers established under the terms of Article III of this plan, to which contributions and income and from which benefits and other expenditures under this plan are to be assigned with respect to shared ministers.

1.31 "Spouse" means the person who was the spouse of a member throughout the one-year period immediately preceding his death, termination, or retirement, whichever first occurs, and was still his spouse at the date of his death.

1.32 "Synod" means the synod of the church.

1.33 "Termination" means the severance of a member's service where such severance is not due to death or retirement.

ARTICLE II—PENSION FUND

2.01 The Pension Fund shall consist of all moneys and investments in the custody of the Pension Committee for the exclusive benefit of members with pensionable service in the United States of America and with respect to shared ministers.

2.02 All contributions as described in this plan with respect to members with pensionable service in the USA and with respect to shared ministers shall be paid into the Pension Fund. In addition, the Pension Fund shall be increased by earnings on investments and realized and unrealized gains of the market value over the cost value of investments and the Pension Fund shall be decreased by reason of pension and benefit payments, operating expenses, and realized and unrealized losses of the market value in relation to the cost value of investments as may accrue thereto and be attributable thereto from time to time.

2.03 The Pension Fund shall be administered by the Pension Committee in accordance with the terms of the plan.
2.04 Investments of the Pension Fund shall comply with the investment designations set forth in Section 25.02(f).

2.05 Unless specifically otherwise provided herein, benefits payable under the provisions of this plan with respect to members with pensionable service in the United States shall be paid directly from the Pension Fund.

2.06 Operating expenses of this plan, including the cost of its establishment, shall be paid out of the Pension Fund.

2.07 The fiscal year of the Pension Fund shall end on August 31.

Article III—Shared Minister Fund

3.01 The Shared Minister Fund shall be an accounting designation of part of the Pension Fund and it shall consist of all moneys and investments allocated thereto for the benefit of members with pensionable service as shared ministers.

3.02 All contributions as described in this plan with respect to members with pensionable service as shared ministers shall be credited to the Shared Minister Fund. In addition, a pro rata share as determined by the Pension Committee and the Canadian Pension Trustees of earnings, expenses, and revaluation of investments as described in Section 2.02 shall be allocated to the Shared Minister Fund.

3.03 The Shared Minister Fund shall be administered by the Pension Committee in accordance with the terms of the plan. The Trustees of the Retirement Plan for Ministers of the Christian Reformed Church in Canada shall be designated as agents of the Pension Committee for collection of Canadian currency contributions required to be made pursuant to Article XXII of this plan and for the payment into the Shared Minister Fund of additional actuarially required amounts as determined by the Pension Committee and the Canadian Pension Trustees.

3.04 The portion of Pension Fund investments assigned to the Shared Minister Fund shall comply with the investment designations set forth in Section 25.02(f).

3.05 Unless specifically otherwise provided herein, benefits payable under the provisions of this plan with respect to members with pensionable service as shared ministers shall be charged directly to the Shared Minister Fund.

3.06 Notwithstanding any other powers herein conferred upon the Pension Committee, benefits payable under the provisions of this plan with respect to members with pensionable service as shared ministers shall be paid in currency of the United States or Canada, according to the currency used to pay contributions for such a member. All questions with respect to the classification of a member as a shared minister shall be determined by the Pension Committee in consultation with the Canadian Pension Trustees which shall be conclusive and binding.
ARTICLE IV — MEMBERSHIP

4.01 Each minister in service on or after 1 January 1983 shall become a member of this plan on the latest of the following dates:
(a) the effective date of this plan, or
(b) the date of commencement of his pensionable service.

4.02 Each person who, under the former plan, were such plan to continue, is entitled to receive a pension benefit in January 1983, which benefit was granted in whole or in part for pensionable service in the United States or as a shared minister, shall be a recipient under this plan from its effective date in respect of the proportion of such pension benefit which was computed under the former plan with reference to his pensionable service in the United States or as a shared minister and any pension benefit related thereto that may be payable to his spouse or his orphans.

4.03 Each person who, as of 31 December 1982, was entitled to a deferred pension benefit under the former plan that was granted, in whole or in part for pensionable service in the United States or as a shared minister, shall be a deferred recipient under this plan from its effective date in respect of the proportion of such deferred pension benefit that was computed under the former plan with reference to his pensionable service in the United States or as a shared minister and such proportion of any pension benefit related thereto that may be payable to his spouse or orphans.

ARTICLE V — PENSIONABLE SERVICE

5.01 A member's pensionable service shall be the sum of:
(a) his period of fulltime service as the only or principal pastor of a local church in the United States, and
(b) his period of fulltime service in the United States, other than service as the only or principal pastor of a local church, in respect of which contributions are paid by him or on his behalf pursuant to Article XXII of this plan, and
(c) his period of fulltime service as a shared minister, in respect of which contributions are paid by him or on his behalf pursuant to Article XXII of this plan, and
(d) the period of approved absence from service under Article XV of this plan, in respect of which contributions are paid by him or on his behalf pursuant to Section 22.05 of Article XXII of this plan, and
(e) where a member on disability retirement ceases to be disabled prior to age 65 and returns to service, that proportion of his period on disability retirement which his pensionable service under this plan bears to his total service, both exclusive of such period on disability retirement.

(f) See also Sections 9.08, 12.01, and 13.01.

No pensionable service shall accrue for service after the day next preceding the day a member reaches age 71.

5.02 Where a computation under this Article V of the plan involves
part of a year, the computation in respect of that part shall be made on a monthly basis, and
(a) any part of a month less than fifteen days shall be disregarded, and
(b) any part of a month not less than fifteen days shall be deemed to be a month.

5.03 For the purposes of this Article V of the plan, service of a minister on a part-time basis shall be recognized as such fraction of a year of pensionable service as the Pension Committee shall deem appropriate after giving consideration to the facts of any case.

**Article VI—Normal Retirement Date**

6.01 The normal retirement date of a member under this plan is the date from which he is entitled to receive a normal pension benefit under its provisions.

6.02 Discontinuance of service after age 65 shall constitute retirement under this plan, and upon such discontinuance of his service a member shall become entitled to a normal pension benefit under this plan.

6.03 Notwithstanding Section 6.02 of this Article VI of the plan, payment of a member's normal pension benefit under this plan shall commence not later than the first day of the month in which he attains the age of 71 years if such member continues in service after that age.

**Article VII—Normal Pension Benefit**

7.01 When a member becomes entitled to a normal pension benefit hereunder, the annual amount thereof shall be equal to:
(a) 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less
(b) pension deductions, if any, as described in Section 7.02 of this Article VII of the plan.

7.02 If following his retirement under this plan any pension benefit, other than a benefit provided by social security legislation, is payable to a member under any benefit program other than this plan in respect of service of the member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension benefit granted under this plan for such period of pensionable service.

**Article VIII—Early Retirement Pension**

8.01 A member may retire early on the first day of any month following his attainment of age 62 conditional upon approval of his retirement by the classis of the local church that is the calling church of such member under applicable rules of synod.

8.02 The early retirement pension payable to a member who retires pursuant to Section 8.01 of this Article VIII of the plan shall be equal to
(a) an annual pension benefit determined in accordance with Section 7.01 of Article VII of this plan, reduced by six-tenths of one percent of the amount thereof for each month that the member's date of retirement precedes the first day of the month next following his 65th birthday, less

(b) pension deductions, if any, as described in Section 7.02 of Article VII of this plan.

ARTICLE IX—Disability Pension

9.01 A member who is found by the Pension Committee to have become disabled while in service and unable to perform his regular duties as a minister, shall be eligible for disability retirement under this plan.

9.02 A member shall be deemed to be disabled for the purposes of this plan only while he is entitled to receive a disability pension under the provisions of the Social Security laws of the United States or under the provisions of the Canada Pension Plan.

9.03 Notwithstanding Section 9.02 of this Article IX of the plan, no member shall be deemed to be disabled for the purposes of this plan if he is engaged in a regular occupation for remuneration or profit, except such occupation as approved by the Pension Committee for purposes of his rehabilitation.

9.04 A member's disability retirement under this plan shall be conditional upon approval of such retirement by the classis of the local church that is the calling church of the member, under applicable rules of synod.

9.05 Each member who is or may become eligible to receive a disability pension under this plan shall furnish the Pension Committee with such evidence or other information as it may reasonably require from time to time to determine his entitlement to such disability pension.

9.06 Any member or pensioner who shall refuse to furnish evidence or information properly requested in accordance with this Article IX of the plan shall not be placed or continued on disability retirement under this plan.

9.07 Any disability pension payable to a disabled member under this plan shall continue to be paid during the lifetime of such disabled member but shall cease with the pension payment for the month in which the member ceases to be disabled or dies.

9.08 The annual amount of the disability pension payable to a member who retires pursuant to Section 9.01 of this Article IX of the plan shall be equal to:

(a) 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less

(b) pension deductions, if any, as described in Section 7.02 of Article VII of this plan.

In determining the amount of pensionable service to apply in computing such disability pension, a member in service in respect of which he
is accruing pensionable service under either this plan or any other pension plan of the church at the time of his disability retirement, shall be credited on the date of his disability retirement with an additional period of pensionable service under this plan equal to that proportion of the period from the date of his disability retirement until the last day of the month in which he would attain the age of 65 years, if living, which his pensionable service under this plan up to the date of his disability retirement bears to his total service prior to that date.

**ARTICLE X—MINIMUM PENSION BENEFIT**

10.01 Notwithstanding anything in this plan, if on retirement at his normal retirement date the combined annual amount of:
(a) the normal pension benefit payable to a member under this plan and any other pension plan in respect of his pensionable service, and
(b) the pensions payable to him under the United States Social Security Act, as amended, or under any legislation enacted in the place thereof, is less than the product of 1½% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan and the years, including fractions thereof, of his pensionable service under this plan, then this plan will pay to the member an additional pension benefit equal to the aforesaid difference.

10.02 This Article X of the plan shall not apply to any member if such member retires or termination of his service occurs prior to his normal retirement date under this plan.

10.03 A member's entitlement to an additional pension benefit, if any, under this Article X of the plan shall be determined and calculated with reference to the annual rate of pensions to which he is entitled under the Social Security Act, as amended, or under any legislation in the place thereof, based on benefits in effect for the first full calendar month of his retirement.

**ARTICLE XI—MAXIMUM PENSION BENEFIT**

11.01 Notwithstanding anything in this plan, the pension benefit payable to a member under this plan shall be reduced where necessary to ensure compliance with the following maximum pension provisions:
(a) the combined annual amount of the pension benefit payable to a member under this plan and any other pension plan in respect of his pensionable service under this plan shall not exceed such maximum, if any, as may be prescribed from time to time by regulations of the Internal Revenue Service of the USA, and
(b) upon retirement from service after age 62, the combined annual amount of
(1) the pension benefit calculated for a member under subsection (a) of Section 7.01 of Article VII of this plan, and
(2) 2½% of the pension benefit payable to a member under the US Social Security Act, as amended, multiplied by the years, including the fractions thereof, of his pensionable service [up to forty years] under this plan, excluding pensionable service
rendered by him in Canada, and 
(3) for Canadian service of a shared minister recognized as pensionable service under this plan, 2½% of pensions payable to him under the Canada Pension Plan and the Old Age Security Act of Canada, as amended or under any legislation enacted in place thereof, multiplied by the years, including fractions thereof, of his pensionable service [up to forty years] under this plan which was rendered as a shared minister in Canada;

shall not exceed the product of 2½% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan and the years, including fractions thereof, of his pensionable service under this plan.

11.02 Subsection (a) of Section 11.01 of this Article XI of the plan shall apply both at the retirement or termination of service of a member, and upon discontinuance of this plan, and to any lump sum settlement of a member's entitlement to benefits under this plan.

11.03 Subsection (b) of Section 11.01 of this Article XI of the plan shall not apply at the termination of a member's service prior to his early retirement date, nor in the event of a member's disability retirement under this plan.

11.04 Any adjustment in a member's pension benefit required to ensure compliance with the maximum pension provision described in subsection (b) of Section 11.01 of this Article XI of the plan shall be a one-time adjustment based on the benefits in effect for the first full calendar month of his retirement, which thereafter shall remain unchanged.

11.05 Nothing in this article shall limit pension benefits to which a member is entitled as a result of section 23.01 contributions.

ARTICLE XII—PENSION TO SPOUSE

12.01 Where a member of this plan dies leaving a spouse and his death occurs while in service, his spouse shall be entitled to a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 80% of 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less

(b) pension deductions, if any, as described in Section 12.05 of this Article XII of this plan.

In determining the amount of the member's pensionable service to be used in computing such spouse's pension, a member in service in respect of which he is accruing pensionable service under either this plan or any other pension plan of the church at the time of his death shall be credited on the date of his death with an additional period of pensionable service under this plan equal to that proportion of the period from the date of the member's death until the last day of the month in which he would have attained the age of 65 years if he had lived, which his pensionable
service under this plan up to the date of his death bears to his total service prior to his death.

12.02 Where a member of this plan dies leaving a spouse and his death occurs following his retirement from service, his spouse shall be entitled to a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 80% of the annual rate of pension benefit in course of payment to the member immediately prior to his death, less
(b) pension deductions, if any, as described in Section 12.05 of this Article XII of the plan.

12.03 Any pension benefit payable under this plan to a spouse of a member will cease to be payable with the payment for the month in which the spouse remarries or dies.

12.04 Notwithstanding anything in this plan, the amount of any pension benefit to which the spouse of a member may be entitled under Section 12.02 of this plan shall, if the age of the member exceeded that of his spouse by more than 10 years, be reduced to the actuarial equivalent of the pension benefit which would have been payable to such spouse if the spouse had been 10 years younger than the member.

12.05 (a) If any pension benefit, other than a benefit provided by Social Security legislation, is payable to the spouse of a member under any benefit program other than this plan in respect of service of the member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension benefit granted under this Article XII of the plan for such period of pensionable service.

(b) If, at the time during the period that a spouse is eligible to receive a pension benefit under this plan, the spouse engages in any occupation or employment and if by virtue of such occupation or employment said spouse receives monthly earnings exceeding three and one-half times the monthly equivalent of the pension benefit determined for such spouse under subsection (a) of either Section 12.01 or Section 12.02 of this Article XII of the plan, inclusive of adjustments thereof pursuant to Article XXIV of this plan, then subsequent payments of the pension benefit payable to the spouse under this plan shall be reduced by the amount of such excess. Such income shall be determined by the Pension Committee according to its rules and procedures.

ARTICLE XIII—ORPHAN'S PENSION

13.01 Any orphan of a member who dies while in service shall be entitled to receive a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 30% of 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less
(b) pension deductions, if any, as described in Section 13.06 of this Article XIII of this plan.

In determining the amount of the member's pensionable service to be used in computing the amount of the orphan's pension, a member in service in respect of which he is accruing pensionable service either under this plan or any other pension plan of the church at the time of the member's death shall be credited on the date of his death with an additional period of pensionable service under this plan equal to that proportion of the period from the date of the member's death until the last day of the month in which he would have attained the age of 65 years, if he had lived, which his pensionable service under this plan up to the date of his death bears to his total service prior to his death.

13.02 Any orphan of a member who dies following his retirement from service shall be entitled to receive a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 30% of the annual rate of pension benefit in course of payment to the member immediately prior to his death, less

(b) pension deductions, if any, as described in Section 13.06 of this Article XIII of the plan.

13.03 Where an orphan is entitled to a pension benefit under this plan, payment thereof shall be made to the person having the custody and control of such orphan, or, where there is no person having the custody and control of such orphan, to such person as may be determined by the Pension Committee.

13.04 Any pension benefit payable under this plan on behalf of an orphan will cease to be payable with the payment for the month in which the orphan attains eighteen years of age or dies, whichever occurs earlier, unless evidence is submitted which satisfies the Pension Committee that the orphan was, at the time he became an orphan, and prior to reaching age 18, mentally or physically incapacitated, in which case pension payments as described in this plan will be made on behalf of the orphan following his attainment of age 18, until the payment for the month in which the orphan ceases to be mentally or physically incapacitated, marries, or dies.

13.05 Notwithstanding anything in this plan, the aggregate amount of orphan's pension benefits payable under this plan on behalf of all orphans of a deceased member shall at any point of time be limited to the aggregate amount of orphan's pension benefits payable hereunder on behalf of three orphans of such deceased member, and such aggregate amount shall be shared equally among all eligible orphans of the deceased member.

13.06 If any pension benefit, other than a benefit provided by Social Security legislation, is payable to an orphan of a member under any benefit program other than this plan in respect of service of the member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension
benefit granted under this Article XIII of the plan for such period of pensionable service.

ARTICLE XIV—Termination Benefits

14.01 In the event of termination of his service, a member shall be entitled to a deferred pension benefit equal to the excess of (a) over (b) computed as follows:

(a) a percentage of the normal pension benefit accrued to him under subsection (a) of Section 7.01 of Article VII of this plan for his pensionable service up to his date of termination, determined in accordance with the following schedule of percentages:

<table>
<thead>
<tr>
<th>COMPLETED YEARS OF SERVICE</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 5 years</td>
<td>0%</td>
</tr>
<tr>
<td>5 years</td>
<td>50%</td>
</tr>
<tr>
<td>6 years</td>
<td>60%</td>
</tr>
<tr>
<td>7 years</td>
<td>70%</td>
</tr>
<tr>
<td>8 years</td>
<td>80%</td>
</tr>
<tr>
<td>9 years</td>
<td>90%</td>
</tr>
<tr>
<td>10 years or more</td>
<td>100%</td>
</tr>
</tbody>
</table>

(b) pension deductions, if any, as described in Section 7.02 of Article VII of this plan.

14.02 Upon a member’s death following termination of his service, the following benefits shall be payable under this plan:

(a) if the member leaves a spouse, a pension benefit equal to:

(1) 80% of the deferred pension benefit of the member pursuant to subsection (a) of Section 14.01 of this Article XIV of the plan, less

(2) pension deductions, if any, as described in Section 12.05 of Article XII of this plan,

shall be paid to such spouse subject to the terms and conditions applicable to the payment of any pension benefit to a spouse under this plan, and

(b) if the member leaves one or more orphans, a pension benefit equal to:

(1) 30% of the deferred pension benefit of the member pursuant to subsection (a) of Section 14.01 of this Article XIV of the plan, shall be paid on behalf of each orphan of the member subject to the terms and conditions applicable to the payment of any orphan’s pension benefit and the aggregate of such pension benefits at any point of time on behalf of all orphans of the member under this plan, less

(2) pension deductions, if any, as described in Section 13.06 of Article XIII of this plan.

14.03 The deferred pension benefit to which a member may become entitled under this Article XIV of the plan shall be paid commencing on the first day of the month next following his 65th birthday in monthly in-
stallments in arrears for his lifetime with the last payment being for the month in which he dies.

**Article XV—Allowable Interruptions in Service**

15.01 Any interruption in a member's service shall be treated as continuing service for purposes of this plan, if the church under applicable rules of synod deems it to be:

(a) an approved leave of absence from service due to illness or an approved sabbatical or educational leave of absence from service, or

(b) an approved absence on government service, or

(c) service as a pastor of the church, or service approved by synod as being consistent with the member's calling as a minister of the church.

15.02 Where a member is granted leave of absence from service, the member may make or cause to be made contributions to this plan pursuant to Section 22.05 of Article XXII hereof for the purpose of having such leave of absence recognized as part of his pensionable service under this plan.

15.03 Contributions by and/or on behalf of a member will cease for any period that is not recognized as pensionable service under this plan and no benefits will be granted under this plan with respect to such period.

**Article XVI—Former Plan**

16.01 Members of this plan will cease to accrue benefits under the former plan in respect of pensionable service after 31 December 1982 recognized for benefits under this plan.

16.02 Benefits under this plan in respect of pensionable service of members, including pensioners, who were participants of the former plan as of 31 December 1982 shall not be less than the benefits which would have been provided in respect of such pensionable service under the provisions of the former plan had they continued in full force and effect to the date of determination of such benefits. For the purpose of determining what the benefits under the former plan would have been at any time, it will be assumed that the benefit level in effect in 1982 would have been increased each time and in the same percentage as synod shall increase benefits to pensioners under Article XXIV of this plan.

16.03 As soon as practical, the assets accumulated under the former plan for the provision of benefits payable to or with respect to members, including pensioners, in respect of their pensionable service under this plan prior to the effective date of this plan will be transferred to the Pension Fund (and, as appropriate, to its accounting designated Shared Minister Fund) established for this plan, and thereafter such benefits shall be paid from the Pension Fund of this plan.
ARTICLE XVII—PENSION PAYMENTS

17.01 The annual pension benefits provided for in this plan shall, unless specifically otherwise provided herein, be payable in equal monthly installments in arrears during the lifetime of the recipient, with the last payment being that for the month in which the recipient’s death occurs.

17.02 Where application is made for pension benefit payments and such payments would be approved except that the amount of the pension benefit payments cannot be finally calculated at the time the approval would otherwise be given, the Pension Committee may approve the payment of an interim pension benefit in such amount as they may fix and payment of the interim pension benefit may be made in like manner as if pension benefit payments had been approved.

17.03 Where an interim pension benefit has been paid under Section 17.02 of this Article XVII of the plan and pension benefit payments are subsequently approved (a) if the amount of the interim pension benefit was less than the amount of the pension benefit payments subsequently approved, the pensioner shall be paid the additional amount that he would have been paid if the pension benefit payments had been approved at the time the interim pension benefit was approved; and (b) if the interim pension benefit exceeded the pension benefit payments subsequently approved, the amount paid in excess thereof shall be deducted from subsequent pension benefit payments or otherwise recovered in such manner as the Pension Committee may determine.

ARTICLE XVIII—COMMUTATION OF PENSION BENEFITS

18.01 If a recipient becomes entitled to a pension benefit of less than $25 per month from this plan, the Pension Committee may require the payment of the commuted value thereof in a lump sum, or the Pension Committee may require such pension benefit to be paid in installments at longer intervals than monthly.

ARTICLE XIX—SPECIAL RECIPIENTS

19.01 Where, for any reason, a recipient is unable to manage his own affairs and there is no person who, by law or under the terms of this plan, is entitled to act on his behalf, any amount that is payable to the recipient under this plan up to a maximum of $5,000, shall be paid to any person the Pension Committee, after giving consideration to the facts of any case, may designate to receive payment on behalf of the recipient and any amount that is payable to recipient in excess of $5,000 shall be paid to a committee or other representative entitled by law to act on behalf of the recipient.

19.02 All payments made pursuant to this Article XIX of the plan are deemed to be payments to the recipient in respect of whom such payments are made.

ARTICLE XX—ASSIGNMENT

20.01 The right of any member or beneficiary to any benefit or to any payment hereunder or to any separate account shall not be subject to
alienation or assignment. If such member shall attempt to assign, transfer, or dispose of such right, or should such right be subjected to attachment, execution, garnishment, sequestration, or other legal, equitable, or other process, it shall ipso facto pass to such one or more as may be appointed by the Pension Committee from among the spouse and blood relatives of the member. However, the Pension Committee in its sole discretion may reappoint the member to receive any payment thereafter becoming due either in whole or in part. Any appointment made by the Pension Committee hereunder may be revoked by the Pension Committee at any time, and a further appointment made by it.

**ARTICLE XXI—CONTINGENCY RESERVE, SURPLUS**

21.01 Any surplus which may arise from the operation of this plan which is not required to meet the actuarial liabilities existing thereunder shall accumulate as a reserve for contingencies.

21.02 If at any time, in the opinion of the Pension Committee with the advice of the actuary, an adequate reserve for contingencies has been provided, any further surplus accruing under this plan shall be applied either to finance, in part or in whole, the cost of improvements in the benefits to members created by amendments to this plan, or in reduction of subsequent contributions.

**ARTICLE XXII—BASIC CONTRIBUTIONS**

22.01 During each calendar year of this plan, in addition to:

(a) contributions required pursuant to Section 22.02 of this Article XXII of the plan on behalf of members in pensionable service, other than service as an only or principal pastor of a local church, and

(b) contributions from or on behalf of members on leave of absence from service pursuant to Section 22.05 of this Article XXII of the plan, and,

(c) supplementary contributions made pursuant to Article XXIII of this plan,

the church shall pay into the Pension Fund such amounts as are certified by the actuary as needed for systematic funding of the cost of benefits under this plan and to liquidate any unfunded liability and experience deficiency which may arise under this plan.

22.02 Service of a member in the United States (other than as an only or principal pastor of a local church) shall be recognized as pensionable service of the member under this plan upon payment by or on behalf of such member into the Pension Fund of such amounts as are determined by the Pension Committee in consultation with the actuary to be an equitable contribution toward the cost of benefits provided under this plan in respect of such pensionable service.

22.03 Contributions from and after the effective date of this plan with respect to the Shared Minister Fund shall be made by or on behalf of the member, into the accounting designated Shared Minister Fund in such amounts as are determined by the Pension Committee in consultation
with the actuary to be an equitable contribution toward the cost of benefits provided under this plan in respect of such pensionable service.

22.04 Any additional actuarially required amounts, in terms of US dollars, as determined annually by the Pension Committee and the Canadian Pension Trustees, shall be assessed from the quota income of the Pension Committee and the Canadian Pension Trustees in the same proportion as the number of families in congregations in the United States and Canada at the effective date and at subsequent anniversary dates.

22.05 An approved leave of absence from service of a member shall be recognized as pensionable service of the member under this plan upon timely payment by or on behalf of the member into the Pension Fund of such amounts as are determined by the Pension Committee in consultation with the actuary to be an equitable contribution toward the cost of benefits provided under this plan in respect of such pensionable service.

22.06 The church shall establish such quotas, cost allocations, and budgetary procedures as it deems advisable and necessary for collection of money for this plan and for contributing to this plan. Such procedures may be separate from or as part of quotas and procedures which synod may establish for payment and collection of contributions payable to other pension plans of the church.

22.07 If at any time the Pension Committee with the advice of the actuary ascertains that the assets of the Pension Fund or the Shared Minister Fund, together with anticipated future revenue from contributions, are insufficient to ensure that this plan will remain solvent, then synod shall amend or discontinue the benefits under this plan in accordance with applicable law.

**ARTICLE XXIII—SUPPLEMENTARY CONTRIBUTIONS**

23.01 Each member in service on or after 1 January 1983 may, voluntarily, make contributions to this plan, provided:

(a) such contributions are made only in respect of his pensionable service during the current calendar year or during calendar years prior thereto, and

(b) such contributions are not greater in any calendar year than the maximum amount allowed to him as a deduction or exemption in computing his taxable income under the Internal Revenue Code for a contribution to this Pension Plan.

Since members should also make personal provisions for their income needs following retirement, synod urges members to make contributions to this plan, by regular deductions from their salary, of at least 3% of the amount of their salary for pensionable service after 1982, where such contributions are allowed to them as a deduction in computing their taxable income under the Internal Revenue Code. The payment of such contributions shall be the responsibility of each member; and this plan, the Pension Committee, or synod shall not be under any obligation to inquire into the accuracy of amounts remitted as such contributions or into any failure to make such contributions, unless the total annual amount thereof exceeds the maximum described herein.
23.02 Each local church in the United States may make supplementary contributions to this plan on behalf of a member in its service, provided:

(a) such contributions are made only in respect of pensionable service of the member with that local church during the current calendar year or during calendar years prior thereto, and

(b) the local church pays to the Pension Fund basic contributions in such amounts as required by synod or the Pension Committee under Article XXII.

(c) Such contributions will not entitle the member to receive a pension benefit which is greater than the maximum pension benefit as established in Article XI.

23.03 Each employer, other than a local church in the United States, may make supplementary contributions on behalf of a member in service with that employer provided:

(a) such contributions are made only in respect of pensionable service of the member with the employer during the current calendar year or during calendar years prior thereto,

(b) the employer, or failing such employer, then the member, pays the basic contributions to the Pension Fund as required by Sections 22.02 and 22.03 of Article XXII of this plan.

(c) Such contributions will not entitle the member to receive a pension benefit which is greater than the maximum pension benefit as established in Article XI.

23.04 Supplementary contributions made by and/or on behalf of a member pursuant to this Article XXIII of the plan, with an appropriate allocation of earnings, realized and unrealized gains and losses, and expenses of the plan, as determined by the Pension Committee, shall be applied at his retirement or death prior to retirement, or on termination of his service, as the case may be, to increase the benefits otherwise payable under this plan in the absence of such supplementary contributions, to the member and his spouse and his orphans, if any, by such amounts as determined by the Pension Committee in consultation with the actuary.

23.05 Additional pension benefits payable under the provisions of this Article XXIII of the plan may be paid directly from the Pension Fund or the Shared Minister Fund, or provided by an appropriate annuity purchased from a life insurance company licensed to do business in the United States.

23.06 Where, following the death of a member, the persons on account of whom a pension benefit is payable under this plan, directly from the Pension Fund or the Shared Minister Fund, die or cease to be entitled thereto and no other amount may be paid to them under this plan, any amount by which

(a) the aggregate of supplementary contributions made by the deceased member to the plan with allocations, as described in Section 23.04, on such contributions to the date of the member's death or retirement, whichever occurs earlier, exceeds

(b) the aggregate of all pension benefits paid to those persons and to the member under this plan,
shall be paid to the person or the estate of the person who received the final installment of such pension benefits, or on whose behalf the final installment of such pension benefits was paid from the Pension Fund or the Shared Minister Fund.

ARTICLE XXIV—PENSION BENEFIT ADJUSTMENTS

24.01 By resolution, synod may adjust the pension benefit in course of payment to a pensioner, other than any benefit payable pursuant to Articles XIV and XXIII of this plan, in recognition of increases in the cost of living and to the extent that finances permit such adjustments.

ARTICLE XXV—ADMINISTRATION

25.01 The synod shall appoint a Pension Committee composed of five (5) members, not more than two of whom may be ministers. The terms of each member of the Pension Committee shall be three (3) years and no member shall serve for more than two consecutive terms. The synod may from time to time appoint additional members and/or alternate members to the Pension Committee and may at any time require the resignation of any member. The said committee shall be constituted as a subcommittee of the Board of Trustees of the Christian Reformed Church in North America. The chairman of the Pension Committee (secretary as alternate) shall be an ex officio member of the Board of Trustees of the Christian Reformed Church in North America and he or his alternate shall attend the meetings of the board.

25.02 Subject to such limitation as the synod may impose from time to time, the Pension Committee shall be the fiduciary of this plan and shall have the following powers and duties:

(a) to organize itself as a body and to elect from its members such officers as it may deem desirable including specifically but not by way of limitation, a chairman, a secretary, and a treasurer;

(b) to conclusively construe and interpret the terms and conditions of the plan and former plan and to make such rules, regulations, and determinations as may be necessary or convenient to carry out the provisions thereof;

(c) to gather from synod, any member, or any other person who may become eligible to receive payment of any benefits hereunder all relevant information as may be required in order to effectuate the provisions of the plan;

(d) to furnish each minister with a written explanation of the terms and conditions of the plan which are applicable to him, together with an explanation of the rights and duties of such minister with reference to the benefits available to him under the plan;

(e) to take whatever action may be required in connection with reports and registration to comply with applicable law;

(f) to invest and reinvest in all types of property, real and personal, including, but not limited to, bonds, certificates of indebtedness, mutual fund shares, government securities and obligations, stocks, securities, mortgages, land contracts, leaseholds and such other in-
vestments as may be determined by the committee from time to time just as a natural person, without being limited to the laws of the State of Michigan or any other jurisdiction governing trust investments; and to sell and exchange the same, at such price, and on such terms, at public or private sales as the committee shall from time to time deem advisable;

(g) to engage such agents, corporate trustees, depositaries, investment advisors or counselors, actuaries, accountants, and attorneys as may be necessary or advisable from time to time, and to execute such documents as may be necessary in connection therewith;

(h) to establish and maintain a policy for the funding of the plan that is consistent with the needs of the plan.

(i) The members and any other persons referred to in this plan shall furnish the Pension Committee with all data, proof of survival, or due proof of death which the Pension Committee may reasonably require.

(j) The Pension Committee shall report, annually, and at such other times as directed by synod, directly to the synod on the operation of this plan and its financial status. The Pension Committee shall report jointly and with the Canadian Pension Trustees with respect to recommended changes in the pension plans and with respect to changes in future financing of church pension plans. Such reports shall be in writing and shall be filed with synod according to its rules and procedures.

(k) Actions and decisions of the Pension Committee within the powers granted to it in this plan shall be conclusive on all persons who may claim eligibility to receive benefits under this plan, subject to the provision for hearing and appeal as provided in Section 26.05.

25.03 Participation as a member of this plan does not and shall not give to any member the right to be retained in service, or any right or claim to retirement benefits except in accordance with the specific terms of this plan.

25.04 The Pension Committee shall determine the average cash salary of ministers in fulltime service as pastors of local churches in the United States for each calendar year of this plan, having regard to surveys of incomes of ministers conducted by the church and other information in the possession of the Pension Committee, and in their determination of such average cash salary the Pension Committee shall recognize children’s allowances and years of service allowances, if any, paid to a minister but exclude any other payments or allowances such as a housing allowance or credit for a parsonage occupancy value or the cost of utilities, which in the opinion of the Pension Committee are not a salary payment to be considered for the purposes of this plan. The determination by the Pension Committee of the average cash salary of ministers in the United States, as aforesaid, shall be final and conclusive unless shown beyond a reasonable doubt to be substantially incorrect within the one year immediately following such determination.

25.05 If for any reason a member's service is discontinued and he is later reemployed in service as defined in Section 1.28 of Article I of this plan, the benefits, if any, to which he became entitled under this plan shall not be affected by reason of his reemployment and his subsequent
benefits, if any, shall accrue as if he were a new minister of the church for all purposes of this plan.

25.06 The Pension Committee may receive any gift, devise, or bequest made to or for the purposes of this plan and shall pay it or the proceeds thereof into the Pension Fund to be applied to the general purposes of the Pension Fund.

ARTICLE XXVI—GENERAL PROVISIONS

26.01 Synod shall have the right at any time, and from time to time, to amend, in whole or in part, any or all of the provisions of the plan. However, no such amendment shall authorize or permit any part of the plan assets (other than such part as is required to pay taxes and administration expenses) to be used for or diverted to purposes other than for the exclusive benefit of the members or their beneficiaries or estates; no such amendment shall cause or permit any portion of the plan assets to revert to or become the property of synod or any other employer of a member; and no such amendment which affects the rights, duties, or responsibilities of any trustee may be made without the trustee’s written consent. If any amendment changes the vesting percentage, any member may, by filing a written request thereto with the Pension Committee within sixty (60) days after he has received notice of such amendment, elect to have his vesting percentage computed under the vesting schedule in effect prior to the amendment.

26.02 The plan shall not be merged or consolidated with, nor shall any assets or liabilities be transferred to, any other plan, unless the benefits payable to each member if the plan were terminated immediately after such action would be equal to or greater than the benefits to which such member would have been entitled if this plan had been terminated immediately before such action.

26.03 The plan may be terminated by synod. Upon termination or partial termination of the plan, all accrued benefits, to the extent then funded, become fully vested, except as provided in this plan.

26.04 Claims for benefits under the plan shall be filed with the Pension Committee, on forms supplied by the Pension Committee. Written notice of the disposition of a claim shall be furnished the claimant within sixty (60) days after the application therefore is filed. In the event the claim is denied, the reasons for the denial shall be specifically set forth, pertinent provisions of the plan shall be cited and, where appropriate, an explanation as to how the claimant can perfect the claim will be provided.

26.05 Any member, or beneficiary of a member, who has been denied a benefit, or feels aggrieved by any other action of the Pension Committee, shall be entitled, upon request to the Pension Committee, if he has not already done so, to receive a written notice of such action, together with a full and clear statement of the reasons for the action. If the claimant wishes further consideration of his position, he may write a letter to the Pension Committee, requesting a formal hearing before the Pension Committee. Such letter, together with a written statement of the claim-
ant's position, shall be filed with the Pension Committee no later than ninety (90) days after receipt of the written notification provided for above. Upon receiving any such request, the Pension Committee shall make a review of the claim at its next regular meeting and, after consideration, may award any benefits it deems proper. Any person who has requested such formal hearing and is not satisfied with the committee's decision, may, within one year after such decision, appeal to synod.

ARTICLE XXVII—APPLICABLE LAWS AND REGULATIONS

27.01 This plan and rights thereunder shall be governed and construed according to the laws of the State of Michigan.

27.02 References throughout this plan to ERISA, if any, or to specific requirements of ERISA, if any, shall not be construed as an election to come under the provisions of ERISA.
APPENDIX B

THIS TRUST DEED made as of the day of 19

BETWEEN:

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA,
an ecclesiastical entity incorporated under both the laws of the Province of Ontario of Canada and the laws of the State of Michigan of the United States of America,

(herinafter referred to as the "church")

OF THE FIRST PART

—and—

(herinafter referred to as "trustees")

OF THE SECOND PART

WHEREAS the church has established a pension plan to provide for the payment of pension benefits to and with respect to its ministers in Canada (herinafter referred to as the "plan") a copy of which is attached hereto as Schedule "A" and is made part of this trust deed; and

WHEREAS the church is desirous of establishing a pension trust fund of all moneys and other assets contributed for the purposes of the plan and the trustees are willing to act as trustees thereof;

NOW THEREFORE THIS TRUST DEED WITNESSETH THAT in consideration of the premises and of the mutual covenants herein set out the church and the trustees do hereby covenant and agree as follows:

1. TRUST FUND:

All money and other assets contributed under the plan and paid and delivered from time to time to the trustees and all proceeds and income therefrom shall be held by the trustees in a pension trust fund (herein referred to as the "Pension Fund") and is to be managed and disposed of by the trustees in accordance with the provisions of this trust deed.

2. ACCEPTANCE OF TRUSTS:

The trustees hereby accept the trusts herein set out and agree to hold, invest, distribute, and administer the Pension Fund in accordance with all the terms and conditions of this trust deed. The trustees shall not be responsible for the collection of any funds required by the plan to be paid to the trustees and shall not be liable for the adequacy of the Pension Fund for the purposes of the plan.

3. APPOINTMENT AND REMOVAL OF TRUSTEES:

The trustees shall be appointed by resolution of a synod of the church, or by resolution of the Synodical Interim Committee of the church pending confirmation of the appointment at the next following session of a synod of the church, and a synod of the church may at any time and
from time to time by resolution increase or decrease the number of trustees, provided however that unless the trustee is a trust company incorporated in Canada there shall be at least five trustees who shall be individuals who reside in Canada, at least one and not more than two of whom shall be a minister of the church in Canada. A synod of the church may by resolution remove any trustee from office.

4. VESTING OF FUND ON CHANGE OF TRUSTEES:

When any person ceases to be a trustee all property forming the Pension Fund shall forthwith, and without any conveyance, assignment, transfer, or other document be vested in the continuing trustees, and upon the appointment of a new trustee all property forming the Pension Fund shall forthwith and without the execution of any conveyance, assignment, transfer, or other document be vested in such trustee and the continuing or other trustees. Every retiring trustee at the request of the continuing trustee or trustees, or at the request of a synod of the church, shall convey, assign, and transfer all assets forming part of the Pension Fund to the continuing and additional trustees and shall execute all documents and instruments necessary for that purpose.

5. MEETINGS AND ACTS OF TRUSTEES:

Meetings of the trustees may be held at such time and place and on such terms as to notice as the trustees may agree upon. A majority of the trustees shall constitute a quorum for the transaction of business and questions arising at any meeting of trustees shall be decided by a majority of votes and each trustee shall have one vote. A resolution signed by all the trustees shall be deemed an act of the trustees to the effect expressed therein with the same force and effect as if it had been passed at a duly constituted meeting of trustees. The trustees shall cause minutes to be kept of their meetings and any resolution or decision of the trustees certified by the signatures of any two trustees may be accepted and relied upon for the purposes of any dealings with the trustees or in connection with any act or thing done or to be done on behalf of the trustees.

6. EXECUTION OF DOCUMENTS BY TRUSTEES:

All deeds, conveyances, discharges, assignments, transfers, agreements, and other documents relating to the Pension Fund or to any asset thereof may be executed by the trustees or in the name of and on behalf of the trustees by such person or persons as the trustees may from time to time by resolution determine and any and all documents so executed shall be valid and binding upon the trustees.

7. PAYMENTS BY TRUSTEES:

The trustees shall from time to time make payments out of the Pension Fund in accordance with the provisions of the plan and in accordance with the provisions hereof. The trustees shall pay out of the Pension Fund all taxes and other assessments levied or assessed under existing or future laws against the trustees or the Pension Fund in respect of the Pension Fund or any property or assets from time to time forming a part thereof, and shall withhold from payments out of the Pension Fund all taxes required by any law to be so withheld. The trustees may at any
time or from time to time make provision for any benefits provided under the plan for members thereof or their spouses or orphans by contract with an insurance company or companies or any government agency. The trustees may make any payment of benefits required to be made by them by mailing their cheque in the amount thereof by first class mail to the person to whom such payment is to be made at the last-known address of such person as shown on the records of the trustees. No part of the Pension Fund shall be used for or diverted to purposes other than those provided for in the plan or in this trust deed.

8. INVESTMENT OF PENSION FUND:

The trustees shall invest and reinvest the capital and income of the Pension Fund, without distinction between capital and income, and shall not be limited to investments authorized by law for trustees, but may make any investments which in the uncontrolled discretion of the trustees are considered advisable; provided that any investment or loan made by the trustees shall comply with all legislation applicable to the Pension Fund, including the Pension Benefits Act of Ontario, and the regulations, if any, made pursuant thereto and with any applicable rules or regulations that may have been made or shall be established for a registered pension fund or plan as defined by the Income Tax Act (Canada). The trustees may in their discretion permit all or any part of the Pension Fund to be comingled with funds of other pension or profit-sharing plans. The trustees shall not be held liable for any making, retention, or sale of any investments made by them nor for any loss to or diminution of the Pension Fund, except due to their own negligence, wilful misconduct, or lack of good faith.

9. SUPPLEMENTARY POWERS OF TRUSTEES:

The trustees shall be deemed to have all the powers requisite and necessary to enable them to manage the Pension Fund and to perform their duties in accordance with this trust deed, and for greater certainty, but not so as to limit the generality of the foregoing, the trustees are hereby authorized and empowered:

(a) To retain any assets contributed to the Pension Fund which are acceptable to the trustees for the purposes of the Pension Fund and to sell, exchange, convey, transfer, mortgage, pledge, or otherwise dispose of any property held by them, either by private contract or at public auction, to receive the consideration and to give a valid receipt therefor and no person dealing with the trustees shall be bound to see to the application of any purchase money or mortgage money or to enquire into the validity, expediency, or propriety of any such sale or other disposition.

(b) Generally to exercise any of the powers of an owner with respect to stocks, bonds, debentures, mortgages, or other investments and property held in the Pension Fund and in particular, but without limiting the generality of the foregoing, to exercise any right there may be to vote in connection therewith; to give general or special proxies or powers of attorney with or without powers of substitution; to exercise any conversion privileges, subscription rights, or other options
and to make any payments incidental thereto; to consent to or otherwise participate in corporate reorganizations or other change affecting shares and other securities, to delegate discretionary powers and pay any assessments and other charges in connection therewith; and to accept and hold any shares or securities which may be issued as a result of corporate reorganization or changes affecting corporate shares or securities.

(c) To renew or extend or participate in the renewal or extension of any mortgage, upon such terms as may be deemed advisable, and to agree to a reduction in the rate of interest on any mortgage or to any other modification or change in the terms of any mortgage or of any guarantee pertaining thereto in any manner and to any extent that may be deemed advisable for the protection of the Pension Fund or the preservation of the value of an investment; to waive any default whether in the performance of a covenant or condition in any mortgage, or in the performance of any guarantee or to enforce any rights in respect of any such default in such manner and to such extent as may be deemed advisable; to exercise and enforce any and all rights of foreclosure, to bid on property in a judicial sale, to take a deed in lieu of foreclosure with or without paying a consideration therefor, and in connection therewith to release any person or persons from their covenant or guarantee given in connection with such mortgage and to exercise and enforce by any action, suit, or proceeding at law, or in equity any rights or remedies in respect of any such mortgage or guarantee.

(d) Generally to compromise any debt or obligation due from any person, firm, or corporation or to any person, firm, or corporation or to reduce the rate of interest on or extend or otherwise modify any rights or obligations or to take appropriate measures by way of proceedings at law or otherwise for the enforcement or realization of any investment.

(e) In their discretion to commence, maintain, defend, adjust, and settle suits and legal proceedings and to represent the Pension Fund at any such suits or proceedings; provided that the trustees shall not be obliged or required to do so unless they have been first indemnified to their satisfaction against all expenses and liabilities sustained or anticipated by them, and the church agrees to so indemnify the trustees.

(f) Except for such matters as are in the power or discretion of the church or the actuary retained by the trustees to determine, the trustees shall have full power to determine any question relating to the plan or to the trusts herein contained.

(g) To hold all or any part of the Pension Fund uninvested.

(h) To employ such agents, lawyers, accountants, and other persons as may be selected by the trustees and to pay out of the Pension Fund their reasonable expenses and compensation and to rely and act on information and advice furnished by such persons or to refrain from acting thereon.

(i) To register any securities or other assets held by them in their own names or in the name of a nominee or nominees with the addition of words indicating that such securities or assets are held in a fiduciary capacity for the Pension Fund.
(j) To deposit any securities and documents of title held by them hereunder with any banker or other depository.

(k) To keep such portion of the Pension Fund as may from time to time be deemed by the trustees to be in the best interests of the Pension Fund on deposit in a chartered bank or any trust company then licensed under the laws of Canada or any province thereof at such rate of interest, if any, as may be allowed thereon.

(l) To make, execute, and deliver, as trustees, any and all deeds, leases, mortgages, conveyances, contracts, waivers, releases, or other instruments in writing necessary or proper for the accomplishment of any of the foregoing powers.

10. TRUSTEES' EXPENSES:

All fees, charges, and other costs and expenses incurred in the administration of the Pension Fund or incurred by the trustees in performance of their duties hereunder shall be paid out of the Pension Fund.

11. TRUSTEES' COMPENSATION:

The trustees shall not be entitled to any compensation for acting as trustees hereunder.

12. BOOKS OF ACCOUNT AND RECORDS:

The trustees shall keep or cause to be kept accurate and detailed accounts of all investments, receipts, disbursements, and other transactions entered into by them, and all accounts, books, and records relating thereto shall be open to inspection and audit at all reasonable times by any person authorized by a synod or Synodical Interim Committee of the church. The trustees shall maintain and determine or cause to be maintained and determined separate accounts of the contributions of members under the plan and the benefits to which they may be entitled. Within ninety (90) days following the end of each fiscal year of the Pension Fund and within ninety (90) days after requested by a synod or Synodical Interim Committee of the church at any time the trustees shall file with the church and the actuary to the plan a written account setting forth all investments, receipts, disbursements, and other transactions effected by them during such fiscal year or during the portion of any fiscal year prior to receiving written notice from a synod or Synodical Interim Committee of the church as aforesaid. Upon the expiration of ninety (90) days after the date of filing such annual or other account the trustees shall be forever released and discharged from all liability and accountability to anyone with respect to their acts and transactions reflected in such account, except with respect to any error in such account as to which the church or the actuary to the plan shall within such last-mentioned ninety (90) day period file with the trustees written objections and except for loss or diminution of the Pension Fund resulting from the negligence, willful misconduct, or lack of good faith on the part of the trustees. Notwithstanding anything herein contained when the trustees have appointed a corporate trustee as hereinafter provided then so long as such appointment is effective the trustees may delegate to such corporate trustee the duty of keeping the aforesaid accounts and may file with the church and the actuary such accounts as are provided to them.
by the corporate trustee as being in full compliance with the provisions of this paragraph provided however that such accounts shall be filed at least annually.

13. AUDITORS:

The activities and records of the trustees and of other persons designated by the trustees to handle trust funds are subject to audit by the church through such auditors and in such manner as the church shall determine.

14. EVIDENCE:

A certificate signed by the chairman and the secretary of a synod or an Interim Synodical Committee of the church as to the identity of the trustees or the authority of the trustees or any person or persons acting on behalf of the trustees may be accepted and acted upon by any person and shall be conclusive evidence of any such matter set forth therein.

Any action by a synod or an Interim Synodical Committee of the church under the provisions of the plan or this trust deed shall be evidenced by a copy of a resolution of the synod or Synodical Interim Committee of the church certified to the trustees by the chairman or secretary of such synod or Synodical Interim Committee of the church and the trustees shall be fully protected in acting upon any such certified copy of a resolution.

Any action by the actuary to the plan retained by the trustees from time to time shall be evidenced by an instrument in writing signed by such actuary and the trustees shall be fully protected in acting upon any such instrument.

15. MODIFICATION AND TERMINATION:

The trust deed or the plan may be amended in whole or in part at any time and from time to time or be terminated at any time by an instrument in writing executed by a synod of the church and the trustees; provided that, subject to the approval of the Minister of National Revenue of the Government of Canada, no such amendment shall authorize or permit any part of the Pension Fund to be used for or diverted to purposes other than for the exclusive benefit of such members of the plan or their spouses or orphans or personal representatives as may then be entitled to receive benefits under the terms and conditions of the plan and for the payment of other lawful charges out of the Pension Fund, provided further that nothing herein shall be construed as enlarging the obligations of the church and the trustees beyond those assumed by either of them under the plan.

16. RESIGNATION OF TRUSTEES:

Any trustee may resign at any time by giving not less than ten (10) days notice to a synod or Synodical Interim Committee of the church and to the other trustees in office at that time.

17. FISCAL YEAR:

The fiscal year of the Pension Fund shall end on the 31st day of December in each year.
18. ASSIGNMENT:

This trust deed may not be assigned by the trustees but may be assigned by the church to a successor church with which the church may amalgamate or merge.

19. APPOINTMENT OF CORPORATE TRUSTEE:

Notwithstanding anything contained in this trust deed, the trustees may, at any time, if authorized by a resolution of a synod of the church, appoint a trust company authorized to carry on business in the Province of Ontario of Canada as a corporate trustee to execute all or any of the powers and duties hereby given to and imposed on the trustees and to assist in the administration of the Pension Fund, to the extent the trustees consider it advisable to do so. The trustees shall have full power and authority to enter into any agreement or agreements with such corporate trustee and to grant to the corporate trustee such powers as they in their absolute discretion deem to be in the best interests of the Pension Fund. The corporate trustee shall assume whatever duties and responsibilities may be delegated to it by the trustees and shall act during their pleasure provided that the corporate trustee shall be required to make periodic reports of its operations in respect of the Pension Fund to the trustees and to receive periodic instructions from them as to the action to be taken and/or policy to be followed with respect to the Pension Fund.

20. GOVERNING LAW:

This trust deed shall be construed and enforced in accordance with the laws of the Province of Ontario of Canada.

IN WITNESS WHEREOF the parties hereto have executed the trust deed, the trustees under their hands and seals and the church under its corporate seal attested to by its proper officers this day of 19

SIGNED, SEALED, AND DELIVERED in the presence of

______________________________

______________________________

______________________________

TRUSTEES:

______________________________

______________________________

______________________________

THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA.
SCHEDULE "A"

(referred to in the foregoing trust deed annexed hereto)

RETIREMENT PLAN FOR MINISTERS
OF THE
CHRISTIAN REFORMED CHURCH
IN
CANADA

APPENDIX B

INDEX

Article I Interpretation
Article II Pension Fund
Article III Membership
Article IV Pensionable Service
Article V Normal Retirement Date
Article VI Normal Pension Benefit
Article VII Early Retirement Pension
Article VIII Disability Pension
Article IX Minimum Pension Benefit
Article X Maximum Pension Benefit
Article XI Pension to Spouse
Article XII Orphan's Pension
Article XIII Termination Benefits
Article XIV Allowable Interruptions in Service
Article XV Former Plan
Article XVI Pension Payments
Article XVII Commutation of Pension Benefits
Article XVIII Special Recipients
Article XIX Assignment
Article XX Contingency Reserve, Surplus
Article XXI Registration of Plan
Article XXII Basic Contributions
Article XXIII Supplementary Contributions
Article XXIV Pension Benefit Adjustments
Article XXV Administration
Article XXVI Plan Modifications and Discontinuance
Article XXVII Applicable Laws and Regulations
RETIREMENT PLAN FOR MINISTERS OF THE
CHRISTIAN REFORMED CHURCH IN CANADA

ARTICLE I—INTERPRETATIONS

This retirement plan shall be interpreted in its plain and literal sense, provided always that words of an ecclesiastical meaning shall have their proper ecclesiastical meaning, words of a financial meaning shall be construed in their special context, as shall other words having any technical meaning. Without restricting the generality of the foregoing, in this retirement plan and in all regulations made thereunder.

1.01 "Actuarial equivalent" means a periodic amount of equal value on the basis of actuarial assumptions determined by the actuary.

1.02 "Actuary" means the actuary or firm of actuaries retained by the Canadian Pension Trustees for purposes of this plan and qualified through Fellowship of the Canadian Institute of Actuaries.

1.03 "Benefit" means a pension benefit or other payment that may be payable in accordance with the terms of this plan to or with respect to a member.

1.04 "Canadian Pension Trustees" shall mean the individuals appointed as trustees of this plan under the terms of the trust deed and appearing as signatory thereto, and their duly appointed successors.

1.05 "Cash salary base" means the average cash salary of ministers in fulltime service as a pastor of the church in Canada as determined by the Canadian Pension Trustees for a calendar year in accordance with Section 25.50 of Article XXV of this plan.

1.06 "Chaplain" means a minister who is recognized as a chaplain by the church under applicable rules of synod.

1.07 "Child" means a natural child, stepchild, or adopted child.

1.08 "Church" means the Christian Reformed Church in North America, an ecclesiastical entity incorporated under both the laws of the Province of Ontario of Canada and the laws of the State of Michigan of the United States of America, including its constituent local churches.

1.09 "Classis" means a judicatory or directing group of representatives of local churches in a given district that is duly constituted and recognized as a classis of the church under applicable rules of synod.

1.10 "Committed value" of a pension benefit means a lump sum amount of equal value on the basis of actuarial assumptions determined by the actuary.
1.11 “Disabled” means incapable of pursuing regularly any substantially gainful occupation by reason of mental or physical incapacity to the extent described in Section 8.02 of Article VIII of this plan.

1.12 “Effective date” means 1 January 1983, the date on which this plan shall become effective.

1.13 “Final average salary” means the average of the cash salary base as defined in Section 1.05 of this Article I of the plan for the three calendar years immediately preceding the calendar year of a member’s retirement, death, or termination of service, whichever occurs earlier.

1.14 “Former plan” means the retirement plan for ministers of the church in effect on 31 December 1982.

1.15 “Local church” means a congregation of persons duly organized as an integral part of the church under applicable rules of synod.

1.16 “Member” means a minister who has been admitted to membership in this plan in accordance with Article III of this plan and who has not received a final settlement of his benefits hereunder.

1.17 “Minister” means a person who is recognized as an ordained minister of the church under applicable rules of synod.

1.18 “Orphan” means a child whose parents have died and who is either (a) under the age of eighteen years or (b) over the age of eighteen years but mentally or physically incapacitated according to uniform and consistently applied standards adopted by the Canadian Pension Trustees for determining the existence of such mental or physical incapacity, in respect of whom it is established to the satisfaction of the Canadian Pension Trustees that the child will benefit from an orphan’s pension under this plan.

1.19 “Pensionable salary” means the lesser of
   (a) the final average salary defined in Section 1.13 of this Article I of the plan, and
   (b) $25,000 or such greater amount as synod may determine from time to time by resolution.

1.20 “Pensionable service” means the period or the aggregate of the periods of a member’s service which is recognized for determining the amount of his pension benefit under this plan in accordance with Article IV thereof.

1.21 “Pension benefit” means an amount that is payable at periodic intervals in accordance with the terms of this plan.

1.22 “Pensioner” means a person who is being paid a pension benefit under this plan.

1.23 “Pension Fund” means the pension fund established under the terms of this plan and the trust deed, to which contributions and from which benefits and other expenditures under this plan are to be paid.

1.24 “Plan” means the retirement plan herein set forth for ministers of the church in Canada.

1.25 “Recipient” means a person to whom a benefit is payable under this plan.
1.26 "Retirement" means the conclusion of a member's service in accordance with applicable rules of synod under circumstances which entitle him to receive forthwith a pension benefit hereunder.

1.27 "Service" means a member's last continuous period of uninterrupted employment as a minister, including employment consistent with his calling as a minister approved by synod, subject to periods of interruption as mentioned in Article XIV of this plan, regardless of the geographical location of his service.

1.28 "Spouse" means the person who has been the spouse of a member throughout the one-year period immediately preceding his death, termination, or retirement; whichever occurs earlier.

1.29 "Synod" means the synod of the church.

1.30 "Termination" means the severance of a member's service where such severance is not due to death or retirement.

1.31 "Trust deed" shall mean the trust deed executed between the church and the Canadian Pension Trustees for the purposes of this plan, and hereby made a part of this plan.

Where the context so permits, for words of masculine gender, there may be read the corresponding words of feminine and neuter gender and words importing the singular number may be construed to include the plural number or vice versa.

**Article II—Pension Fund**

2.01 The Pension Fund shall consist of all moneys and investments in the custody of the Canadian Pension Trustees under the trust deed.

2.02 All contributions as described in this plan shall be paid into the Pension Fund. In addition, the Pension Fund shall be augmented by all earnings, profits, increments, additions, and appreciations as may accrue thereto and be attributable thereto from time to time.

2.03 The Pension Fund shall be administered by the Canadian Pension Trustees in accordance with the terms of the trust deed.

2.04 Investments of the Pension Fund shall comply with the investment requirements of the Pension Benefits Act of Ontario and the regulations thereunder.

2.05 Unless specifically otherwise provided herein, benefits payable under the provisions of this plan shall be paid directly from the Pension Fund.

2.06 Operating expenses of this plan, including the cost of its establishment, shall be paid out of the Pension Fund.

2.07 The fiscal year of the Pension Fund shall be the calendar year.

**Article III—Membership**

3.01 Each minister in service on or after 1 January 1983 shall become a member of this plan on the latest of the following dates:
(a) the effective date of this plan, or
(b) the date of commencement of his pensionable service as described in Article IV of this plan.

3.02 Each person who is in receipt of a pension benefit under the former plan as of 1 January 1983 that was granted, in part or in whole, for pensionable service in Canada shall be a member of this plan from its effective date in respect of the proportion of such pension benefit which was computed under the former plan with reference to his pensionable service in Canada and any pension benefit related thereto that may be payable to his spouse or his orphans.

3.03 Each person who, upon termination of his service with the church prior to 1 January 1983, remained entitled to a deferred pension benefit under the former plan that was granted, in whole or in part, for pensionable service in Canada shall be a member of this plan from its effective date in respect of the proportion of such deferred pension benefit which was computed under the former plan with reference to his pensionable service in Canada and any pension benefit related thereto that may be payable to his spouse or his orphans.

ARTICLE IV—PENSIONABLE SERVICE

4.01 A member's pensionable service shall be the sum of:
   (a) his period of fulltime service as the only or principal pastor of a local church in Canada, and
   (b) his period of fulltime service in Canada, other than service as the only or principal pastor of a local church, in respect of which contributions are paid by him or on his behalf pursuant to Section 22.02 of Article XXII of this plan, and
   (c) the period of approved leave of absence from service under Article XIV of this plan, in respect of which contributions are paid by him pursuant to Section 22.03 of Article XXII of this plan, and
   (d) where a member on disability retirement ceases to be disabled prior to age 65 and returns to service, that proportion of his period on disability retirement which his pensionable service under this plan bears to his total service, both exclusive of such period on disability retirement. No pensionable service shall accrue for service after the day next preceding the day a member reaches age 71.

4.02 Where a computation under this Article IV of the plan involves part of a year, the computation in respect of that part shall be made on a monthly basis, and
   (a) any part of a month less than fifteen days shall be disregarded, and
   (b) any part of a month not less than fifteen days shall be deemed to be a month.

4.03 For the purposes of this Article IV of the plan, service of a minister on a parttime basis in Canada shall be recognized as such fraction of a year of pensionable service as the Canadian Pension Trustees deem appropriate after giving consideration to the facts of any case.
ARTICLE V—NORMAL RETIREMENT DATE

5.01 The normal retirement date of a member under this plan is the date from which he is entitled to receive a normal pension benefit under its provisions.

5.02 Discontinuance of service after age 65 shall constitute retirement under this plan, and upon such discontinuance of his service a member shall become entitled to a normal pension benefit under this plan.

5.03 Notwithstanding Section 5.02 of this Article V of the plan, payment of a member’s normal pension benefit under this plan shall commence not later than the first day of the month in which he attains the age of 71 years if such member continues in service after that age.

ARTICLE VI—NORMAL PENSION BENEFIT

6.01 When a member becomes entitled to a normal pension benefit hereunder, the annual amount thereof shall be equal to:

(a) 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less

(b) pension deductions if any, as described in Section 6.02 of this Article VI of the plan.

6.02 If following his retirement under this plan any pension benefit, other than a benefit provided by social security legislation, is payable to a member under any benefit programme other than this plan in respect of service of the member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension benefit granted under this plan for such period of pensionable service.

ARTICLE VII—EARLY RETIREMENT PENSION

7.01 A member may retire early on the first day of any month following his attainment of age 62 conditional upon approval of his retirement by the classis of the local church that is the calling church of such member under applicable rules of synod.

7.02 The early retirement pension payable to a member who retires pursuant to Section 7.01 of this Article VII of the plan shall be equal to

(a) an annual pension benefit determined in accordance with Section 6.01 of Article VI of this plan, reduced by six-tenths of one percent of the amount thereof for each month that the member’s date of retirement precedes the first day of the month next following his 65th birthday, less

(b) pension deductions, if any, as described in Section 6.02 of Article VI of this plan.

ARTICLE VIII—DISABILITY PENSION

8.01 A member who is found by the Canadian Pension Trustees to have become disabled while in service and unable to perform his regular
duties as a minister shall be eligible for disability retirement under this plan.

8.02 A member shall be deemed to be disabled for the purposes of this plan only while he is entitled to receive a disability pension under the provisions of the Canada Pension Plan and/or under comparable Social Security legislation of the United States of America.

8.03 Notwithstanding section 8.02 of this Article VIII of the plan, no member shall be deemed to be disabled for the purposes of this plan if he is engaged in a regular occupation for remuneration or profit, except such occupation as approved by the Canadian Pension Trustees for purposes of his rehabilitation.

8.04 A member's disability retirement under this plan shall be conditional upon approval of such retirement by the classis of the local church that is the calling church of the member under applicable rules of synod.

8.05 Each member who is or may become eligible to receive a disability pension under this plan shall furnish the Canadian Pension Trustees with such evidence or other information as they may reasonably require from time to time to determine his entitlement to such disability pension.

8.06 Any member or pensioner who shall refuse to furnish evidence or information properly requested in accordance with this Article VIII of the plan shall not be placed or continued on disability retirement under this plan.

8.07 Any disability pension payable to a disabled member under this plan shall continue to be paid during the lifetime of such disabled member, but shall cease with the pension payment for the month in which the member ceases to be disabled or dies.

8.08 The annual amount of the disability pension payable to a member who retires pursuant to Section 8.01 of this Article VIII of the plan shall be equal to:

(a) 1.1% of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan, multiplied by the years, including fractions thereof, of his pensionable service under this plan, less

(b) pension deductions, if any, as described in Section 6.02 of Article VI of this plan,

and, for the purpose of computing such disability pension and provided at the time of his disability retirement the member is in service in respect of which he is accruing a pension benefit under either this plan or any other pension plan of the church, the member shall be credited on the date of his disability retirement with an additional period of pensionable service under this plan equal to that proportion of the period from the date of his disability retirement until the last day of the month in which he will attain the age of 65 years, if living, which his pensionable service under this plan up to the date of his disability retirement bears to his total service prior to that date.
ARTICLE IX—MINIMUM PENSION BENEFIT

9.01 Notwithstanding anything in this plan, if on retirement at his normal retirement date the combined annual amount of:

(a) the normal pension benefit payable to a member under this plan and any other registered pension plan in respect of his pensionable service, and

(b) the pensions payable to him under the Canada Pension Plan and the Old Age Security Act of Canada, as amended or under any legislation enacted in the place thereof,

is less than the product of \( 1\frac{1}{2} \% \) of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan and the years, including fractions thereof, of his pensionable service under this plan, then this plan will pay to the member an additional pension benefit equal to the aforesaid difference.

9.02 This Article IX of the plan shall not apply at the retirement or termination of service of a member prior to his normal retirement date under this plan.

9.03 A member’s entitlement to an additional pension benefit, if any, under this Article IX of the plan shall be determined and calculated with reference to the annual rate of pensions payable under the Canada Pension Plan and the Old Age Security Act of Canada, as amended or under any legislation in the place thereof, on the date of his retirement.

ARTICLE X—MAXIMUM PENSION BENEFIT

10.01 Notwithstanding anything in this plan, the pension benefit payable to a member under this plan shall be reduced where necessary to ensure compliance with the following maximum pension provisions:

(a) the combined annual amount of the pension benefit payable to a member under this plan and any other registered pension plan in respect of his pensionable service under this plan shall not exceed such maximum as may be prescribed from time to time by regulations of the Department of National Revenue of the Government of Canada, and

(b) upon retirement from service after age 62, the combined annual amount of

(1) the pension benefit calculated for a member under subsection (a) of Section 6.01 of Article VI of this plan, and

(2) \( 2\frac{1}{2} \% \) of the pensions payable to him under the Canada Pension Plan and the Old Age Security Act of Canada, as amended or under any legislation enacted in the place thereof, multiplied by the years, including the fractions thereof, of his pensionable service under this plan shall not exceed the product of \( 2\frac{1}{2} \% \) of the pensionable salary determined as being applicable to the member in accordance with Section 1.19 of Article I of this plan and the years, including fractions thereof, of his pensionable service under this plan.

10.02 Subsection (a) of Section 10.01 of this Article X of the plan shall apply both at the retirement or termination of service of a member, and
upon discontinuance of this plan, and to any lump sum settlement of a member’s entitlement to benefits under this plan.

10.03 Subsection (b) of Section 10.01 of this Article X of the plan shall not apply at the termination of a member’s service prior to his retirement nor in the event of a member’s disability retirement under this plan.

10.04 Any adjustment in a member’s pension benefit required to ensure compliance with the maximum pension provision described in subsection (b) of Section 10.01 of this Article X of the plan shall be a one-time adjustment determined and made at the time of a member’s retirement under this plan which adjustment thereafter shall remain unchanged.

10.05 Nothing in this Article X shall limit pension benefits to which a member is entitled as a result of Section 23.01 contributions.

ARTICLE XI—PENSION TO SPOUSE

11.01 Where a member of this plan dies leaving a spouse and his death occurs while in service, his spouse shall be entitled to a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 80% of the pension benefit accrued to the member under subsection (a) of Section 6.01 of Article VI of this plan for his pensionable service up to his date of death, less

(b) pension deductions, if any, as described in Section 11.05 of this Article XI of the plan.

11.02 Where a member of this plan dies leaving a spouse and his death occurs following his retirement from service, his spouse shall be entitled to a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 80% of the annual rate of pension benefits in course of payment to the member immediately prior to his death, adjusted to exclude pension deductions if any made therefrom pursuant to Section 6.02 of Article VI of this plan, less

(b) pension deductions, if any, as described in Section 11.05 of this Article XI of the plan.

11.03 Any pension benefit payable under this plan to a spouse of a member will cease to be payable with the payment for the month in which the spouse remarries or dies.

11.04 Notwithstanding anything in this plan, the amount of any pension benefit to which the spouse of a member may be entitled under this plan shall, if the age of the member exceeded that of his spouse by more than 10 years, be reduced to the actuarial equivalent of the pension benefit which would have been payable to such spouse if the spouse had been 10 years younger than the member.

11.05 (a) If any pension benefit, other than a benefit provided by social security legislation, is payable to the spouse of a member under any benefit programme other than this plan in respect of service of the
member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension benefit granted under this Article XI of the plan for such period of pensionable service.

(b) If, at the time during the period that a spouse is eligible to receive a pension benefit under this plan, the spouse engages in any occupation or employment and if by virtue of such occupation or employment said spouse receives monthly earnings exceeding three and one-half times the monthly equivalent of the pension benefit determined for such spouse under subsection (a) of either Section 11.01 or Section 11.02 of this Article XI of the plan, inclusive of adjustments to the pension benefits pursuant to Article XXIV of this plan, then subsequent payments of the pension benefit payable to the spouse under this plan shall be reduced by the amount of such excess.

ARTICLE XII—ORPHAN’S PENSION

12.01 Any orphan of a member who dies while in service shall be entitled to receive a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 30% of the pension benefit accrued to the member under subsection (a) of Section 6.02 of Article VI of this plan for his pensionable service up to his date of death, less

(b) pension deductions, if any, as described in Section 12.06 of this Article XII of the plan.

12.02 Any orphan of a member who dies following his retirement from service shall be entitled to receive a pension benefit payable subject to the terms and conditions described in this plan, and the annual amount of such pension benefit shall be equal to:

(a) 30% of the annual rate of pension benefit in course of payment to the member immediately prior to his death, adjusted to exclude pension deductions if any made therefrom pursuant to Section 6.02 of Article VI of this plan, less

(b) pension deductions, if any, as described in Section 12.06 of this Article XII of the plan.

12.03 Where an orphan is entitled to a pension benefit under this plan, payment thereof shall be made to the person having the custody and control of such orphan, or, where there is no person having the custody and control of such orphan, to such person as may be determined by the Canadian Pension Trustees.

12.04 Any pension benefit payable under this plan on behalf of an orphan will cease to be payable with the payment for the month in which the orphan attains eighteen years of age or dies, whichever occurs earlier, unless evidence is submitted which satisfies the Canadian Pension Trustees that the orphan is mentally or physically incapacitated, in which case pension payments as described in this plan will be made on behalf of the orphan following his attainment of age eighteen until the payment for the month in which the orphan ceases to be mentally or
physically incapacitated, marries, or dies, whichever occurs earlier.

12.05 Notwithstanding anything in this plan, the aggregate amount of orphan's pension benefits payable under this plan on behalf of all orphans of a deceased member shall at any point of time be limited to the aggregate amount of orphan's pension benefits payable hereunder on behalf of three orphans of such deceased member, and such aggregate amount shall be shared equally among all orphans of the deceased member.

12.06 If any pension benefit, other than a benefit provided by social security legislation, is payable to an orphan of a member under any benefit programme other than this plan in respect of service of the member as a chaplain recognized as pensionable service under this plan, then the amount of such pension benefit shall be deducted from the pension benefit granted under this Article XII of the plan for such period of pensionable service.

ARTICLE XIII—Termination Benefits

13.01 In the event of termination of his service, a member shall be entitled to a deferred pension benefit equal to the excess of (a) over (b) computed as follows:

(a) a percentage of the normal pension benefit accrued to him under subsection (a) of Section 6.01 of Article VI of this plan for his pensionable service up to his date of termination, determined in accordance with the following schedule of percentages:

<table>
<thead>
<tr>
<th>COMPLETED YEARS OF SERVICE ON TERMINATION</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 5 years</td>
<td>0%</td>
</tr>
<tr>
<td>5 years</td>
<td>50%</td>
</tr>
<tr>
<td>6 years</td>
<td>60%</td>
</tr>
<tr>
<td>7 years</td>
<td>70%</td>
</tr>
<tr>
<td>8 years</td>
<td>80%</td>
</tr>
<tr>
<td>9 years</td>
<td>90%</td>
</tr>
<tr>
<td>10 years or more</td>
<td>100%</td>
</tr>
</tbody>
</table>

(b) pension deductions, if any, as described in Section 6.02 of Article VI of this plan.

13.02 In the event of a member's death following termination of his service, the following benefits shall be payable under this plan:

(a) if the member leaves a spouse, a pension benefit equal to:

(1) 80% of the deferred pension benefit of the member pursuant to subsection (a) of Section 13.01 of this Article XIII of the plan, less

(2) pension deductions, if any, as described in Section 11.05 of Article XI of this plan,

shall be paid to such spouse subject to the terms and conditions applicable to the payment of any pension benefit to a spouse under this plan, and
(b) if the member leaves one or more orphans, a pension benefit equal to:

1. 30% of the deferred pension benefit of the member pursuant to subsection (a) of Section 13.01 of this Article XIII of the plan, shall be paid on behalf of each orphan of the member subject to the terms and conditions applicable to the payment of any orphan’s pension benefit and the aggregate of such pension benefits at any point of time on behalf of all orphans of the member under this plan, less

2. pension deductions, if any, as described in Section 12.06 of Article XII of this plan.

13.03 The deferred pension benefit to which a member may become entitled under this Article XIII of the plan shall be paid commencing on the first day of the month next following his 65th birthday in monthly instalments in arrears for his lifetime with the last payment being for the month in which he dies.

**ARTICLE XIV—ALLOWABLE INTERRUPTIONS IN SERVICE**

14.01 Any interruption in a member’s service shall not be a discontinuance of service for purposes of this plan, if the classis of the local church that is the calling church of such member under applicable rules of synod deems it to be:

(a) an approved leave of absence from service due to illness or an approved sabbatical or educational leave of absence from service, or

(b) an approved absence on government service during a period of war or national emergency, or due to the member’s short-term appointment to a federal or provincial committee or commission, or

(c) service as a pastor of the church, or service approved by synod as being consistent with the member’s calling as a minister of the church.

14.02 Where a member is granted leave of absence from service, and such leave of absence immediately follows service of the member in Canada, the member may make contributions to this plan pursuant to Section 22.03 of Article XXII thereof for the purpose of having such leave of absence recognized as part of his pensionable service under this plan.

14.03 Contributions by and/or on behalf of a member will cease for any period that is not recognized as pensionable service under this plan and no benefits will be granted under this plan with respect to such period.

**ARTICLE XV—FORMER PLAN**

15.01 Members of this plan will cease to accrue benefits under the former plan in respect of pensionable service after 31 December 1982 recognized for benefits under this plan.

15.02 Benefits under this plan in respect of pensionable service of members, including pensioners, who were participants of the former plan as of 31 December 1982 shall not be less than the benefits which would have been provided in respect of such pensionable service under
the provisions of the former plan had they continued in full force and effect to the date of determination of such benefits and assuming improvements in the level of pension benefits under such former plan after 31 December 1982 in the same proportion as the pension benefit adjustments granted to pensioners pursuant to Section 24.01 of Article XXIV of this plan.

15.03 As soon as practical the assets accumulated under the former plan for the provision of benefits payable to or with respect to members, including pensioners, in respect of their pensionable service under this plan prior to the effective date of this plan will be transferred to the Pension Fund established for this plan, and thereafter such benefits shall be paid from the Pension Fund of this plan.

ARTICLE XVII—COMMUTATION OF PENSION BENEFITS

17.01 If a recipient becomes entitled to a pension benefit of less than $25 per month from this plan, the Canadian Pension Trustees may require the payment of the commuted value thereof in a lump sum, or the Canadian Pension Trustees may require such pension benefit to be paid in instalments at longer intervals than monthly.

ARTICLE XVIII—SPECIAL RECEIPIENTS

18.01 Where, for any reason, a recipient is unable to manage his own affairs and there is no person who, by law or under the terms of this plan, is entitled to act on his behalf, any amount that is payable to the recipient under this plan up to a maximum of $1,000 or the pension benefits due to him for a period of three months, if greater, shall be paid to any person the Canadian Pension Trustees, after giving consideration to the facts of any case, may designate to receive payment on behalf of the recipient and any amount that is payable to the recipient in excess of $1,000 or the pension benefits due to him for a period of three months, if greater, shall be paid to a committee or other representative entitled by law to act on behalf of the recipient.

18.02 All payments made pursuant to this Article XVIII of the plan are deemed to be payments to the recipient in respect of whom such payments are made.

ARTICLE XIX—ASSIGNMENT

19.01 Any benefit payable under the terms of this plan shall be deemed alimentary and for the personal use of the recipient and to the extent permitted by law shall not be capable of anticipation, alienation, sale, transfer, assignment, pledge, encumbrance, or charge or attachment or legal process whether for debts of such recipient or otherwise, and shall not confer upon any member, personal representative or dependent, or any other person, any right or interest capable of being surrendered or commuted during the lifetime of the recipient or assigned or otherwise alienated, except as specifically provided in this plan.
ARTICLE XX—CONTINGENCY RESERVE, SURPLUS

20.01 Any surplus which may arise from the operation of this plan which is not required to meet the actuarial liabilities existing thereunder shall accumulate as a reserve for contingencies.

20.02 If at any time, in the opinion of the Canadian Pension Trustees with the advice of the actuary, an adequate reserve for contingencies has been provided, any further surplus accruing under this plan shall be applied either to finance, in part or in whole, the cost of improvements in the benefits of members created by amendments to this plan, or in reduction of subsequent contributions.

20.03 No surplus of this plan shall exceed the maximum surplus permitted from time to time by regulations of the Department of National Revenue of the Government of Canada.

ARTICLE XXI—REGISTRATION OF PLAN

21.01 This plan has been or will be registered with the Department of National Revenue of the Government of Canada so that a member’s contributions should be deductible from his earnings in determining his taxable income, limited however to the maximum amount allowed to him under the Income Tax Act of Canada as a tax deductible contribution to a registered pension plan.

21.02 Since the plurality of members in service in Canada resides in the Province of Ontario, this plan has been or will be registered with the Pension Commission of Ontario.

ARTICLE XXII—BASIC CONTRIBUTIONS

22.01 During each calendar year of this plan, in addition to:
(a) contributions required pursuant to Section 22.02 of this Article XXII of the plan on behalf of members in pensionable service, other than service as an only and principal pastor of a local church, and
(b) contributions from members on leave of absence from service pursuant to Section 22.03 of this Article XXII of the plan, and,
(c) contributions made pursuant to Article XXIII of this plan the church shall pay into the Pension Fund such amounts as are certified by the actuary as needed for systematic funding of the cost of benefits under this plan and to liquidate any unfunded liability and experience deficiency which may arise under this plan in accordance with the requirements of the Pension Benefits Act of Ontario and the regulations thereunder.

22.02 Service of a member in Canada, not as an only and principal pastor of a local church but in employment approved by synod as service that is consistent with his calling as a minister of the church, shall be recognized as pensionable service of the member under this plan upon payment by the employer of the member in service as aforesaid, or failing such employer then the member, into the Pension Fund of such amounts as are determined by the Canadian Pension Trustees in consultation with the actuary to be an equitable contribution towards the cost of benefits provided under this plan in respect of such pensionable service.
22.03 An approved leave of absence from service of a member who may make contributions to this plan while on such leave of absence, shall be recognized as pensionable service of the member under this plan upon payment by the member into the Pension Fund of such amounts as are determined by the Canadian Pension Trustees in consultation with the actuary to be an equitable contribution towards the cost of benefits provided under this plan in respect of such pensionable service.

22.04 Synod shall establish annually such quotas and such procedures as it deems advisable and necessary for the payment and collection of contributions payable to this plan either separate from or as part of quotas and procedures which synod may establish for the payment and collection of contributions payable to other pension plans of the church.

22.05 If at any time the Canadian Pension Trustees with the advice of the actuary ascertain that the assets of the Pension Fund together with its anticipated future revenue from contributions are insufficient to ensure that this plan will remain solvent, then synod shall amend or discontinue the benefits under this plan in a manner acceptable to the Department of National Revenue of the Government of Canada and the Pension Commission of Ontario.

ARTICLE XXIII—SUPPLEMENTARY CONTRIBUTIONS

23.01 Each member in service on or after 1 January 1983 may, voluntarily, make contributions to this plan, provided:

(a) such contributions are made only in respect of his pensionable service during the current calendar year or during calendar years prior thereto, and

(b) such contributions are not greater in any calendar year than the maximum amount allowed to him as a deduction in computing his taxable income under the Income Tax Act of Canada for a contribution to a registered pension plan.

Since members should also make personal provisions for their income needs following retirement, synod urges members to make contributions to this plan, by regular deductions from their salary, of at least 3% of the amount of their salary for pensionable service after 1982, where such contributions are allowed to them as a deduction in computing their taxable income under the Income Tax Act of Canada. The payment of such contributions shall be the responsibility of each member, and this plan and/or its Canadian Pension Trustees and/or synod shall not be under any obligation to enquire into the accuracy of amounts remitted to the Pension Fund as such contributions or into any failure to make such contributions, unless the total annual amount thereof exceeds the maxima described herein.

23.02 Each local church in Canada may make supplementary contributions to this plan on behalf of a member in its service provided

(a) such contributions are made only in respect of pensionable service of the member with that local church during the current calendar year or during calendar years prior thereto, and

(b) the local church pays basic contributions to the Pension Fund
at a rate equal to the quota or assessment determined for each calendar year by synod, and

(c) such contributions do not cause the annual pension benefit of the member under this plan to exceed the maximum pension benefit described in Article X of this plan.

23.03 Each employer other than a local church in Canada may make supplementary contributions on behalf of a member in service with that employer provided:

(a) such contributions are made only in respect of pensionable service of the member with the employer during the current calendar year or during calendar years prior thereto, and

(b) the employer, or failing such employer then the member, pays the basic contributions to the Pension Fund as required by Section 22.02 of Article XXII of this plan, and

(c) such contributions do not cause the annual pension benefit of the member under this plan to exceed the maximum pension benefit described in Article X of this plan.

23.04 Supplementary contributions made by and/or on behalf of a member pursuant to this Article XXIII of the plan, with accumulated interest thereon, shall be applied at his retirement or death prior to retirement, or on termination of his service as the case may be, to increase proportionately the benefits otherwise payable under this plan in the absence of such supplementary contributions, to the member and his spouse and his orphans, if any, by such amounts as determined by the Canadian Pension Trustees in consultation with the actuary.

23.05 The term "accumulated interest" in this Article XXIII of the plan means the amount of interest which is considered to have accrued from time to time on supplementary contributions made by and/or on behalf of a member pursuant to this Article XXIII of the plan. Such interest will be credited to supplementary contributions from the beginning of the calendar year following the year in which they were made. The rate of interest shall be determined by the Canadian Pension Trustees having regard to the investment yield earned on the Pension Fund from time to time.

23.06 Additional pension benefits payable under the provisions of this Article XXIII of the plan may be paid directly from the Pension Fund or provided by an appropriate annuity purchased from a life insurance company licensed to do business in Canada.

23.07 Where, following the death of a member, the persons on account of whom a pension benefit is payable under this plan die or cease to be entitled thereto and no other amount may be paid to them under this plan, any amount by which

(a) the aggregate of supplementary contributions made by the deceased member to this plan with accumulated interest on such contributions to the date of the member's death or retirement, whichever occurs earlier, exceeds

(b) the aggregate of all pension benefits paid to those persons and to the member under this plan,
shall be paid to the person or the estate of the person who received the final instalment of such pension benefits, or on whose behalf the final instalment of such pension benefits was paid from the Pension Fund.

**ARTICLE XXIV—PENSION BENEFIT ADJUSTMENTS**

24.01 By resolution synod may adjust the pension benefit in course of payment to a pensioner, other than any benefit payable pursuant to Articles XIII and XXIII of this plan, in recognition of increases in the cost of living and to the extent that finances permit such adjustments.

24.02 A certified copy of each resolution of synod pursuant to this Article XXIV of the plan shall be submitted for registration and approval to the Department of National Revenue of the Government of Canada and the Pension Commission of Ontario as an addendum to this plan.

**ARTICLE XXV—ADMINISTRATION**

25.01 Subject to the provisions of this plan, the Canadian Pension Trustees are empowered and shall be entitled to decide all matters and questions in respect of the operation, administration, and interpretation of this plan.

25.02 All matters and questions relating to the operation and administration of this plan shall be decided in a manner consistent with the provisions of this plan as from time to time in force.

25.03 Upon becoming eligible to join this plan every member shall complete an application for membership in such form as is prescribed by the Canadian Pension Trustees.

25.04 Each member shall receive a written explanation of the terms and conditions of this plan and amendments thereto applicable to him together with an explanation of the rights and duties of the member with reference to the benefits available to him under the terms of this plan, and any such other information as may be required from time to time by the regulations issued under the Pension Benefits Act of Ontario and/or comparable pension legislation or regulations of the Province of Canada in which the member resides.

25.05 Participation as a member of this plan does not and shall not give to any member the right to be retained in service, or any right or claim to retirement or benefits except in accordance with the specific terms of this plan.

25.06 If for any reason a member's service is discontinued and he is later reemployed in service as defined in Section 1.27 of Article I of this plan, the benefits, if any, to which he became entitled under this plan shall not be affected by reason of his reemployment and his subsequent benefits, if any, shall accrue as if he were a new minister of the church for all purposes of this plan.

25.07 Each person entitled to receive any pension benefit under this plan shall make written application therefor to the Canadian Pension Trustees on forms provided by them and filed in such manner and with
such persons as the Canadian Pension Trustees may specify.

25.08 Each member shall on request of the Canadian Pension Trustees furnish satisfactory evidence of the date of his birth and those of his spouse and children, if any, as may be required.

25.09 Each applicant for a pension benefit shall furnish to the Canadian Pension Trustees any information or proof requested by the Canadian Pension Trustees and reasonably required to determine the applicant's eligibility for benefits and the amount of such benefits.

25.10 All payments under this plan shall be made in the lawful currency of Canada.

25.11 The records of the church shall be presumed to be conclusive of the facts concerning the employment or nonemployment of a minister unless shown beyond a reasonable doubt to be incorrect.

25.12 Where a recipient has disappeared under circumstances, that, in the opinion of the Canadian Pension Trustees, raise beyond a reasonable doubt a presumption that he is dead, the Canadian Pension Trustees may issue a certificate declaring that the recipient is presumed to be dead and stating the date upon which his death is presumed to have occurred, and thereupon the recipient shall be deemed for all purposes of this plan to have died on the date so stated in the certificate. If after the issue of such certificate it is made to appear that the recipient named in the certificate did not in fact die on the date stated therein, the certificate shall have effect as provided therein in relation to any period before such time as it is made to appear that he did in fact so die, but no effect in relation to any period after that time.

25.13 The actuary retained by the Canadian Pension Trustees shall advise and make computations concerning all matters pertaining to this plan and the financing thereof. The actuary shall submit a report to the Canadian Pension Trustees at least once during every three years on the financial position and experience of this plan and shall recommend as to changes in benefits, contributions, or otherwise which may be deemed necessary or advisable in connection with this plan.

25.14 The Canadian Pension Trustees may receive any gift, devise, or bequest made to or for the purposes of this plan and shall pay it or the proceeds thereof into the Pension Fund to be applied to the general purposes of the Pension Fund.

25.15 Synod may enter into reciprocal agreements with organizations which do not participate in this plan to prevent a hardship to members or their spouses or their orphans, resulting in a loss or diminution of their entitlement to benefits under certain conditions when by reason of changes in their employment no further contributions are made on their behalf to this plan or the pension plan of such organizations.

25.16 The Canadian Pension Trustees shall be the designated administrator of this plan and they shall inform the Department of National Revenue of the Government of Canada of their address and composition, and any and all subsequent changes in such address or composition.

25.17 The Canadian Pension Trustees shall appoint and define the
MINISTERS' PENSION FUND

25.18 The Canadian Pension Trustees shall report annually directly to synod on the operation of this plan and its financial status. The trustees shall report jointly with the US Pension Committee with respect to recommended changes in the pension plans and with respect to changes in future financing of church pension plans. Such reports shall be in writing and shall be filed with synod according to its rules and procedures.

25.19 The Canadian Pension Trustees may inaugurate, participate in, and/or administer

(a) such actions towards stimulating interest in and support for this plan and its Pension Fund as they may deem advisable,
(b) surveys of current incomes of ministers in Canada,
(c) such insurance and other plans separate and apart from this plan as may be authorized by synod, including programmes providing for retirement counseling services to retiring members and their spouses and programmes aimed at coordinating opportunities for the employment of retired members in positions salutary to the church and God's kingdom.

25.20 The Canadian Pension Trustees shall determine the average cash salary of ministers in full-time service as a pastor of a local church in Canada for each calendar year of this plan, having regard to surveys of incomes of ministers conducted by the church and other information in the possession of the Canadian Pension Trustees, and in their determination of such average cash salary the Canadian Pension Trustees shall recognize children's allowances and years of service allowances, if any, paid to a minister but exclude any other payments or allowances such as a housing allowance or credit for a parsonage occupancy value or the cost of utilities, which in the opinion of the Canadian Pension Trustees are not a cash salary payment to be considered for the purposes of this plan. The determination by the Canadian Pension Trustees of the average cash salary of ministers in Canada, as aforesaid, shall be final and conclusive unless shown beyond a reasonable doubt to be substantially incorrect within the one year immediately following such determination.

25.21 Any recipient entitled to benefits under this plan who considers himself aggrieved or injured by a decision made by the Canadian Pension Trustees shall have the right within one year of the decision being made to appeal such decision to synod.

25.22 The rights of members, recipients, and all other persons entitled to receive any payment or benefit under this plan shall be limited to the assets of the Pension Fund existing from time to time.

ARTICLE XXVI—PLAN MODIFICATIONS AND DISCONTINUANCE

26.01 While it is the intention and hope of synod to maintain this plan indefinitely, nevertheless, subject to applicable legal restrictions, synod
reserves the right to effect amendments therein from time to time, or to discontinue this plan at any time by a declaration in writing duly executed by synod and submitted to the Canadian Pension Trustees, the Department of National Revenue of the Government of Canada, and the Pension Commission of Ontario.

26.02 In the event of discontinuance of this plan, the Canadian Pension Trustees shall with the advice of the actuary and in a manner approved by the Pension Commission of Ontario, utilize the assets for the provision of benefits to members and their spouses and orphans, in an equitable manner and as fully as possible in accordance with the provisions of this plan, and any surplus remaining under this plan after making full provision for such benefits as aforesaid shall be applied as determined by synod subject to Article X of this plan.

26.03 If this plan is discontinued in part, the rights and interests of members thereby affected shall be not less than those to which they would have been entitled if the whole of this plan had been discontinued on the same date as such partial discontinuance.

**ARTICLE XXVII—APPLICABLE LAWS AND REGULATIONS**

27.01 This plan and rights thereunder shall be governed and construed according to the laws of the Province of Ontario and in compliance with the regulations under the Pension Benefits Act of Ontario and the administrative rules promulgated for registered pension plans by the Department of National Revenue of the Government of Canada.
APPENDIX C

Agenda for Synod 1982

Assignment of Pension Costs to US and Canada
(Under the Modified Pension Plan)

I. Definition and Cost of the Shared Ministers

A. Who Are Shared Ministers?

B. Pensionable Costs of Shared Ministers
   1. Accrued Liability as of January 1, 1983
   2. Contributions
   3. Income, Expenses, etc.
   4. Pensions Paid
      a. Out of Shared Minister Fund
      b. Depletion of Shared Minister Fund

II. Cost Assignments

A. Ministers Retired under Modified Plans
B. Surviving Spouses of Retired Ministers
C. Preretirement Surviving Spouses
D. Orphans
E. Disabled Ministers
F. Terminated Ministers
G. Ad Hoc Increases
H. Percentages to Assign to US and Canada
I. Supplemental Contributions

Assignment of Pension Costs to the US and Canada
(Under the Modified Plans Effective January 1, 1983)

(In all cases, church pensions or benefits will be reduced by the amount of pensions or benefits paid for the same pensionable years of service as
chaplain but not for Social Security and Old Age Benefits payments by the United States or Canadian governments.)

I. DEFINITION AND COSTS OF THE SHARED MINISTERS

A. Who Are Shared Ministers?

Shared Ministers are included among those who render pensionable years of service with an agency or a multinational institution associated with the Christian Reformed Church. Such agencies and institutions include but are not limited to the Back to God Hour, Board of Publications, Calvin College and Seminary, Chaplain Committee, Board of Home Missions, Indian Missions prior to January 1964, Synodical Committee on Race Relations, Synodical Interim Committee (stated clerk), Board for World Missions (including Canadian citizens serving as world missionaries), World Relief, and such universal institutions as Clinical Pastoral Education at Pine Rest Christian Hospital and those who worked on the New International Version Bible, Reformed Bible College, Reformed Ecumenical Synod, and World Home Bible League. All ministers in such agencies and multinational institutions are included in the Ministers Pension Plan by payment of contributions.

Not all ministers employed by such agencies and institutions are shared ministers. Those ministers working for or under such agencies and institutions whose job description only covers service exclusively on behalf of either the United States or Canada are not considered to be shared ministers. For example, most of the home missionaries render service exclusively on the behalf of either the United States or Canada. Such ministers are not shared ministers. Also, Dordt College, Trinity College, Redeemer College, and other nondenominational-quota colleges are regional and do not have shared ministers at the present time.

The shared minister working for such agencies and multinational institutions who have job descriptions requiring pensionable service anywhere in the world on behalf of the denomination as a whole are the shared ministers for which both the United States and Canada share pension cost responsibility. For example, see attached Exhibit A which shows the credited months of pensionable service ascribable to shared ministers as of December 31, 1979.

B. Pensionable Costs of Shared Ministers

There are four aspects of costs (and income) which need to be considered relative to shared ministers' pensionable service.

1. Accrued Liability as of January 1, 1983 (See, for example, the Pro Forma Exhibit B attached.)

There is accrued pension liability attributable to pensionable service of shared ministers immediately prior to the effective date (January 1, 1983) of the modified pension plans. The percentage which such accrued liability bears to the total accrued liability for all ministers of the denomination as of January 1, 1983, is the percentage which is applied to the total assets accumulated under the former plan for the provision of benefits payable to or with respect to members of the plan in respect of their pensionable
service immediately prior to January 1, 1983. (See Pro Forma Method as of December 31, 1979, in Section I of Exhibit B attached.) Initially, such assets designated for the shared ministers will be assigned to a Shared Minister Fund and administered by the US Pension Committee in consultation with the Canadian Pension Trustees. For accounting purposes, such assets will be designated as the Shared Minister Fund. The determination of such accrued liability and the designated assets will be on an actuarially sound basis and all Canadian dollars shall be converted to US dollars at the exchange rate in effect at the close of business December 31, 1982.

2. Contributions

Shared minister positions require the payment of contributions.

All appropriate contributions will be placed in the accounting designated Shared Minister Fund of the US Pension Fund.

Since January 1, 1970, the amount of such contributions has never been adequate to cover both the current cost of pensionable service and a proportionate part of the unfunded liability as it existed on January 1, 1970. Therefore, both the United States Pension Committee and the Canadian Pension Trustees need to designate some part of their quota or other income as being assignable to the Shared Minister Fund. This will be actuarially determined and Canadian dollars will be converted to US dollars. The deficiency will be assignable to each country on a family basis as set forth in Section II, H hereof.

3. Income, Expenses and Realized and Unrealized Gains or Losses in Investments Beginning January 1, 1983.

Each year, in order to arrive at the proper amounts to credit and to charge the Shared Minister Fund, the income, expenses, and realized and unrealized gains and losses on investments of the United States Pension Fund will be credited and charged to the Shared Minister Fund on the basis of the percentage that the Shared Minister Fund Available for Benefits is to the combined total of the US and the Shared Minister Fund Available for Benefits as of the beginning of that year. To the amount so arrived at would be added any agreed-upon expenses the Canadian Pension Trustees would need to charge to the Shared Minister Fund. (See Exhibit B, Item II attached.)


(a) The Shared Minister Fund will be an accounting designated part of the US Pension Fund. The pensions paid to retirees from the Shared Minister Fund will be in the kind of dollars which were paid into the fund for such ministers. For example, if US dollars were paid in for shared minister service, then the part of the retirement pension covering such shared minister service will be paid in US dollars. In like manner, if Canadian dollars were paid into the Shared Minister Fund for a particular minister, then his retirement pension covering such shared minister service will be paid in Canadian dollars. The appropriate currency will also signal the basis for determining which country's final
average cash salary base will be used for computing the retirement pension. (See II, A below.)

(b) If the Shared Minister Fund were ever depleted, the United States and the Canadian Pension Funds would each make up the depletion on the basis of the number of families described in Section II, H below.

II. Cost Assignments

A. Retired Ministers

During their years of ministry, Christian Reformed ministers may serve in any of the following capacities:

(a) As ministers with US pensionable service.

(b) As shared ministers with shared minister pensionable service where the contribution was paid in US dollars, or Canadian dollars, or both.

(c) As ministers with Canadian pensionable service.

Thus, such ministers may have service under the quota and/or the contributions method of payments. Upon retirement, ministers will receive one or more pension checks depending upon the kind of dollars paid into any of the funds for their pensionable service. The determination of the amount of pensions to be paid upon retirement will be as follows:

1. The US check will be determined by the application of this formula:

\[ 1.1\% \times \text{final average US cash salary for the three years prior to retirement} \times \text{pensionable service in the US and as a shared minister} \]

If US dollars were paid for his shared minister service, then the second part of his US check would be computed by using the 1.1% ratio times the same final average US cash salary times his years of pensionable shared minister service.

2. The US Pension Committee may also need to issue a check in Canadian dollars for shared ministry service where the contribution was paid in Canadian currency using the following formula:

\[ 1.1\% \times \text{final average Canadian cash salary for the three years prior to retirement} \times \text{pensionable service as a shared minister} \]

3. A Canadian check will be determined by the application of this formula:

\[ 1.1\% \times \text{final average Canadian cash salary for the three years prior to retirement} \times \text{pensionable service in Canada} \]

4. The total pension will equal 1. + 2. + 3.

B. Surviving Spouses of Retired and Disabled Ministers

Surviving spouses of retired and disabled ministers under the modified pension plans will receive 80% of the pensions determined in Sections A or E hereof, provided, and as long as, such surviving spouses meet the eligibility provisions of the pension plan.
C. Preretirement Surviving Spouses

Preretirement surviving spouses may receive one or more benefit checks where the minister served in both the United States and/or as a shared minister and in Canada, provided, so long as, such spouses meet the eligibility provisions of the pension plans. The determination of the amount of pension to be paid to such surviving spouses will be as follows:

1. Determine the total pensionable service in the United States, and as a shared minister and as a minister in Canada up to the time of the minister's death. Let the five possible parts be designated as:
   (a) US—Pensionable service in the United States
   (b) Shared—Pensionable service as a shared minister where Contributions were paid in US dollars.
   (c) Shared—Pensionable service as a shared minister where contributions were paid in Canadian dollars.
   (d) Canada—Pensionable service in Canada
   (e) Total Service—(a) + (b) + (c) + (d)

2. Determine for the deceased minister the maximum years of service he could have served from ordination to age 65, deducting any nonpensionable years between ordination and death. Designate these total years as maximum years.

3. Determine the US and shared minister preretirement surviving spouse benefit paid in US dollars:
   80% of 1.1% times the final average US cash salary for the three years prior to the minister's death times pensionable service in the US and as a shared minister (contributions paid in US dollars) using the following formula to arrive at the US and such shared minister pensionable years:
   \[
   \frac{\text{US plus shared}}{\text{Total service}} \times \text{maximum years} = \frac{(a) + (b) + (c) + (d)}{(e)} \times \text{maximum years.}
   \]

4. The US Pension Committee may also need to issue a check in Canadian dollars for shared minister service where the contributions were paid in Canadian currency using the following formula
   80% of 1.1% times final average Canadian cash salary for the three years prior to the minister's death times pensionable service as such a shared minister using the following formula to arrive at such shared minister pensionable years:
   \[
   \frac{\text{Shared}}{\text{Total service}} \times \text{maximum years} = \frac{(c)}{(e)} \times \text{maximum years}
   \]

5. Determine the Amount of Canadian Pension:
   80% of 1.1% times the final average Canadian cash salary for the three years prior to the minister's death times pensionable service in Canada using the following formula to arrive at the Canadian pensionable years:
   \[
   \frac{\text{Canada}}{\text{Total service}} \times \text{maximum years} = \frac{(d)}{(e)} \times \text{maximum years}
   \]

The Canadian pension may be enriched outside the Canadian Pension Plan.
6. The total preretirement spouse pension will equal 3. + 4. + 5.

D. Orphans

Orphans, as defined in the plans, will each receive 30% of the minister’s pension. In the case of ministers who die before retirement, the orphan will receive benefits determined as in C above, except that 30% will be substituted for 80% in the formulae. The number of orphans is limited to a maximum of three such benefits for one family.

E. Disabled Ministers

Disabled ministers, who prior to their disability had pensionable service, will receive one or more checks where the minister served in the United States and/or as a shared minister and in Canada. If the contribution for the shared minister’s service was paid in US dollars, then such portion of the disability pension shall be paid in US dollars and if the contribution was paid in Canadian dollars, then such portion of the disability pension shall be paid in Canadian dollars. The amount of each benefit will be determined as follows:

1. Determine the total pensionable service in the US and as a shared minister and as a minister in Canada up to the time of disability. Let the five possible parts be designated as:

   (a) US—Pensionable service in the United States
   (b) Shared—Pensionable service as a shared minister—contribution paid in US dollars.
   (c) Shared—Pensionable service as a shared minister—contribution paid in Canadian dollars.
   (d) Canada—Pensionable service in Canada
   (e) Total service—(a) + (b) + (c) + (d)

2. Determine for the disabled minister the maximum number of years he could have served from ordination to age 65, deducting any nonpensionable years between ordination and disability. Designate these total years as maximum years.

3. Determination of the United States and Shared Minister Pension paid in US dollars:

   1.1% times the final average US cash salary for the three years prior to disability times pensionable service in the US and as a shared minister (contributions paid in US dollars) using the following formula to arrive at the US and such shared minister pensionable years:

   \[
   \frac{US + Shared}{Total service} \times \text{maximum years or } \frac{(a) + (b)}{(e)} \times \text{maximum years.}
   \]

4. The US Pension Committee may also need to issue a check in Canadian dollars for shared minister service where the contributions were paid in Canadian currency using the following formula:

   1.1% times average Canadian cash salary for the three years prior to the minister’s disability times pensionable service as such a shared minister using the following formula to arrive at such shared minister pensionable years:
5. Determination of the Canadian Pension:
1.1% times the final average Canadian cash salary for the three years prior to disability times pensionable service in Canada using the following formula to arrive at Canadian pensionable years:

\[
\frac{\text{Canada}}{\text{Total service}} \times \text{maximum years or } \frac{(d)}{(e)} \times \text{maximum years.}
\]

6. The total disability pension will be 3. + 4. + 5.

F. Terminated Ministers

1. At age 65, such ministers may receive one or more checks, depending on the kind of dollars paid into any of the funds for their pensionable service. The pensions are determined in the same manner as in A above for retired ministers and the vesting percentages shown in the plans shall be applied. Such a deferred pension is determined at the time of termination and it is not increased by ad hoc increases in pensions synod may approve after the year of termination.

2. Surviving spouses will receive 80% of the pension determined in F, 1 above provided, and so long as, such spouses meet the eligibility provisions of the pension plans. Such spouse benefits are frozen.

3. Orphans as defined in the plans will receive 30% of the pension determined in F, 1 above, limited in both countries to a maximum of three such benefits for one family. Such orphan benefits are frozen.

G. Ad Hoc Increases

Ad hoc pension increases, if any, approved by synod will increase pro rata all the pensions and benefits determined above except for pensions payable to terminated ministers and their dependents.

H. Percentages to Assign to the United States and Canada

In Section I, (b), (2) and (4), it will be necessary to ascertain percentage assignments to the US and Canadian Pension Funds. Such percentages, when needed, will be derived from the following data reported in the most current issue of the CRC Yearbook:

US Families in Organized Churches
Total Families in Organized Churches = US percent

Canadian Families in Organized Churches
Total Families in Organized Churches = Canadian percent

I. Supplemental Contributions

Ministers who have served in the United States, as shared ministers, and in Canada may have supplemental contributions which have been remitted to the US Pension Committee and to the Canadian Pension Trustees. The committee or trustees are responsible for the disbursement of such supplemental contributions, together with interest, at the appropriate times in the appropriate dollars, and in agreement with the provisions of the plans.
EXHIBIT A

DESIGNATED SHARED MINISTERS

Any of the following ministers who were ministers in the Christian Reformed Church on January 1, 1970 (or on the date of their special synodical acceptance into the CRC) will receive full pension at age 65 provided they continue (or continued) as active participants (members) until age 65:

<table>
<thead>
<tr>
<th>Kind of shared ministry</th>
<th>Current status</th>
<th>Number of ministers</th>
<th>Total all months</th>
<th>Months</th>
<th>% of total months</th>
</tr>
</thead>
<tbody>
<tr>
<td>World missionaries</td>
<td>Active</td>
<td>122</td>
<td>14,227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>World missionaries</td>
<td>Retired</td>
<td>11</td>
<td>2,297</td>
<td>47.4%</td>
<td></td>
</tr>
<tr>
<td>World missionaries</td>
<td>Widows</td>
<td>2</td>
<td>810</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>Calvin College &amp; Sem.</td>
<td>Active</td>
<td>33</td>
<td>5,320</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calvin College &amp; Sem.</td>
<td>Retired</td>
<td>10</td>
<td>1,843</td>
<td>42.2%</td>
<td></td>
</tr>
<tr>
<td>Calvin College &amp; Sem.</td>
<td>Widows</td>
<td>8</td>
<td>1,986</td>
<td>63.5%</td>
<td></td>
</tr>
<tr>
<td>Back to God Hour</td>
<td>Active</td>
<td>6</td>
<td>668</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Back to God Hour</td>
<td>Widow</td>
<td>1</td>
<td>237</td>
<td>72.9%</td>
<td></td>
</tr>
<tr>
<td>Board of Publications</td>
<td>Active</td>
<td>3</td>
<td>128</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Board of Publications</td>
<td>Retired</td>
<td>3</td>
<td>325</td>
<td>22.9%</td>
<td></td>
</tr>
<tr>
<td>New International</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Version Bible</td>
<td>Active</td>
<td>1</td>
<td>144</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reformed Ecum. Synod</td>
<td>Active</td>
<td>1</td>
<td>192</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stated clerk</td>
<td>Active</td>
<td>1</td>
<td>108</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stated clerk</td>
<td>Widow</td>
<td>1</td>
<td>180</td>
<td>36.3%</td>
<td></td>
</tr>
<tr>
<td>Reformed Bible College</td>
<td>Active</td>
<td>2</td>
<td>108</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reformed Bible College</td>
<td>Retired</td>
<td>3</td>
<td>550</td>
<td>39.1%</td>
<td></td>
</tr>
<tr>
<td>Reformed Bible College</td>
<td>Orphan</td>
<td>1</td>
<td>132</td>
<td>35.5%</td>
<td></td>
</tr>
<tr>
<td>World Bible League</td>
<td>Active</td>
<td>4</td>
<td>267</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplain—Exec. sec.</td>
<td>Active</td>
<td>1</td>
<td>55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplains—Pine Rest</td>
<td>Active</td>
<td>5</td>
<td>314</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplains—Pine Rest</td>
<td>Retired</td>
<td>1</td>
<td>360</td>
<td>78.4%</td>
<td></td>
</tr>
<tr>
<td>Chaplains—Cal. Rehab.</td>
<td>Active</td>
<td>2</td>
<td>128</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home Missions—Exec. sec.</td>
<td>Active</td>
<td>1</td>
<td>72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home Missions—Exec. sec.</td>
<td>Retired</td>
<td>1</td>
<td>275</td>
<td>61.1%</td>
<td></td>
</tr>
<tr>
<td>Home Missions—Field sec.</td>
<td>Active</td>
<td>3</td>
<td>296</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Home Missions—Evang.</td>
<td>Active</td>
<td>4</td>
<td>380</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Indian Miss. Pre 1–64</td>
<td>Active</td>
<td>5</td>
<td>224</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Indian Miss. Pre 1–64</td>
<td>Retired</td>
<td>9</td>
<td>1,520</td>
<td>43.7%</td>
<td></td>
</tr>
<tr>
<td>*Indian Miss. Pre 1–64</td>
<td>Widows</td>
<td>3</td>
<td>725</td>
<td>85.8%</td>
<td></td>
</tr>
</tbody>
</table>

Additionally, three ministers have withdrawn from the plan; they had service in designated shared ministries. Their pensions are frozen.

*Credited participation when under World Missions prior to January 1, 1964.
EXHIBIT B
PRO FORMA

Based on December 31, 1979, figures
(We will use December 31, 1982 figures eventually.)

ASSIGNMENT OF ASSETS, INCOME, AND EXPENSES FOR SHARED MINISTER SERVICE

Source Material
   (Revised version dated June 13, 1980)
2. Wyatt’s letter dated October 29, 1980

I. ESTABLISHMENT OF THREE FUNDS AS OF DECEMBER 31, 1979 (DEC. 31, 1982)

Premises

(1) In view of the shared minister liability previously overlooked, request Synod 1982 to rescind its decision of 1979 relative to the assets, etc, to assign to Canada.

(Acts of Synod 1979, Art. 92, IV, 3, c, pp. 103-04)

(2) Assets for shared minister service will be in a separate accounting designated Shared Minister Fund of the US Pension Plan. Initially it will be administered by the US Pension Committee in consultation with the Canadian Pension Trustees.

Method to Assign Assets as of December 31, 1979

Based on source material on page 3 of Wyatt’s Valuation Report and pages 1 and 3 of Wyatt’s October 29, 1980, letter.

A. Reserve Accrued Liability for All Service Prior to January 1, 1980 Valuation Date:

1. United States Service $19,352,719 72.4%
2. Canadian Service 4,243,099 15.9%
3. Shared Minister Service 3,127,012 11.7%

TOTAL $26,722,830

“The US and Canadian figures above have been adjusted to reflect reciprocity.”—Wyatt

B. Determination of Assets as of Valuation Date (US Dollars)

1. Net assets available at December 31, 1978 for funding past services where fixed income investments are valued at cost (From Seidman’s Report)
   $9,229,098
2. Deduct unrealized loss on fixed income investments 451,392
3. Net assets available at market value $8,777,706
C. Assignment of assets as of valuation date based on service in A above:

1. Fund for United States service 72.4% $6,355,059
2. Fund for Canadian service 15.9% 1,395,655
3. Fund for shared minister service 11.7% 1,026,992

TOTAL $8,777,706

II. Assignment of Income, Expenses, and Realized and Unrealized Gains and Losses to the Shared Minister Fund (for example) As of December 31, 1979 (December 31, 1982)

Each year, in order to arrive at the proper amounts to credit and to charge the Shared Minister Fund: the income, expenses, and realized and unrealized gains and losses on investments of the US Pension Committee will be credited and charged to the Shared Minister Fund on the basis of the percentage that the Shared Minister Fund Available for Benefits is to the combined total of the US and Shared Minister Funds Available for Benefits, all amounts as of the beginning of that year. To the amount so arrived at would be added any agreed upon expenses the Canadian Pension Trustees would need to charge to the Shared Minister Fund.

A. For the Year 1979 (entirely hypothetical):

1. Income on the combined US and S.M. Investments $900,000
2. Less expenses including bank trustee and actuarial fee 60,000
3. Less this year's unrealized loss on investments 100,000
4. Net total of 1, 2, and 3 above $740,000

B. Ratio of S.M. Fund to total as of beginning of the year

$1,026,992 S.M. Fund ÷ $7,382,051 ($6,355,059 US + $1,026,992 S.M.) = 13.9%

C. Net Income to assign to S.M. Fund

13.9% (B) times $740,000 (A) = $102,860 net income to credit for year 1979 to the S.M. Fund $102,860

D. Less Canadian Committee expense chargeable to S.M. Fund, say...

1,000

E. Total net income to assign to the S.M. Fund for 1979 (C) - (D) $101,860
APPENDIX D

CHRISTIAN REFORMED CHURCH MINISTERS' PENSION PLAN

Annual cost comparisons of modified plan (plus insurance)—versus present plan based on maximum 1981 ministers' pension of $5,724

(Postretirement increases continue on an *ad hoc* basis—but are not prefunded) Actuarial Method—Unit Credit

<table>
<thead>
<tr>
<th>United States</th>
<th>Cost</th>
<th>Quota</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Present plan with $5,724 increased 31/2 % each year compounded annually:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Country only</td>
<td>$1,776,439</td>
<td>$31.17</td>
<td>$1,342</td>
</tr>
<tr>
<td>Share of common ministry</td>
<td>$213,439</td>
<td>$3.75</td>
<td>$161</td>
</tr>
<tr>
<td>(3) Total</td>
<td>$1,989,878</td>
<td>$34.92</td>
<td>$1,503</td>
</tr>
<tr>
<td>(b) Modified plan with 5% annual &quot;cash salary&quot; increases prior to retirement to a maximum &quot;cash salary&quot; of $25,000:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Country only</td>
<td>$1,852,030</td>
<td>$32.50</td>
<td>$1,399</td>
</tr>
<tr>
<td>Share of common ministry</td>
<td>$223,921</td>
<td>$3.93</td>
<td>$769</td>
</tr>
<tr>
<td>(3) Total</td>
<td>$2,075,951</td>
<td>$36.43</td>
<td>$1,568</td>
</tr>
<tr>
<td>(4) Cost (b)(3) as a percentage of (a)(3)</td>
<td>104%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Canada 1/</th>
<th>Cost</th>
<th>Quota</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>$105,281</td>
<td>$19.54</td>
<td>$1,283</td>
<td></td>
</tr>
<tr>
<td>$73,441</td>
<td>$3.53</td>
<td>$231</td>
<td></td>
</tr>
<tr>
<td>$478,122</td>
<td>$23.07</td>
<td>$1,514</td>
<td></td>
</tr>
<tr>
<td>$415,123</td>
<td>$20.01</td>
<td>$1,314</td>
<td></td>
</tr>
<tr>
<td>$77,348</td>
<td>$3.70</td>
<td>$243</td>
<td></td>
</tr>
<tr>
<td>$492,151</td>
<td>$23.71</td>
<td>$1,537</td>
<td></td>
</tr>
<tr>
<td>103%</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Both countries</th>
<th>Cost</th>
<th>Quota</th>
<th>Contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>$2,181,720</td>
<td></td>
<td>$1,506</td>
<td></td>
</tr>
<tr>
<td>$286,880</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$2,468,600</td>
<td>$31.89</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$2,257,133</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$500,969</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$2,568,102</td>
<td>$33.17</td>
<td>$1,565</td>
<td></td>
</tr>
<tr>
<td>104%</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1/ Converted to US dollars at a rate of $.85/dollar.

Funding in Canada in all cases is 15 years; in U.S. 40 years.
SERMONS FOR READING SERVICES

Our service of providing Living Word sermons to vacant churches and to interested individuals continues to enjoy a slowly increasing reception. At present there are 178 subscribers. Of these, 10 are churches outside of North America, 16 are churches in the United States, 10 are individuals, and 142 are Canadian churches. There was a net gain of 13 subscribers in 1981.

Once again we were able to be completely self-sufficient. The modest subscription fees covered all expenses. We do note, however, that many churches need to be reminded as many as four times before the fees are paid; this adds needlessly to the time we must spend in supplying this service and to the expense of providing it. The subscriptions of four churches were canceled because of nonpayment.

As requested by the Synod of 1981 the length of the sermons was reviewed. Each sermon runs from twenty-five hundred to thirty-five hundred words. It should take from twenty to twenty-five minutes to read a sermon of this length. The committee judges that this is sufficiently long for a worship service lasting one hour.

It was decided to increase the number of sermons printed in 1982 from thirty to thirty-two. This will permit the publication of a booklet of eight Catechism sermons as suggested by last year's synod. The booklet printed this year will contain a series on the Lord's Prayer based on Lord's Days 45 to 52 of the Heidelberg Catechism. In 1983 another section of the Catechism will no doubt be covered. This arrangement will permit the churches who subscribe to use the Catechism sermons in "regular" services. The other twenty-four sermons to be printed this year will include a selection of sermons for "special" occasions, such as Preparatory, Lenten, and Advent services.

Because of the excellent arrangement with our printer, K. Knight Publishing, we have not only been able to keep our costs to a minimum, we have even accumulated a slight surplus of funds. Printing costs will increase and the Canadian first-class postage rates, by which all sermons are mailed, have almost doubled. Yet, with the anticipated good cooperation of all subscribers, our good financial status, and the continued good services of our printer, the subscription fee will be increased by only $5.00, from $30.00 to $35.00. This is the first increase in two years.

The honorarium paid to ministers whose sermons are published will be $35.00. This is an increase of $5.00 from 1981.
Recommendations:

A. That synod approve the publication of the *Living Word* sermon series from January 1, 1983 to December 31, 1983.

B. That synod commend the use of this sermon series to our churches.

Sermons for Reading Services Committee
J. DeJong, chairman
P. Nicolai, secretary-treasurer
J. Klomps
M. Lise
REPORT 18
SYNODICAL COMMITTEE ON RACE RELATIONS

I. COMMITTEE MEMBERS

Mr. Herbert Van Denend, chairman; Hawthorne, N.J. (1982)
Ms. Barbara Clayton, vice chairperson; Chicago, Ill. (1983)
Rev. Jason Chen, secretary; Iowa City, Iowa (1982)
Mr. Edward T. Begay, executive committee member; Gallup, N. Mex. (1983)
Mr. Gary Avalos; Chula Vista, Calif. (1982)
Mr. Richard Bandstra; Grand Rapids, Mich. (1983)
Ms. Sylvia Clahchischilli; Fort Wingate, N. Mex. (1984)
Dr. Anthony Diekema; Grand Rapids, Mich. (1983)
Mr. Calvin J. Hulst; Holland, Mich. (1983)
Dr. John Kromminga; Grand Rapids, Mich. (1982)
Mr. Lyle N. Longclaws; Waywayseecappo Band, Man. (1984)
Dr. John Orkar; Halifax, N.S. (1983)

II. INTRODUCTION

God has blessed our denomination's efforts in the ministry of racial reconciliation! Exciting things are happening in churches and in agencies. The CRC is coming to recognize and to affirm its growing multiracial character and is working hard to take this growing diversity into account in its life and ministry. Twenty years ago there were "exceptions" here and there; ten years ago the CRC began to realize that those "exceptions" could not remain exceptional; today the patterns of diversity are beginning to emerge. Congregational ministries and agency programs that affirm and build on these patterns of diversity are being cultivated and nurtured; SCORR's work of helping the churches and agencies to strengthen and develop those patterns is a joyful task. Surely God is equipping our denomination for exciting ministry in the diversity of North American society in the decades ahead! Surely the CRC can join in singing the "new song" of the saints, "Thou didst ransom men for God from every tribe and tongue and people and nation and hast made them a kingdom...." The final vision is not yet, but God is bringing it about—also through his people in the CRC!

III. SCORR PROGRAM

A. The Plan

The scriptural vision of the gathering of the nations into one new na-
tion forms SCORR’s thinking and planning. And this is the vision that SCORR holds up for the CRC as it carries out its ministry of racial reconciliation—a racially diverse denomination in membership and in leadership, engaged in effective programs of racial reconciliation at all levels of the denomination’s life. With that vision in mind SCORR sets as its priorities the development of multiracial* membership and participation in the congregations, and the development of multiracial leadership for the church.

1. Multiracial Leadership Development

The need for a planned approach to multiracial leadership development is clear, and already God’s blessing is evident in this venture. SCORR’s planning for multiracial leadership development includes focusing on the staff and boards of the denominational agencies, ordained leaders in the churches, Christian school teachers, and employees of Reformed-owned businesses.

The following statistics were available in the summer of 1981. Eight denominational agencies had 41 multiracial staff out of a total of 735 or 5 1/2 percent. The boards of these agencies had 5 multiracial members out of a total of 281 or less than 2 percent. These agencies are denominational agencies listed in the 1981 Yearbook on pages 393–424 plus CSI. SCORR is not one of these agencies.

Of the sixty churches which have substantial multiracial membership, 16 ordained pastors are multiracial; an additional 7 ordained multiracial pastors are serving in staff positions at the Back to God Hour. The total number of ordained pastors actively serving the denomination is 960; of these 22 are multiracial, or just over 2 percent.

God is blessing the effort of gathering the nations in the CRC. Since the summer of 1981, the following multiracial leaders have been installed:

- five Black ordained pastors
- one Hispanic ordained pastor
- three Asian ordained pastors
- one Navajo licensed pastor
- one Black Christian school principal
- one Black college professor
- several multiracial teaching and ministry assistants and board members

SCORR intends to report God’s blessing each year in terms of new multiracial leaders added to the denomination (see chart below). We are confident that it is his will and the will of his people to gather members of every race, tribe, people, and nation (Rev. 5:9-10) into his church.

2. Multiracial Congregations

SCORR counts at present sixty ministries in the CRC that are 10 percent or more multiracial in membership. Exciting things are happening in these congregations; for example, the development of the Indian classis in the southwest and the growth in CRC Asian congregations. The growth of the Hispanic population in urban centers is a major opportuni-

*The term “multiracial” may be misleading. We use it throughout this report to designate people who identify themselves as Black, Hispanic, Indian, or Asian.
ty, one that local CRC congregations, classical home missions committees, and the Board of Home Missions are just beginning to address.

Even among the multiracial congregations there is immense diversity, and the issues and challenges of being Christian Reformed and shaping an effective ministry are different for each racial group. Identifying the needs of these congregations and organizing resources effectively to meet their needs is the challenge.

SCORR's goal is to assist these congregations to increase their ministry effectiveness. Among the indicators for which we watch are the emergence of leadership from these congregations, both in the local congregation and at classical and denominational board and committee levels; second, the patterns of growth in membership at the congregational level; and third, we need to encourage and watch for the appearance at classes of issues that reflect multiracial concerns. SCORR's work in assisting the congregations is focused on these three dimensions of ministry.

3. Churches in Communities of Racial Transition

At least forty congregations in the CRC are working in neighborhoods where racial transition is occurring. These are the congregations with the greatest potential for becoming multiracial, and SCORR encourages and assists these congregations toward that goal. The indicators for which we will watch as we provide resources for these congregations are the following: increasing multiracial membership, developing multiracial leadership, and bringing to classes issues which reflect multiracial concerns.

Nine of these churches are currently engaged in some stage of overall ministry planning with some consultation from SCORR; four have worked with SCORR in an in-depth long-range planning relationship; two have received grants for some aspect of their program.

B. The Goals in Summary

In its work in the areas of leadership development and multiracial and transitional congregations, SCORR has adopted this vision for itself and for the CRC as a twenty-five-year target:

A Christian Reformed Church, in which there is at least 10 percent multiracial membership involved both as members and proportionately in staff positions, which is engaged in effective programs of racial reconciliation in society at all levels of the church's individual and corporate life.

In each of the areas of SCORR's work, we have indicated for ourselves the five-, ten-, and twenty-five-year targets to guide us in our pursuit of that vision. Here are the five-year goals that SCORR has set:

1. Multiracial Leadership Development

To add fifty-five additional multiracial staff and/or board members in CRC agencies, churches, schools, and CRC-member-controlled businesses.

- six in churches in transition (two ordained pastors)
- nine in multiracial congregations (four ordained pastors)
SYNODICAL COMMITTEE ON RACE RELATIONS

• ten in Christian schools
• ten in agencies
• ten placed in businesses through Business Executive Council
• ten on boards

Two agencies have engaged in analysis of the entire agency and developed programs relevant to multiracial issues.

2. Multiracial Congregations

To have at least two additional multiracial congregations in the CRC with one hundred or more multiracial members and to have two additional congregations with at least 10 percent multiracial membership. Three classes are dealing with multiracial issues receptively.

C. Reflecting Our Diversity in Our Denominational Life

Built into these goals is the conviction that as the CRC develops its multiracial character, this growing diversity will shape some of the issues that are on the agendas of classes and synod. An example of this kind of shaping of the issues is the development of a new classis in the Southwest that reflects the concerns of the Navajo churches. SCORR believes that this kind of issue appearing at classes and synod in the future is a key sign to indicate the denomination's genuine response to growing racial diversity. Therefore, SCORR will encourage and monitor the appearance of such items on denominational agendas.

D. Reporting Chart

These are 1981 statistics. Next year we will show 1981 and 1982 statistics so that changes from year to year can be seen.

1. Number of multiracial ordained pastors—22.
2. Number of multiracial nonordained congregational staff—24.
3. Number of multiracial Christian school staff (see note a below).
4. Number of multiracial CRC agency staff—41 (see note b).
5. Number of multiracial employees, Reformed businesses (see note c).
6. Number of multiracial members of denominational boards and committees (see note b).
7. Number of congregations with 100 or more multiracial worshipers—7.
8. Number of congregations with 10 percent or more multiracial worshipers (see note a).
9. Number of classes dealing with multiracial issues—1.

Notes:

a. Our research is not yet complete. We will complete this category in future reports to synod.
b. Agencies include those listed in the 1981 Yearbook, pp. 393-424, plus CSI. In future reports all SCORR Advisory Council members will be included.
c. This category includes only businesses which are members of SCORR's Business Executive Council.
IV. SCORR Resources

To carry out the programs listed above, SCORR has the following resources which are available:

A. The Multiracial Congregations of the CRC

A resource that is available to the CRC as a result of God’s blessing on faithful obedience in the ministry of racial reconciliation is the existence of the many, many congregations which are already multiracial. This is a “resource” in a different sense from the others SCORR lists here, but it is indeed an important denominational resource.

Preliminary results of the survey conducted by SCORR show some of the rich resources and some of the opportunities ahead. Over 500 congregations reported some multiracial dimension of their ministry. That is well over half of all the congregations in the CRC! About 4,500 multiracial adults worship regularly in CR churches in North America. Of these 4,500, about 48 percent are Asian, 21 percent Indian, 18 percent Black, 12 percent Hispanic. (Ten years ago the total number was about 1,900, and almost half that number was Indian.)

In answer to our survey 122 pastors indicated that there are multiracial members of their churches who could serve on denominational boards and committees; 23 pastors reported that their churches actually do have multiracial membership on boards and committees. There are signs of hope and reasons for thanksgiving; there are significant opportunities. Congregations, boards, and committees have major opportunities to develop multiracial membership. Our study revealed over 200 congregations who indicated that the multiracial population in the church’s neighborhood had increased during the past five years.

B. Student Scholarship Fund

We thank God for the Student Scholarship Fund. In an effort to better serve the needs of multiracial leadership development, scholarships are awarded only to those who demonstrate financial need, show adequate academic performance, and are definitely seeking leadership in the CRC. Each recipient has a SCORR board member assigned to him/her to provide fellowship as well as to give spiritual and vocational guidance. When a student feels lonesome, discriminated against, or confused about his/her spiritual and vocational growth, he/she has a SCORR board member to turn to.

By January 1, 1982, $10,500 had been awarded for the 1981/82 school year to eleven students. These students live in New York, Chicago, Denver, Miami, California, and New Mexico. Five are Black, two are Chinese, three are Hispanic, and one is Indian. They are studying at Calvin, Dordt, Reformed Bible College, and Trinity.

Five are studying for the parish ministry, two for social work with children, one to become a Christian school teacher, one to become a computer scientist, and two are undecided as yet.

We convey a hearty “thank you” from these eleven to the many who have contributed to the Student Scholarship Fund. All of these funds are donated by caring individuals who give beyond quota.
SCORR has found that certain students who wish to give kingdom service in the CRC are not able to attend a CR-related college or seminary. Some are not able to leave family, others find costs prohibitive, and still others are not able to pursue their particular vocational goals in one of the CR-related colleges or seminaries. (See Recommendation V, A.)

C. Grants

Intended as “seed money,” SCORR grants are available to churches, schools, and other groups whose application indicates they are eligible under the guidelines. These grants are intended to serve SCORR’s goals in the areas of leadership development and ministries in multiracial and transitional churches.

During the past year SCORR provided the following grants:

- Eastern Avenue CRC (Grand Rapids, MI)—SCORR provided a grant to this congregation to add a young black staff person to their youth ministry program.
- Lawndale CRC (Chicago, IL)—A new leadership development program receives funding from SCORR to enable this church to retain and develop leadership among post-high young people. The church committee sponsoring this program are young adults who themselves received guidance and development in a similar program.
- Potters House Christian School (Grandville, MI)—A new multiracial urban school which began this past year received a grant from SCORR to help them build a long-term base of support. The school is located in the Grandville Avenue CRC and is envisioned as part of the church’s ministry in the neighborhood.
- Queens CRC (Jamaica, NY)—SCORR leadership grant is used by Queens to recruit young leaders to the Christian Reformed Church. A program of instruction in theology and ministry is conducted by the church.
- Roseland Christian Ministry Center (Roseland, Chicago)—SCORR’s grant and consultation assistance to RCMC are designed to strengthen the training and leadership development dimension of this center for “service, worship, and training.”

D. Advisory Council

One of the very important resources available to SCORR is its advisory council, made up of the heads of staff of the agencies participating with SCORR in leadership development. In addition these agencies share with SCORR in the costs of the program and each agency also designated one of its staff persons as liaison with SCORR staff for program development. Participating agencies are the following: Calvin College, Calvin Seminary, Dordt, Trinity, Reformed Bible College, Cadets, Calvinettes, Young Calvinists, Home Missions, Christian Schools International, and the Synodical Interim Committee.
E. Business Executive Council (BEC)

SCORR has organized Reformed Christian business executives to unitedly address concerns in the marketplace which affect multiracial peoples.

While this organization is addressing issues of professional multiracial job placement and multiracial entrepreneurship, it is focusing primarily on one aspect of unemployment:

The problem is the growing gap between the lowest unemployed, unskilled person and the lowest level of skilled job available. As the economy in America tightens and technology grows, common people are being squeezed out of jobs. Businesses are forced to pursue cost effectiveness and many workers have no way to learn the skills necessary to function in new work environments. As a result of automation and computerization in plants, unskilled manufacturing jobs continue to be eliminated even as new jobs are being created. The number of unskilled, unemployed people is rising and the gap between the unemployed and the skill levels required to obtain employment continues to widen.

The Business Executive Council is convened by Mr. Herbert Van Denend. The plans call for work to be done through volunteers and a part-time staff person.

V. Recommendations

A. Change in Scholarship Policy:

The committee requests that synod permit SCORR to distribute scholarships, in exceptional cases, to individuals who are in colleges and seminaries which are not among the institutions related to the CRC. Each student recipient would meet the following criteria:

1. Student is a member of the CRC.
2. Student is involved during the school year in spiritual formation preferably in a CRC.
3. Student is involved in a recognized church leadership role.
4. Student’s pastor does follow up with student and reports student’s progress to SCORR.
5. Pastor agrees to visit student on campus twice per year.
6. Student agrees to voluntary service in a local CRC for a minimum of five years after graduation.

Grounds:

a. Some multiracial students wishing to give leadership in CR churches are geographically located a prohibitive distance from a CR-related college or seminary. Relocation is impossible because of costs and/or family obligations.
b. Some students have specialized vocational goals which cannot be pursued through a CR-related college or seminary.
B. Reappointment of Director of Multiracial Leadership Development:
   The committee requests that synod reappoint Rev. William Ipema for
   a three-year term.

C. Approve SCORR Quota for 1983:
   The committee requests that synod approve SCORR's quota for 1983
   at $2.92.

Synodical Committee on Race Relations
Karl J. Westerhof, executive secretary
The Synodical Interim Committee, serving corporately as the Board of Trustees of the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees, presents this report as a summary of the activities carried on in behalf of synod during the interim between the synods of 1981 and 1982.

I. Organization

The following synodically elected persons have served as corporate trustees and members of the Synodical Interim Committee during the present church year:

Rev. N. B. Knoppers (Western Canada); Rev. J. G. Klomps, Mr. W. Posthumus (Eastern Canada); Mr. J. Van Andel, Rev. E. C. Marlink (Far West United States); Mr. F. Velzen, Rev. J. R. Kok (Mississippi River to Rocky Mountain); Rev. D. P. Wisse (East Coast United States); Rev. A. J. Vander Griend, Mr. G. Raterink, Mr. A. Van Tuinen, Rev. L. J. Hofman, Mr. M. Ozinga, and Mr. I. Slagter (Central United States). The stated clerk, W. P. Brink; denominational financial coordinator, H. J. Vander Meer; and synodical treasurer, L.. Ippel, serve ex officio as corporate trustees and members of the Synodical Interim Committee.

The committee elected the following officers and committees to serve for the current year:

A. **SIC Officers:** president, Leonard J. Hofman; vice president, Ira R. Slagter; and recording secretary, Alvin J. Vander Griend.

B. **Corporation Officers:** president, Leonard J. Hofman; vice president, Ira R. Slagter; secretary, William P. Brink; assistant secretary, Alvin J. Vander Griend; treasurer, Lester Ippel; and assistant treasurer, Jack A. Peterson.

C. **Alternate Stated Clerk for 1981 to 1982:** Alvin J. Vander Griend.

D. **Church Polity and Program Committee:** L. Hofman, I. Slagter, A. Vander Griend, J. Klomps, M. Ozinga, W. Spoelhof, and ex officio members, H. Vander Meer and W. P. Brink.

E. **Finance Committee:** C. Ackerman, M. Ozinga, G. Raterink, H. Rempe, A. Van Tuinen, M. Veltkamp, and ex officio members, H. Vander Meer and W. P. Brink.
F. Administration Committee: L. Hofman, I. Slagter, A. Van Tuinen, and C. Ackerman.

The Synodical Interim Committee meets three times each year and its subcommittees meet each month, with additional meetings when necessary.

II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1982 are the following:

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>MEMBER</th>
<th>ALTERNATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central</td>
<td>Rev. A. J. Vander Griend</td>
<td>*Rev. J. Hasper</td>
</tr>
<tr>
<td></td>
<td>Mr. G. Raterink</td>
<td>*Mr. H. Rempe</td>
</tr>
<tr>
<td></td>
<td>*Mr. A. Van Tuinen</td>
<td>*Mr. M. Veltkamp</td>
</tr>
</tbody>
</table>

*indicates members eligible for reelection

The Synodical Interim Committee will consult with the classes of the various districts involved with respect to nomination for election at the forthcoming synod. The nomination will be finalized at the May meeting and forwarded to synod in the supplementary report of the SIC.

III. STATED CLERK APPOINTMENT

It was reported to the Synod of 1981 that our Denominational Stated Clerk, the Rev. William P. Brink, would retire on December 31, 1982, and that an ad hoc Stated Clerk Search Committee had been appointed.

Opportunity was given to applicants and to our classes and congregations to submit names for consideration. Many names were submitted and carefully considered. Personal interviews were held with a number of selected persons.

The Search Committee reported to the SIC at its meeting on February 16, 1982. In accord with the synodical rules for the appointment of the stated clerk, the Synodical Interim Committee submits to the Synod of 1982 the names of the Rev. Peter Borgdorff and the Rev. Leonard J. Hofman as a nomination for the office of stated clerk. The nominee selected will serve for a term of four years and will be eligible for additional four-year terms upon recommendation of the Synodical Interim Committee.

IV. INTERIM APPOINTMENTS

During the past year the Synodical Interim Committee has approved the following appointments to boards and committees where vacancies have occurred.

A. Board Appointments

<table>
<thead>
<tr>
<th>Board or Committee</th>
<th>Classis</th>
<th>Member</th>
<th>Alternate</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synodical Deputies</td>
<td>Atlantic NE</td>
<td>Rev. J. H. Piersma</td>
<td>Rev. M. G. Zylstra</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Minn. S.</td>
<td>Rev. T. Medema</td>
<td>Rev. P. Vander Weide</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Northern Ill.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pella</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
B. Committee Appointments

1. Synodical Liaison Representative—Mr. Wilmur Schipper was appointed the synodical liaison representative for TELL to fill a vacancy.

2. Committee on Headship in the Bible—Mrs. Sarah Cook was appointed to replace Mrs. Martheen Griffioen. Dr. Willis P. De Boer was appointed to replace Dr. David E. Holwerda.

Note: The above appointments were made from a list forwarded by the appointing committee of the Synod of 1981 and approved by the officers of the Headship Committee.

3. CEACA—Mrs. Tina Minnema was appointed to replace Mrs. Edna Greenway.

4. Volunteer Resource Bank—In accord with the mandate of synod, the SIC appointed two additional members: Mr. Carl Bergman and Mr. John Witte.

5. Ad hoc Quebec Seminary—The SIC approved the appointments of Rev. J. Visser, member, and Rev. J. G. Klomps, alternate.

6. Christian Care for Retarded Persons Committee—The SIC approved the appointment of three new members to this committee—two replacements and an additional member as requested by the committee: Rev. Peter Breedveld, Mrs. Dorothy Wiersma, and Mr. Ivan Wassink. Dr. R. Houskamp found it necessary to resign; Mr. J. Dykstra died. The SIC approved the interim appointment of Dr. Tom Hoeksema as chairman of the committee to fill out the term of Dr. R. Houskamp.
V. DENOMINATIONAL PLANNING, COORDINATING, AND PRIORITY SETTING

During the past year the stated clerk, the denominational financial coordinator, and the Synodical Interim Committee and its subcommittees have worked together with our denominational agencies, holding conferences and consultations with executive staff members and board, or committee, representatives. We are pleased to report the high level of cooperation that exists between all of our agencies in promoting and planning the denominational program. The executive directors of our denominational agencies have met together as the Interagency Advisory Council. At these meetings presentations have been given with respect to the programs for the coming year and discussions have been held as to our mutual goals.

The Missions Coordination Council, comprised of the presidents and heads of staff of the Back to God Hour, the Christian Reformed Board of Home Missions, the Christian Reformed Board for World Missions, the Christian Reformed World Relief Committee, and the Synodical Interim Committee, has held regular meetings during the year. The objectives of these meetings included the exchange of information, joint communication projects, joint formation of work to be undertaken together, and aid in the resolution of interagency difficulties.

During the past year a committee of the Missions Coordination Council has worked with CRWM and CRWRC to obtain an agreement as to how the two organizations are to work together on the fields. After the formulation of an "interdependence agreement," the Missions Coordination Council endorsed a field test in the Philippines and Central America. As a result of these meetings, the administrative staffs of the two agencies designed a Plan for Coordinated Ministry. Both CRWM and CRWRC have made a firm commitment to joint ministry. They are presenting a report on the progress made in this direction in their reports to the Synod of 1982. The Missions Coordination Council remains eager to be of assistance in this matter.

From a broader perspective the Synodical Interim Committee has met with the representatives of our denominational agencies with respect to our commonly adopted program guidelines (evangelism, education, benevolence) and supporting services. All agency chairmen and staff executives met with the Synodical Interim Committee on February 16, 1982. In this session as well as in other relationships with the joint agencies of synod, our denominational agencies strive for unity, a sharing of our common program goals, and full cooperation with one another in the fulfillment of the mandates given by synod to each of the agencies and all of them together.

We are deeply grateful to the Lord for the rich blessings he has given upon our denominational work. All of our boards and agencies carry on their work with enthusiasm and gratitude to God for the evident blessings that he has given upon our ministries.

VI. SYNODICALLY APPROVED AGENCIES

The Synodical Interim Committee is once again conducting an annual review of the various programs of agencies seeking to be accredited for
financial support by Synod of 1982. An analysis of the program of each agency is made, program charts are maintained and updated for each agency, and all of the financial materials required by synod are reviewed.

When the reviews of programs and finances have been completed and decisions on agencies requesting accreditation have been made, the SIC will forward its recommendations to the Synod of 1982. These will appear in the SIC supplementary report.

VII. SYNODICAL MANDATE RE HEALING MINISTRIES

The Synod of 1978 mandated the Synodical Interim Committee to continue research into the matter of a healing ministry for ministers, consistory leaders, and congregations in situations of stress, utilizing in the study the assistance and experience of leaders in our denominational agencies and others who have indicated their willingness to serve. Synod requested the SIC to report its findings and recommendations to synod (Acts of Synod 1978, pp. 27–28). Reports of the committee were presented to the Synod of 1979 (Acts of Synod 1979, pp. 431–32) and 1980 (Acts of Synod 1980, pp. 258–60).

A progress report of the Healing Ministries Committee was inserted into the SIC report to the Synod of 1981 (Acts of Synod 1981, pp. 366–70). The report dealt with the activities of the Healing Ministries Committee, including an analysis of responses to questionnaires sent to all consistories, studies on calling procedures, consultation with several denominational agencies, and information gained from other denominations and agencies.

The 1981 report also indicated some specific options being explored to set in operation a program of "healing ministries." Synod of 1981 adopted a recommendation "that synod take note of the progress report of the Healing Ministries Committee, encourage the SIC and the Healing Ministries Committee to expedite the completion of their work, and instruct them to submit specific proposals to the Synod of 1982..."

"Ground: The urgency of the matter requires early implementation" (Acts of Synod 1981, p. 40 f.).

The report of the Healing Ministries Committee was carefully reviewed by the Synodical Interim Committee, and is presented with its enthusiastic endorsement in Report 35 of this agenda. The letters written to the committee by a large number of the consistories of the denomination indicate that there is a dire need of assistance and this gives emphasis to the statement of the Synod of 1981 that "the urgency of the matter requires early implementation." The SIC is convinced that the recommendations of the Healing Ministries Committee, if adopted, will prove to be a blessing to our congregations and to our ministers.

VIII. STATUS OF MINISTERS WHOSE WORK IS NOT APPROVED BY SYNOD

The Synod of 1981 requested the SIC to "serve the Synod of 1982 with recommendations with respect to ministers who are not serving congre-
gations, and whose work has not been approved according to the requirements of the Church Order" (Acts of Synod 1981, p. 96). Synod’s request grew out of the discussions relating to Dr. Maarten Vrieze and his employment as professor at Trinity College and irregularities in the handling of his ministerial credentials.

A. Observations

We reviewed the long list of ministers in the CRC presently not serving as pastors of congregations. They hold a vast variety of positions, and the number of ministers in extraordinary services is nearly 33 percent of the CRC ministers in active (i.e., non-retired) status.

In our review we noted:

1. The large majority of ministers in extraordinary services (as well as their calling churches) have followed the proper procedures and have received approval for their extraordinary tasks.

2. At the same time, there is a significant number of ministers whose ministerial status is either impossible to determine, or whose present employment raises questions as to the legitimacy of their current status as ministers of the Word. We note an amazing laxity on the part of ministers, consistories, and classes in this regard. Irregularities (in some instances we ought to say abuses) that came to our attention are these:

   • Leaves of absence are given without a stated reason or a specified length of time. In some instances these leaves of absence have continued for many years and the ministers are unsupervised by a consistory.
   • Leaves of absence are given to avoid the application of Church Order Article 17.
   • The job description (ministry) of some ministers has changed from that originally approved by a classis and synodical deputies, but no approval was sought for the new position. Some ministers have moved from one position to another without following the proper procedure for transfer of ministerial credentials.
   • Calls to other denominations are accepted (e.g., the GKN) while no change in credentials is accomplished.
   • Some ministers who are available for call delay the announcements deliberately, while others so limit the kinds of service they are willing to accept as to render a call almost impossible.
   • Some ministers remain available for call for long, indefinite periods while retaining their ministerial status.
   • Some consistories and classes take no action at all when ministers accept appointments to nonpastoral functions and positions.

3. We also observe certain weaknesses in our present procedures:

   • In some cases no time limit is set for leaves of absence; such leaves are indefinite and no supervision is effectively exercised by consistories.
   • No time limit is set as to the length of time ministerial status may be maintained without a call (e.g., Church Order Article 17).
• Consistories are not required to report regularly to any ecclesiastical body with respect to the status of ministers whose credentials they hold.
• In some instances it is not known which consistory holds a minister's credentials.
• Ministers sometimes become "Associate Pastors" of congregations which hold their membership without having received a call or having transferred their credentials.

B. Recommendations

The Synodical Interim Committee presents the following recommendations to synod:

1. That Article 14c of the Church Order be designated Article 14 d, and that the following addition become Church Order Article 14 c: "c. The ministerial status of one who has entered upon a vocation which classis has judged to be nonministerial shall terminate after one year, upon the decision of classis with the concurring advice of the synodical deputies."

2. That synod instruct the classes through the church visitors to review annually the status of all ministers whose credentials are held by churches of the classis and who are not serving as pastors of congregations, and to take appropriate action in cases which do not conform with the Church Order or synodical regulations.

3. That synod instruct the SIC through the stated clerk of synod to call the attention of both the consistories and the classes to all cases where questions arise relating to the validity of the status of a minister of the Word.

IX. Consultation with Ministerial Information Service

The Synod of 1981 adopted a recommendation to advise "the Ministerial Information Service to consult with the Synodical Interim Committee concerning the mandate and direction of the service in view of the impending computerization of their work and of the intention of the service to incorporate evaluation into the profile. The Ministerial Information Service and the Synodical Interim Committee were asked to report to the Synod of 1982 concerning the results of these consultations" (Acts of Synod 1981, Art. 21, B, 1, p. 25).

In compliance with the decision above, a committee of the SIC met in consultation with the Ministerial Information Service on December 10, 1981. It was agreed at this meeting that the Ministerial Information Service would include in their report to synod a segment reflecting the discussion of this meeting.

The Ministerial Information Service, in accord with the consultation above, presents in this agenda a review of their mandate, its strengths, weaknesses, and successes, an explanation of the educational function of the MIS, and recommendations pertaining to the improvement of the service which place emphasis on helping the churches to find the best possible minister for themselves, the requirement that churches provide MIS
with a completed profile prior to receiving the profiles of ministers, and the request that synod instruct the stated clerks of the classes to inform the Ministerial Information Service as soon as a vacancy in a congregation occurs. The SIC endorses the recommendations of the Ministerial Information Service.

X. Taping of Synodical Sessions

The Synod of 1979 authorized the making of an official audiorecording of the entire proceedings of the general sessions of synod. It was also decided that synod designate the office of the stated clerk to be responsible for the usage and storage of these materials according to the job description of the office of the stated clerk. (See V, A, 2 of the Job Description of the Stated Clerk.)

The stated clerk and the Synodical Interim Committee take this opportunity to inform synod that while the general sessions of synod have been recorded since 1979, the rule has been followed that executive sessions are not taped.

The Synodical Interim Committee, at the request of the stated clerk, has also adopted the rule that all delegates to synod shall be advised at the opening session of synod that all the general sessions are being taped.

XI. Confidentiality of the Executive Sessions of Synod

During the course of this church year, the attention of the Synodical Interim Committee was called to breaches of confidentiality, and personal injury, caused by the publication of discussions of an executive session of the Synod of 1981. The rules pertaining to strict executive sessions of synod clearly state that the call for executive sessions "is dictated by due regard for personal honor or the welfare of the church in very unusual situations."

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1982 and urges that all necessary precautions be taken to prevent violations of confidentiality.

The Synod of 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, involve the practical implication that reporters may not 'report.' " If reporters are not permitted to report on executive sessions of synod, it is certainly a breach of confidentiality also for delegates to the synodical assembly to report—publicly, orally, or in print—on the discussions held in an executive session of synod.

XII. Publications and Services

One of the responsibilities of the Synodical Interim Committee and its staff members is the publication of books and materials which will be of assistance in the life of our denomination and its congregations.

A. The Yearbook

The Yearbook 1982 has been published under the editorial surveillance of the stated clerk. The compilation of the materials for the Yearbook is a
difficult task. We express our deep appreciation for the extensive work of the staff of the publications committee on the 1982 Yearbook.

It is disappointing when some of our consistories present incomplete or inaccurate responses to the questionnaires for the Yearbook. It is important that our church have a picture of itself and present a true picture to others as well. An accurate picture can be obtained only when our consistories carefully assemble statistics of our congregations and present them promptly for use in the Yearbook.

B. Acts and Agenda

The Acts of Synod 1981 and the Agenda for Synod 1982 were edited and prepared by the stated clerk with the assistance of his staff.

C. Church Order and Rules for Synodical Procedure

The Church Order and Rules for Synodical Procedure have once again been updated by the stated clerk and a new edition has been published by the Board of Publications.

Copies are supplied to our consistories and synodical delegates, and the Church Order and Rules for Synodical Procedure are also available from the Board of Publications.

D. Agenda for Synod—Financial and Business Supplement

The Agenda for Synod—Financial and Business Supplement is being compiled for the Synod of 1982. This volume, as its predecessors, will be sent to all delegates appointed to synod. It is also available to all of our consistories upon request.

E. Handbook of the Christian Reformed Church

During the past church year, the Synodical Interim Committee has again sent to all of our consistories updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action," a loose-leaf notebook provided for each consistory. Again this year several consistories ordered a new notebook because the old one had been lost, misplaced, or had never been used. This large blue notebook should be kept available in every consistory room.

The Handbook of the Christian Reformed Church contains the following sections:

1. Quotas and Offerings—This section of the booklet contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given and announcements to be made prior to receiving such offerings are suggested.

2. Denominational Insights—After a brief statement on the nature of the church and some of the principles of Reformed church government, information is provided about the nature of our assemblies, the function of major assemblies, the agenda for synod, and the denominational program structure.

3. Congregational Helps—This section contains helps which are avail-
able for consistories and congregations; suggested rules of procedure; model agendas for general consistory, elders’ meetings, and deacons’ meetings; suggestions for congregational committees; helpful information on the use of members’ gifts; and other useful information.

4. Ministers’ Compensation Guide—By mandate of synod the Synodical Interim Committee has presented each year since 1974 a “Compensation Guide for Ministers of the Word.” The compensation guide is updated and approved by synod each year. The Ministers’ Compensation Survey Questionnaire for this year has been revised—it is not the same as those sent out in previous years. It is simpler to complete and it has been designed to give information that will answer questions most frequently raised concerning salary and fringe benefits. The number of completed returns received in the synodical office is encouraging. The response will enable us to prepare a more accurate, meaningful Ministers’ Compensation Guide which, it is hoped, will be useful to our pastors and consistorial finance committees.

5. Sight-Sound Programs—Every congregation should avail itself, when looking for interesting program materials or information, of the wealth of artistic and effective presentations of the work of our Lord being carried on by our denomination through its agencies. The handbook for the consistory contains a complete directory of sight–sound programs available from our denominational agencies for showing in our congregations.

6. Doctrinal and Ethical Decisions—This section is indispensable for all who wish to know the stand of the Christian Reformed Church on various matters of doctrine and ethics.

7. Your Church in Action: a slide/cassette program—Each year since 1974 the Synodical Interim Committee has published a slide/cassette program to go with the handbook. These programs are used at congregational meetings and in other meetings of the church. They help our members to become more completely informed about the work being carried out by our denomination and the blessings of the Lord upon this work.

We are grateful that a very large percentage of our congregations this year sent in a favorable response as to the helpfulness of our slide/cassette program, “One Day in the Life of the Christian Reformed Church.” The current and past sets of the visual programs are also being used in many churches in their educational program. Extra copies are available upon request.

XIII. The Stated Clerk

The stated clerk is an ex officio member of the Synodical Interim Committee, as well as its secretary. He also serves as the general secretary of the denomination’s corporate entities, the Christian Reformed Church in North America and the Christian Reformed Church synod trustees.

All official publications authorized by synod and/or the Synodical Interim Committee are edited by the stated clerk. His office has also processed all correspondence, surveys, questionnaires, reports, minutes,
and materials produced by and for synod. He is responsible for the filing and preservation of all synodical materials. During the course of the year the stated clerk receives progress reports and/or minutes from all of the committees that have been appointed by synod. He also provides these committees with help or information when requested. Conference with representatives of our boards and agencies are handled by the stated clerk and callers are received regularly for consultation or information. The stated clerk also provides advice to our classes, consistories, committees, and to all members of our denomination asking his assistance. Reports and minutes of our classes are sent to the office of the stated clerk by the stated clerks of the classes. These are surveyed by the stated clerk, and he keeps the Synodical Interim Committee abreast of various decisions, activities, and problems in the denomination. The stated clerk has many opportunities to represent the Christian Reformed Church to other denominations and to the general public. He serves as an ex officio member of the Interchurch Relations Committee and represents our church at various interchurch gatherings. Contacts with national, state, and local government leaders and agencies are maintained by the stated clerk as occasion indicates and/or time permits. During the past year, the stated clerk has preached in many of our churches; he has conducted conferences and, upon invitation, has delivered addresses to congregations and organizations both within and beyond our denomination.

XIV. Denominational Financial Coordinator

A. Denominational Building

1. The denominational building in Grand Rapids houses the offices of the following denominational agencies:
   Christian Reformed Church in North America
   Synodical Office
   Coordinated Services
   Ministers' Pension and Insurance
   Chaplain Committee
   Synodical Committee on Race Relations
   Volunteer Resource Bank
   World Literature Committee
   Christian Reformed Board of Home Missions
   Christian Reformed Board for World Missions
   Christian Reformed Board of Publications
   Christian Reformed World Relief Committee

2. During the fiscal year 1981 (8 months) the cost of operations of the building—not including the printing plant—amounted to $123,623. An amount of $16,850 for fiscal 1981 was spent to cover the cost of the rented offices in Burlington, Ontario. These offices are occupied by Christian Reformed Church in North America (Ontario Corporation), Coordinated Services, Christian Reformed World Relief Committee,
Back to God Hour, Council of Christian Reformed Churches in Canada, and Redeemer Reformed College.

3. Regarding the suit for recovery of real estate taxes paid for the years 1977, 1978, 1979, the Michigan Supreme Court is considering the application of the City of Grand Rapids for leave to appeal. This has been pending in the court since April 1981. The local board of review has exempted the property from 1981 taxes and this exemption has been extended to calendar year 1982.

B. Coordinated Services

Coordinated Services has completed another year of record volume services to the denominational agencies in general administrative functions in the United States. Similar services are performed by Coordinated Services in the Burlington office in Canada. To bring us in compliance with Canadian tax laws, it is necessary that all amounts received for quota and above-quota offerings from the churches in Canada flow through the Canadian Corporation. The handling of these funds is performed by the Coordinated Services staff.

C. Denominational Financial Policies Manual

The office of the financial coordinator is working closely with the classical treasurers in implementing the policies of the manual. We are receiving an increasing number of remittances directly from our churches. We recognize that implementation of the procedures consistent with the policy as stated should be done on an individual basis. When it works best to implement the procedure of direct remittance, we do so. When in the judgment of a classis it is not feasible to make a change, we are delaying action at this time.

D. Agenda for Synod 1982—Financial and Business Supplement

This portion of synod's agenda deals with the financial concerns of our denominational agencies and nondenominational accredited causes. The following report will be presented:

1981 Balance Sheet
1981 Statement of Activity Compared to the 1981 Budget
1982 Proposed Budget (Revised)
1983 Proposed Budget
Reports on Salary Ranges for Budget Year 1983 showing salary ranges for executive and administrative positions.
Finance Committee Interview Guides

This detailed supplemental agenda and its contents will be sent to all of the delegates of synod and will be available for distribution to our churches at their request.

E. Consolidated Insurance Benefits Plan

After many months of research and study a Participant Benefit Plan and Trust has been formed to administer a denomination-wide CRC group insurance plan. As of April 1, 1982, this plan will be in effect. It makes available a group life, medical, and dental plan for all Christian
Reformed ministers and other fulltime church employees. For our Canadian churches a group life and dental plan is being offered. The plan is also offered to the denominational agencies so that a consistent, uniform plan is in effect throughout the denomination. The plan also reflects considerable coordination on the part of the agencies since their business managers serve as the Consolidated Plan Committee.

XV. Recommendations

A. That synod honor the request of the SIC that the Rev. Leonard J. Hoffman, its president; the Rev. William P. Brink, stated clerk; and Mr. Harry Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed; and that finance committee representatives also represent the committee when matters of finance are discussed.

B. That synod appoint a denominational stated clerk from the nomination presented by the SIC (see Section III).

C. That synod approve the SIC interim appointments to various boards and committees (see Section IV).

D. That synod take note of the denominational agencies and the Synodical Interim Committee to effect coordination of programming, planning, and the setting of priorities (see Section V).

E. That synod adopt the recommendations of the Healing Ministries Study Committee (see Section VII and Report 35).

F. That synod adopt the recommendations of the SIC re the status of ministers whose work is not approved by synod (see Section VIII).

G. That synod approve the recommendations of the Ministerial Information Service re changes in their mandate and procedures (see Section IX and Report 15).

H. That synod express itself re breaches of confidentiality pertaining to executive sessions of synod (see Section XI).

I. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section XII).


K. That synod call to the attention of our consistories the availability of the CRC Consolidated Group Insurance Plan for all our ordained ministers and other fulltime church employees (see Section XIV, E).
The committee supervises the administration of the Unordained Employees' Pension Fund, which services eligible employees of all the denominational boards and agencies, some classical Home Missions committees, and several churches. The relief fund continues to provide support for former employees or their dependents in cases where there is no pension or a pension is inadequate.

Pursuant to the system of rotation of the agencies on the committee, the term of a World Missions representative will expire on September 1, 1982, and is to be replaced by a Calvin College representative. Mr. Lynwood Vanden Bosch will have completed his first three-year term on September 1, 1982, and is eligible for another three-year term.

The committee is studying the ERISA regulations and is planning to present a revised pension plan to the Synod of 1983, which plan will then conform to the ERISA regulations. These changes are primarily in the area of eligibility, vesting schedule, and joint and survivor annuity benefits.

Recommendations for Action by Synod

1. Your committee requests that any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

2. Your committee recommends that Mr. Lester Ippel be appointed to the committee for a three-year term, as representative of Calvin College, and Mr. Lynwood Vanden Bosch be reappointed to a second three-year term.

Unordained Employees Pension Fund Committee
Merle Grevengoed, chairman
Lawrence D. Bos
Allen Van Zee
Lynwood Vanden Bosch
Donald Zwier
REPORT 21
VOLUNTEER RESOURCE BANK

I. BACKGROUND

A six-member service committee for the Volunteer Resource Bank (VRB) was appointed by the Synod of 1980 for a three-year term, and received, in summary, the following mandate: To encourage members of the CRC to register their skills and abilities with the VRB, a resource center set up to coordinate services of volunteers with synodically or classically approved organizations which could make effective use of volunteer services.

The Synod of 1981 assigned two additional tasks to our committee:
1. "to distribute the Resource Book prepared by the Service Committee (For Use of Members' Gifts) to all the churches";
2. "To continue the task of collecting and distributing advice, materials, and names of persons that will assist the churches to 'bring about the fuller use of the gifts of all members.'"

(Acts of Synod 1981, Art. 30, p. 31)

The addition of two new tasks warranted the addition of two members to our committee. In accord with the instructions of the Synod of 1981, the Synodical Interim Committee appointed two new members, Mr. Carl Bergman and Mr. John Witte, who joined us in November 1981.

II. OVERVIEW OF 1981

Our regular monthly meetings during the current year have focused primarily on the three areas discussed below.

A. Continuing Development, Promotion, and Recruitment

The Banner and Calvinist Contact have placed articles and ads to call attention to the services of the VRB. We have tried to maintain good contact with our boards and agencies and with classes by letters and personal contacts. Our efforts to establish contact with individual churches had resulted, by January 1982, in the appointment of 354 contact persons, compared with 252 contact person appointments in January 1981.

B. Requests for Volunteers, Referrals, Placements

In 1981 the VRB handled approximately fifty different inquiries regarding volunteer services. Those fifty are divided as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home Missions</td>
<td>13</td>
</tr>
<tr>
<td>World Missions</td>
<td>5</td>
</tr>
<tr>
<td>CRWRC</td>
<td>5</td>
</tr>
<tr>
<td>Grand Rapids and Michigan</td>
<td>16</td>
</tr>
<tr>
<td>Other individual CRCs</td>
<td>3</td>
</tr>
<tr>
<td>Other agencies</td>
<td>5</td>
</tr>
<tr>
<td>Nondenominational</td>
<td>4</td>
</tr>
</tbody>
</table>
We were able to supply names of volunteers in thirty-six cases. To our knowledge, about ten "matches" took place and fifteen did not materialize for one reason or another. We were not notified of results in the remaining eleven instances when we supplied names of volunteers to requesting agencies.

In January 1982 four requests with referrals were in stages of development. At that time we had on file 182 names of volunteers.

C. Establishment of an Office in the Denominational Building

In May 1981, we moved into an office and spent a considerable amount of time consolidating materials we had been handling in our homes. Committee members donated many hours in organizing files and working out procedures. In December 1981, Mrs. Marcia Lagerwey began work in our office as a part-time secretary.

The Resource Book plus a few VRB promotional materials were mailed to all the churches early in 1982.

III. CONCLUSION

We can foresee that services of volunteers can be of increasing value within the denomination and we hope that members of the CRC will become more and more aware of opportunities for volunteering. We also are encouraged by the increasing awareness by our existing boards and agencies of the VRB.

IV. RECOMMENDATIONS

A. Our committee respectfully recommends that synod give the privilege of the floor during discussion of this report to members of the committee who may be available at that time.

B. We trust that this report will be helpful to synod and churches and ask that synod approve the work of the committee.

The Service Committee for the Volunteer Resource Bank
Ralph Vunderink, chairman
Bernice VandenBerg, secretary
Carl Bergman
James Hoekenga
John Kerssies
Vonnie Poortenga
Louis Van Ess
John Witte
REPORT 22
WORLD LITERATURE COMMITTEE

I. ORGANIZATIONAL HISTORY

The Synod of 1979 established an umbrella-type organization called the Translation and Educational Assistance Committee (TEAC). Two committees, the Committee for Educational Assistance to Churches Abroad (CEACA) and the Spanish Literature Committee (SLC), were assigned to TEAC as subcommittees (Acts of Synod 1979, Art. 74).

The Synod of 1980 tentatively approved the proposed structure, mandate, and task of TEAC, but deferred final approval until 1981, and mandated the SIC to work with TEAC in the coordination of its programming and the determination of its relationships to other CRC boards and standing committees. CEACA’s relationship to TEAC was of particular concern.

The Synod of 1981, on the basis of a recommendation from the SIC and a request from CEACA, decided that CEACA be returned to its previous position as a standing committee of synod. It also decided that the remaining arm of TEAC, namely, the committee responsible for translation ministries, be continued as a committee of synod; be authorized to function under the current tentative mandate, task, and terms of office (excluding CEACA) until the meeting of Synod in 1982; and be instructed to submit to the Synod of 1982 a revised proposal concerning its mandate, task, terms of office, and composition.

II. THE MEMBERSHIP OF TEAC

TEAC continued its work under this tentative mandate during the past year with the following members:

Rev. I. Jen, Back to God Hour (1983)
Dr. H. Smit, chairman, Board of Publications (1984)
Mr. M. Bruinooge, World Relief Committee (1983)
Dr. E. Roels, member-at-large (1983)
Dr. R. VanderVennen, member-at-large (1982)

The term of the representative of the Board of Home Missions expires on August 31, 1982. The Rev. Peter Borgdorff will have completed one three-year term. Home Missions is recommending to synod that Peter Borgdorff be reappointed as Home Missions’ representative on the committee for another three-year term.

The term of Dr. VanderVennen, one of the members-at-large, also ex-
pires on August 31, 1982. Under the new structure being recommended in this report, we are presenting the following nominations for member-at-large:

Mr. John Hultink
Dr. Robert VanderVennen, incumbent

III. PROPOSAL FOR CHANGES IN THE NAME, MANDATE, TASK, COMPOSITION, AND TERMS OF OFFICE OF TEAC

The Synod of 1981, having separated CEACA from TEAC, instructed TEAC to submit to the Synod of 1982 a revised proposal concerning its mandate, task, terms of office, and composition. Our recommendations follow:

A. Name: World Literature Committee of the Christian Reformed Church

We also suggest that rather than using the acronym CRWLC, we use World Literature Committee as the abbreviated name so that our connection with literature is clear. We feel that this name will most effectively relate us to the subcommittees: Arabic Literature Committee, Spanish Literature Committee, Chinese Literature Committee, etc.

B. Mandate

The World Literature Committee will be responsible to the Synod of the Christian Reformed Church for the preparation and publication of Reformed literature in the major or strategic languages of the world. This will involve:

1. Determining the need for Reformed literature in major or strategic world languages.
2. Developing plans to meet these needs as resources allow.
3. Organizing and supervising literature committees to develop and carry out literature programs in specific major or strategic world languages.
4. Coordinating plans and programs with other denominational and church-related agencies working in literature preparation and publication.

C. Task

1. The task of the World Literature Committee will be to ascertain needs for the preparation and publication of translated or original manuscripts of Reformed literature among churches that use major or strategic languages; to determine which of these needs the Christian Reformed Church is able to meet; and to develop ways in which determined needs can be met through the work of its specific language committees.

To carry out this task the World Literature Committee will be responsible for:

a. Central Administration
   (1) Setting up new literature committees for the preparation and
publication of Reformed literature in major world languages and selecting initial members for these committees.
(2) Electing new members for existing literature committees from nominations by the particular literature committee.
(3) Preparing a coordinated report for synod.

b. Coordination of literature committee programs
(1) Informing literature committees of each other’s activities in areas of mutual interest.
(2) Providing literature workshops or conferences for literature committees and churches using major world languages.
(3) Periodically surveying the churches we assist to determine continuing or developing literature needs and informing the proper literature committees of such findings.
(4) Preparing reports on the literature preparation and publication activities of denominational and church-related agencies.

c. Fiscal Planning, Bookkeeping, and Accounting
(1) Planning an overall budget based on requests from literature committees and projected new programs.
(2) Receiving financial reports from literature committees, providing central auditing, and consolidating these reports for synod.
(3) Requesting synod for quota funds and for permission to solicit offerings from the churches.
(4) Receiving income and providing disbursements according to the requests of literature committee treasurers.

d. Fundraising and Promotion
(1) Raising needed above-quota funds to meet the approved budgets of literature committees.
(2) Preparing, in consultation with literature committees, appropriate promotional materials and arranging for their distribution.

e. Long-range Program Planning and Evaluation
(1) Assisting the literature committees in long-range program planning.
(2) Assisting the literature committees in program evaluation.

2. The Task of Literature Committees
a. Determining the needs for ministry within their particular area of responsibility.

b. Developing programs that will meet these needs and carrying them out within the approved budget.

c. Engaging in long-range planning and program evaluation.

d. Directing and monitoring the disbursement of funds.

e. Preparing and proposing an annual budget for inclusion in the overall World Literature Committee.

f. Keeping the World Literature Committee informed of their activities through the submission of minutes and reports.

g. Preparing an annual report on program and finance for inclusion in the World Literature Committee report to synod.
h. Encouraging the cooperation of denominational and church-related agencies in approved projects.

i. Designating one of its members to assist the World Literature Committee in promotion and fundraising.

D. Membership Composition and Terms of Office of the World Literature Committee

1. The World Literature Committee

a. The committee will have one representative and one alternate from each of the following agencies. (They will be appointed by the synod after nomination by the agencies themselves for three-year terms which are initially staggered so that all terms do not expire at once):

(1) Calvin College and Seminary
(2) The Back to God Hour
(3) Christian Reformed Board of Home Missions
(4) Christian Reformed Board of Publications
(5) Christian Reformed World Relief Committee
(6) Board for Christian Reformed World Missions

b. The committee will have one member-at-large and one alternate representing agencies engaged in the production or distribution of Reformed literature abroad. This member will be appointed by synod after nomination by the World Literature Committee for a three-year term.

c. The committee will have one member-at-large and one alternate who has knowledge and ability in the areas of production and/or publication of literature and/or Reformed theological literature and/or cross-cultural communication. This member will be appointed by synod after nomination by the World Literature Committee for a three-year term.

d. The committee will elect its own officers annually.

2. Literature Committees

a. Members of literature committees will be appointed by the World Literature Committee after nomination by the literature committee itself (if the subcommittee already exists) for three-year terms.

b. Members of literature committees will be persons with special competence in the particular literature or language task of that literature committee.

c. Special expertise, the need for continuity, and the complexity of geographical distribution suggest long-term presence on literature committees. Literature committee members may have multiple reappointments.

d. Members of the World Literature Committee may serve on literature committees.

e. Literature committee members will ordinarily be members of the Christian Reformed Church.

f. Each literature committee will elect its own officers annually.
IV. The Work of the Committee

Since June 1981, TEAC has met twice. It wishes to report the following decisions and recommendations:

A. TEAC continued to monitor the work and progress of its language subcommittees, namely the Spanish Literature Committee, the Chinese Literature Committee, and the Arabic Literature Committee. TEAC also began studying the feasibility of establishing a French Literature Committee.

B. TEAC continued to work on guidelines which further describe its structure, task, publication policy, financial policy, and fundraising and promotional responsibility.

C. TEAC approved a revised 1982 (eight-month) budget.

D. TEAC approved a proposed 1983 budget.

V. Report of the Spanish Literature Committee (SLC)

The purpose of the Spanish Literature Committee is to prepare materials in the Spanish language, usually through translation. Distribution and sales are done through the good offices of TELL. About fifty-five titles have been prepared and most of these are still in print and available to the Spanish-speaking world.

The following books were published in 1981:

The Glorious Body of Christ—R. B. Kuiper
Apostles to the City—R. Greenway
Commentary on John—W. Hendriksen
Commentary on Philippians—W. Hendriksen
You Can Defeat Anger—J. E. Adams
You Can Overcome Fear—J. E. Adams
You Can Conquer Depression—J. E. Adams
You Can Kick the Drug Habit—J. E. Adams
You Can Sweeten a Sour Marriage—J. E. Adams
You Can Stop Worrying—J. E. Adams
Promise and Deliverance, Vol. I—De Graaf

Thirteen titles are in various stages of production, and church school material based on the publication, El Gran Libro, has been approved for production. This is a very ambitious, eagerly awaited project. Good progress has been made this past year. The total project will consist of a four-year church school curriculum with four grade levels. Work is also being done on a teacher's manual for the Old Testament. The present manual for the New Testament will be revised and expanded to accompany the lessons.

Because of demand that has depleted existing stock, twelve titles were reprinted this year.

The SLC continues to look for books that will make a good contribution to the Latin American churches from a biblical and Reformed perspective.
SLC members, with their terms of office are:

Mr. A. J. Heynen (1983)
Dr. R. Greenway (1983)
Rev. B. Dokter (1985)
Mr. H. Baker (1985)

TEAC decided to incorporate the SLC request for a $1.50 quota into its 1983 budget request.

VI. Report of the Chinese Literature Committee (CLC)

The Chinese Literature Committee is working on its initial projects. *An Introduction to the Science of Missions* by J. Bavinck has been translated, and work has begun on *Holy Spirit Baptism* by A. A. Hoekema and *Christian Meditations* by E. Clowney. The possibility of publishing a commentary on Romans by L. Lin is being investigated. Printing, publishing, and distribution procedures are being developed along with a long-range plan for the preparation of specific titles and the assembly of a core of competent writers and translators.

CLC members with their terms of office are:

Mr. L. Lin (1983)
Rev. E. Van Baak (1983)
Dr. S. Ling (1985)

TEAC decided to incorporate a quota request of 40 cents for CLC into the 1983 budget request.

VII. Report of the Arabic Literature Committee (ALC)

The Arabic Literature Committee began to function in November 1982. Following its organization, it adopted two immediate projects. The first is a plan to republish a classic for church leaders in the Arabic world: *A Guide for Leaders of the Church* by the Rev. George Ford. This gifted pioneer missionary of the Presbyterian Church wrote this book as a help to the many national pastors working in the evangelical (Presbyterian) churches of Syria and Lebanon. It helps ministers organize worship services by offering them liturgical and sacramental forms which are in harmony with the Bible and reflect a Reformed understanding of the Christian tradition. Since the larger Eastern churches of the Arab world are very liturgical, it is important that we publish this book and make it available to the young churches so they are guided by proper liturgical forms.

A second major project that has been adopted is a translation and publication of *Our Reasonable Faith* by H. Bavinck. Pioneer missionaries prepared a book on systematic theology based on the work of Charles and Alexander Hodge. No other book on the subject has appeared to date. The translation of *Our Reasonable Faith* will be done by Rev. Farooq Ed-Deiri, a pastor of the Evangelical Coptic Church in Egypt. Before publication, the
translation will be submitted to competent Christian ministers and leaders for advice. The goal of this project is to provide Christians of the Middle East with a book on dogmatics from the Reformed heritage in an Arabized version.

ALC members with their terms of office are:

Dr. Bert De Vries (1982)
Rev. B. Madany (1983)
Dr. P. Ipema (1984)
Dr. S. Hennein (1984)

TEAC decided to incorporate a quota request of 25 cents for ALC's work into its 1983 budget request.

VIII. Financial Matters

A. Budget and Request for Offerings

The 1981 financial report and the proposed 1983 budget will be reported by the Synodical Interim or Finance Committee. We are grateful for the work done by the denominational financial coordinator and his staff in maintaining our committee's financial records. The committee does respectfully request that synod place TEAC on the list of denominational agencies recommended to the churches for one or more offerings.

B. Quota Request

In planning the literature programs for 1983 we submit the following quota request to synod:

<table>
<thead>
<tr>
<th>Language</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish</td>
<td>$1.50</td>
</tr>
<tr>
<td>Arabic</td>
<td>.25</td>
</tr>
<tr>
<td>Chinese</td>
<td>.40</td>
</tr>
<tr>
<td>New Committee</td>
<td>.25</td>
</tr>
<tr>
<td>Administration</td>
<td>.00</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$2.40</strong></td>
</tr>
</tbody>
</table>

IX. Summary of Matters for Synodical Attention:

A. Approval for Representation to Synod:

Rev. H. Smit, chairman
Rev. P. Borgdorff, treasurer
Rev. W. Van Tol, secretary (alternate)

B. Approval of Committee Membership

1. Rev. Peter Borgdorff, Home Missions representative. Mr. Borgdorff is recommended by his agency for a second three-year term.

2. Nominations for Member-at-large
   a. Mr. John Hultink. He is from the Toronto area and is the manager of Paideia Press.
   b. Dr. Robert VanderVennen, incumbent. He is from Toronto and is executive director of the Association for the Advancement of Christian Scholarship.
C. Approval of the Proposal for Changes in the Name, Task, Composition, and Terms of Office of TEAC (see Section III).

D. Approval of the request that TEAC be placed on the list of denominational agencies recommended to the churches for one or more offerings (see Section VIII, A).

E. Approval of the request for a 1983 quota of $2.40 (see Section VIII, B).

Translation and Educational Assistance Committee
William Van Tol, secretary
REPORT 23

ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

There are two prongs to the educational service of the AACS. One is the school in Toronto, the Institute for Christian Studies, where a focused program of research and teaching takes place beyond the college level. The other prong is the educational service to students at universities, to teachers, and to the general public. The wellspring for these educational services is the research program of the Institute and the increasing contributions of insights of other scholars to educational work organized by the AACS and Institute.

TWENTY-FIFTH ANNIVERSARY

It was twenty-five years ago that Dutch immigrants to Canada organized AACS (first called the Association for Reformed Scientific Studies). The intention was to found a Christian university which could educate Christian leaders in the adopted land, a land notably short of Christian higher education. In 1959 the first of the memorable "Unionville Conferences" was organized for university students. The published lectures from these annual conferences became the "Christian Perspective" books of the 1960s, which had a striking impact on the thinking of students and on Christian leaders. After several years of those conferences and book publications, the Institute for Christian Studies was founded in 1967, eleven years after the start of the Association.

These twenty-five years have seen a remarkable development from the small beginning in 1956. The AACS draws financial support from people in twenty-four countries, and Perspective newsletter is mailed to interested people in twenty other countries as well. The effect of the AACS and the Institute for Christian Studies on Christian higher education in North America has been quite striking. We hope in future years to continue to be a catalytic agent in higher education, complementing the work of the church, rooted in the Scriptures and a Reformed view of life.

INSTITUTE FOR CHRISTIAN STUDIES

The Institute enrollment is growing, with fifty-three students in the current year compared with forty-three last year and thirty-five the year before. Dr. Paul Marshall joined the faculty on a fulltime basis in 1982, bringing the total faculty to eight persons, all fulltime and all holders of the doctoral degree. The others are Hendrik Hart, C. Thomas McIntire, James Olthuis, Calvin Seerveld, George Vandervelde, Albert Wolters, and Bernard Zylstra. The majority of the fulltime students come from the United States.
An increasing number of former Institute students are now teaching at one or another of our Christian colleges. These include Lambert Zuidervaart, who is teaching at The King's College (Edmonton) after completing the Ph.D. program in which the Institute cooperates with the Free University of Amsterdam; and Justin Cooper, who is acting dean at Redeemer College (Hamilton).

Conference Program

An increasing area of our service is the organizing of academic conferences to bring Christian scholars together to work at the reformation of scholarship. Major conferences in 1981 on "Interpreting an Authoritative Scripture" and on "Rationality in the Calvinian Tradition" each attracted a hundred scholars from all over North America and other parts of the world. Both of them broke new ground in important areas. The start of annual conferences with the Calvin College Center for Christian Scholarship has exciting promise. On a more popular level the annual summer family conferences draw hundreds of people for education, inspiration, and a good time.

Campus Witness

Our outreach to dispersed Christian university students and our services to professors and campus pastors, both distinctive ministries, continue to be appreciated. We provide materials and speakers and offer courses on secular campuses which help give religious direction in an environment of life-and-death competition for the hearts of students.

The Coming Years

We are trying to build our services on the developed stability and wider acceptance of our work in recent years. Our school, the Institute for Christian Studies, will always be small because of its distinctive character. But smallness can also bring strength. We wish to develop our special service as a nerve center and resource center emphasizing biblical Christian foundations and direction in higher education. We are happy that cordial working relations are developing with the two new colleges in Canada recently started largely by Christian Reformed people. We labour under the burden of no income from church quotas or government grants and with comparatively little tuition income. We see our service within the kingdom vision of the Christian Reformed Church, and we thank the denomination for its support.

Association for Advancement of Christian Scholarship
Robert E. VanderVennen, executive director
Dordt College has in store many changes on campus within the next year, and the future looks very bright as Dordt is also expanding into the areas of agriculture and engineering.

The Rev. Bernard J. Haan, Dordt College's first president who has held the position for twenty-six years, will retire at the end of the 1981-82 school year. At the Board of Trustees meeting held in January 1981, the board, on the basis of a recommendation of the Presidential Search Committee, appointed Dr. John B. Hulst as president-elect of Dordt College. Hulst will begin the position at the start of the 1982-83 school year.

Some of Hulst's goals for Dordt College, as outlined in his letter to the Presidential Search Committee, are to refine and solidify the present college programs; to bring the perspective of the purpose statement to increased expression in the curriculum and the total college program; to promote faculty development; and to relate program development to changing, contemporary kingdom needs.

The 1981 enrollment at Dordt College showed a slight decline from last year's enrollment of 1,160 students to this year's enrollment of 1,096 students. Yet, Dordt College is continuing to expand in programs of greatest interest to its students.

Over the summer, Dordt made extensive headway with the completion of the dairy facility and on other buildings at the Agriculture Stewardship Center. The Agriculture Stewardship Center, 162 acres of land located near the main highway, now includes a dairy facility, a replacement barn, and a building containing an office/workshop complex.

During the summer, a farm coordinator was hired at the farm, and in late September, a dairy herdsman was hired to manage and operate the dairy facility. In early October, Dordt College and the Ag Center were blessed with the arrival of 312 dairy animals donated from various constituents from California, Montana, Oregon, Washington, Wisconsin, Idaho, Minnesota, South Dakota, Iowa, and British Columbia.

The Agriculture Stewardship Center has received much media coverage not only in the immediate northwest Iowa area in both television and newspaper, but the farm has also been featured in magazines on the West Coast.

Engineering is another area in which the college has grown. Work has continued throughout the school year on an engineering addition to the science building. The 56-by-67-foot addition includes two floors which will include materials testing labs and a solar lab. Workers were able to close off the building during the winter and work inside, completing work there. Construction on the addition should be completed by June
30, 1982. Approximately thirty-four students are enrolled in the program, and this summer some of the students will be helping build some of the equipment for the addition.

Dordt College also received a formal notification from the North Central Association of Colleges and Schools (NCA) that accreditation will be continued at the bachelor's degree-granting level for another ten years. A four-member NCA evaluation team spent three days on campus in April 1981 interviewing faculty and staff, reviewing records, talking to students and board members, examining facilities, and, in general, asking questions. The report the team made indicated areas both of strength and of concern for Dordt, but overall they gave the college a good rating. They were impressed by the consistency with which all of Dordt's faculty and student body understood and appreciated the college's mission, and by the loyalty of the church constituency.

This support also was shown in the results of the Fall Foundation Drive held in November 1981 throughout the United States and Canada. The goal for the drive was $200,000, which is needed to help Dordt meet its operating budget. As of mid-February approximately $195,000 had been received. Dordt has truly been blessed by the concern and support shown by the constituency not only through the money received through the fall drive, but also through the support shown the dairy, the engineering addition, and other fundraising projects.

Dordt was saddened this fall by the death of Jack Visscher, instructor of economics. A special chapel service held on campus was attended by students, faculty, and staff. Visscher had come to Dordt in the fall of 1980.

In mid-December, the Dordt College Theatre Arts Department received word that their production of Arthur Kopit's "Indians" had been chosen as one of the four best shows produced by universities and colleges from Nebraska, Kansas, and Iowa to compete in the play contest produced by the Region V-South American College Theatre Festival (ACTF).

The American College Theatre Festival is an organization comprised of colleges and universities throughout the United States. Each year ACTF produces a play contest, sponsored by the Amoco Corporation, in which more than 450 universities and colleges participate.

Plays are first performed on the local level; forty-eight shows advance to the twelve regional contests, and ten productions are chosen for an all-expense-paid trip to Washington, D.C., to perform in the John F. Kennedy Center for the Performing Arts Center.

The Dordt College Studies Institute (formerly called the Lectureship Institute) is currently working on a book on societal pluralism. The book is a reader which explores "the contemporary significance of principled pluralism for our society and the contemporary world." The reader outlines three different approaches to societal pluralism—history and the unfolding of society; sphere subsidiarity, natural law, and the common good; sphere sovereignty, creation orders, and public justice. In the reader each approach will be introduced by an essay and illustrated with selections from different authors. The book is tentatively titled Societal Pluralism: the Third Way.

The Studies Institute also sponsored several lectures this year, including
a faculty lecture series on literature in the Reformed community; an art lecture series, a technology series, and a Studies Institute lecture series.

Although the programs offered by the college and the people called to carry out such programs tend to change over a period of time, there is one thing that remains constant: Dordt's commitment to the goal of being an academic community which provides an authentic, integrated Christian perspective in all areas of study and a wholesome Christian environment for young people.

We earnestly request the prayers and support of the churches for the coming years so Dordt may continue to be an effective tool for Christ's kingdom in the sphere of higher education.

Dordt College
B. J. Haan, president
REFORMED BIBLE COLLEGE

With gratitude to God for his goodness to Reformed Bible College, we submit this report to the churches of the Christian Reformed Church.

1. Thanksgiving—in January 1940, the first classes met in Grand Rapids, Michigan, as Reformed Bible Institute began its service to Christ’s church and kingdom. For thirty years the Institute trained evangelists, missionaries, and other church members by means of its three-year diploma course. In 1970, a four-year degree course was approved by the Michigan Department of Education and “RBI” became “RBC.” The forty-second anniversary of RBC was celebrated last March 4 with a dinner program at the Welsh Civic Auditorium in Grand Rapids. Dr. Oswald C. J. Hoffman, speaker for The Lutheran Hour, brought the anniversary message.

2. Commencement—on May 7, RBC will hold its forty-first Commencement in the Calvin Christian Reformed Church, with Dr. Leonard Greenway as the featured speaker. The large class of graduates will receive degrees for completion of four-year (BRE) and two-year (ARE, AA) study requirements, or certificates for one-year courses with concentrations in Bible and Reformed Doctrine. A number of graduates plan to enter theological seminary or graduate schools in other fields of study, while other graduates will begin service with church, mission, or agency in North America and overseas.

3. Opportunities—in a time of great unemployment in the general job sector, an exciting array of work opportunities continues to await the men and women educated at RBC. Missionary service openings continue to exist with denominational agencies (CRC, RCA, RPC-ES, and others) and parachurch ministries (early in 1982, published vacancies exceeded 28,000 in number). Church staff opportunities continue to beckon to RBC graduates, with fifty to seventy-five openings regularly posted on the bulletin board: requests come from Reformed, Presbyterian, Christian Reformed, and other churches. This news needs to be communicated more effectively to the members of churches everywhere, and RBC is ready to provide information to Christians of any age about courses of study which will help to equip them for service as evangelists, missionaries, support personnel, directors of Christian education, youth directors, Bible teachers, and for many other tasks.

4. Enrollment—reflecting the national decline in the number of eighteen-to twenty-five-year-old persons (a phenomenon which will last into the 1990s, affecting enrollment at all colleges), Bible College registrations across the country were about 1.5 percent lower than the year before (the
first decline for this college group in about thirty years). RBC experi­
enced this enrollment slump, too: from a high of 240 credit students in
1980, RBC student count dropped to 216 in 1981 and to 203 in the early
part of 1982. At the same time, a study conducted colleges related to the
Christian Reformed Church revealed early in 1982 that only 16 percent
of CRC college-age young people are attending CRC-related institutions.
In this light, parents, pastors, and counselors should have reason for op­
timism that more college-bound CRC young people can be helped to
choose RBC or one of the other distinctively Reformed schools for their
postsecondary study programs.

5. Crisis and Solution—in recent years, attention has been drawn to
the problems of CRC congregations and their constituent covenant
households in the area of distinctive living and godly life. The problem
extends over a broad front and arises from many causes. However, a
root problem in most churches and families is the alarming growth of
biblical ignorance and illiteracy among church members. Even brief
reflection on the state of Bible knowledge and “faith living” among us is
enough to reveal that most of the people who belong to CRC congrega­
tions have only a child’s knowledge of Scripture and Reformed distinc­
tives. As this problem increases, biblical illiteracy gives way to noncon­
formity, and this in turn opens the way to outright apostasy. The
remedy, of course, lies in the restoration of God’s Word to the center of
personal, family, and congregational life. At this very point, Reformed
Bible College stands ready to render vital service to God’s covenant peo­
ple. Both parishioners and pastors ought to give serious consideration to
actions such as these:

a. Young People should be urged to attend RBC for the first two
years of postsecondary education in order to add to their knowledge
of Scripture and sound doctrine and to gain a kingdom perspective for
all of life. Two years of study at RBC makes a student eligible for the
Associate degree, and this qualifies him or her for admission to any
other college, should such a transfer be in the best interests of such a
student in the light of his study and career goals.

b. Members of the churches who have no particular college goals in
mind, or who have obtained professional and/or technical prepara­
tion at a college or university, should be urged to spend one year (or at
least a semester) at RBC in a concentration on Bible and doctrine
courses (to which may be added such studies as evangelism, missions,
church education, marriage and family, music, etc.). Such persons
would return to home church and daily occupation with a renewed
understanding and an enlarged vision of their capacity and respon­
sibility for work and witness in church and kingdom callings.

As is the case with so many documents submitted to the annual synod,
this report may be forgotten or overlooked by CRC office-bearers. But
the paragraphs immediately foregoing deserve the prayerful and prac­
tical attention of all concerned.

6. Missionary Orientation—RBC is grateful to God for the privilege
of providing annual field training programs in home and foreign mis-
sions to many participants. As synod convenes, Mexico Summer Training Session will be beginning its fifteenth season; participants in Middle East and Urban Training Sessions also will gather from the June-to-August training programs. Academic and practical training benefits those who receive church appointment and who return after the summer to pursue active missionary involvement at home or abroad—or who invest their lives at home through church and daily task as witnesses for Christ. A growing number of CRC workers are RBC field training program “alumni”—particularly those who serve with the Board for World Missions and the Christian Reformed World Relief Committee. Pastors and elders may be pleased to know that Mexico STS and other RBC field training programs are open to married couples and families as well as to single young adults: congregations are urged to send office-bearers, church school staff, or mission committee members on STS or another program. (Grandparents and retired persons have participated with much profit!)

7. Finances—our main testimony is one of praise to God and of thanks to CRC congregations for financial support for another year. In the light of enrollment decline (see par. 4 above) and of economic recession, RBC has been forced to reduce its staff, to control expenses rigorously, to suspend some courses, and to seek additional income as means of carrying out its mission. The continued financial and prayerful support of CRC congregations is indispensable to the continuation of RBC’s program, and we respectfully request continued approval of RBC by synod with respect to offerings from the churches. During the past year, fewer than one-half of CRC congregations forwarded offerings to RBC. We look forward to cultivating possibilities of financial support from a larger number of churches.

8. Personnel—since synod met in 1981, only a few changes have taken place in the RBC faculty and staff roster. The Rev. Fred Diemer completed his assignment as Coordinator of Latin American Field Training Programs in the summer of 1981. Dr. Timothy Monsma, Associate Professor of Missions and Anthropology, accepted an appointment from a new seminary in northwest Iowa, and will complete his service at RBC in June 1982. Secretaries Dorreen Baldwin and Faith Underhill completed their work in recent months, while another secretary—Bernice Meeuwsen—passed away in July 1981 after a lingering illness. We thank God for dedicated and competent faculty and staff members whom he has provided for RBC.

9. Request—we covet the prayers of the churches and of Christ’s people for the workers, students, and program of RBC. Parents, pastors, and counselors have particularly influential roles in the lives of young people and of all members of the congregations. As these leaders guide and inform members of their churches, RBC prays that they may urge such persons to make use of the helps which this college offers. For vocational preparation on a biblical and Reformed foundation, in a community of distinguished teachers and mature students, RBC is unsurpassed.

To God alone be the glory (Soli Deo Gloria). May the King of the
church bless synod in all of its deliberations and decisions, according to his will.

Reformed Bible College
Dick L. Van Halsema, president
REPORT 26
THE KING'S COLLEGE

In Canada education is a provincial affair. Significant differences exist among the provinces with respect to enacting enabling legislation in favour of Christian higher education.

The Alberta governmental Department of Advanced Education has decided to end the universities’ monopoly on granting degrees. By summer 1982 a newly established accreditation board, to which the provincial universities will yield, will take the place of required affiliation agreements between a university and a college. The membership of the accreditation agency will consist of representatives from university, private college (only four in the whole province), and public sectors. At present a government task force, on which The King’s College is represented, is at work defining policy and procedures with respect to implementing this new legislation.

Since universities throughout Canada have for more than one hundred years successfully held back the development of complete liberal arts colleges, especially Christian institutions, the new situation in Alberta is unique. Literally, it is a first.

The King’s College is now involved in a self-study. We have been in existence for three years. How are we doing? Where would we like to be five or ten years from now? Even though the college is always in the first year of a (continuing) five-year plan, this self-study prepares us for accreditation application later this year. The college expects to be able to offer a basic degree in 1983 and degrees for more complex programs for the first time in each of the following three years. The developing plans present creative interdisciplinary programming which allows for the conservation of academic staff and other resources. It has been and will be a continual challenge to bring to maturation a college that meets the high standards of a Canadian university college and does so within the present and anticipated economic restrictions of the 1980s.

The future development of the college will be influenced by its downtown location in a boom city of over 600,000 citizens, its emphasis on both teaching and research, and its strong social awareness. Its educational programs will increasingly be offered both in Edmonton and at continuing education centres throughout western Canada.

The greatest challenge in our interaction with a very modern world continues to be the task of articulating more and more comprehensively and effectively a framework for learning, research, and teaching obedient to the directions God has given in his authoritative Word.

The King’s College
Sidney DeWaal, president
REPORT 27

TRINITY CHRISTIAN COLLEGE

We are grateful for another opportunity to report to the synod of the Christian Reformed Church. Trinity Christian College continues to face the challenge of providing Christian higher education for the young people of the church, of the community, of our nation, and of the nations of the world. It is a challenge to receive young people who come in search of wisdom, seeking to prepare themselves to live a life of service to God wherever he may lead them. We are thankful that we can work with the church as it proclaims the gospel of the kingdom, so we seek to give concrete expression to that gospel in the sphere of higher learning. Together it is our privilege to bring to expression the lordship of Christ in all areas of life.

Trinity Christian College is aware that it is young. In order to face the challenge of the future positively, concretely, and in an orderly manner, a long-range plan has been worked out. As reported last year, committees consisting of members of faculty, staff, student body, and community people were formed. The whole range of college activity has been studied and evaluated, and proposals have been made for each area.

While this planning was in process, Trinity Christian College had to prepare a self-study for the North Central Accrediting Association. We honestly faced our problems and our challenges, and presented our long-range plan. The result was that Trinity was given a ten-year continuation of its accreditation, and no specific concerns were expressed. In five years a review will be made to ascertain the financial impact of the nursing program on Trinity College. We thank the Lord for blessings we have received through our self-study—we were led to face honestly and realistically our strengths and our weaknesses, our problems and our potential.

The curriculum at Trinity Christian College is being strengthened. The nursing and the computer science programs have begun. Young people are enrolled in the teacher training programs in homemaking, industrial arts, and special education, in addition to the regular education offerings. Work is being done to implement some of the proposals that have been made by the long-range planning committees in the area of communication and additions to the business course. Music, drama, and visual arts are receiving specific attention. As this work is done, careful attention is paid to the strengthening of the core program. Trinity Christian College is and will remain a Liberal Arts college. It will offer life-forming, perspective-developing education which recognizes God as sovereign Lord of the entire cosmos as God's kingdom, and also acknowledges the need to serve the Lord in every area of life.

The faculty continues to develop. Every year one or more professors are sought. This year we must replace Dr. Derke Bergsma in the Bible/
Theology Department, and find additional help for the teaching of art, history, nursing, sociology, political science, and computer science. The North Central Accrediting Association visiting team had many fine things to say about the excellent quality and the sterling character of Trinity's faculty.

We are grateful to report a 7 percent increase in enrollment for the year 1981-82. Sixty percent of our students are from Christian Reformed homes. The other 40 percent represent a broad spectrum of churches. Our student body includes representatives from the Netherlands, Jordan, Ethiopia, Greece, Jamaica, the Bahamas, Red China, and Canada. We are thankful that students from the Hispanic and black communities also find the atmosphere and the academic activities conducive to good living and learning. Recruitment continues across the United States, and students from Washington to Florida, from New Jersey to California are being admitted.

Trinity Christian College has developed curriculum offerings to the local community and continues to improve this program. A wide variety of classes are offered in the evenings. Nontraditional adult students as well as parttime students attend these classes. Listener passes are available to those who wish to participate in college activities and life but do not wish to receive academic credit.

In the area of administration some restructuring has been done. As the college develops and various areas are more clearly defined, the administration has been divided into two broad categories: administration and academic and student affairs. Mr. J. Robert Christensen accepted the appointment to be vice president of administration. His task is to correlate and supervise the various areas of administration, to advise the president on all aspects pertaining to these areas, and to serve in his place on campus when the president is not able to be present. Dr. Burton J. Rozema has been appointed vice president of academic and student affairs. His particular task will be to serve as academic dean and supervise the work of the dean of students, career counselor, and others working in the area of student affairs. A specific task that the vice president of academic and student affairs will have is to bring academic dimension into closer interaction with student life. At Trinity we believe that the entire person is to be addressed not only in classroom activity but by facets of college life. Thus, the more closely student life is coordinated with classroom life, the richer will be the students' preparation for service in our complex world.

Long-range planning forced Trinity Christian College to face the need for renovated and expanded facilities. The Gene Sitter Corporation of Munster, Indiana, has given valuable assistance in assessing present facilities and in drawing up a twenty-year plan for campus renovation, maintenance, and expansion. The Lord willing, ground breaking will be held in 1982. An administration/data processing building is the greatest need, to be followed by a chapel, and a business and nursing classroom building. Expanded and renovated student service facilities are also included in the first major effort. We are thankful to God for an ideal setting in the Palos Heights area for a Christian college near to the heart of the city—enabling professional students to take advantage of all the cultural, busi-
ness, and social advantages a large city offers—and yet conducive for study—in a setting of forest preserves and country clubs.

The economic situation of 1981–82 has also been felt on the campus. This has heightened a sense of stewardship in the development and business offices as they strive to provide the necessary finances for meeting our financial obligations. The Lord has blessed us above our expectations. One problem that we must continue to deal with is that synod has ruled that local area colleges are to receive the difference between the quota stipulated for the area and the average quota for Calvin College. The average quota for the year 1981–82 is $52.00. However, the churches in the Trinity area are assessed a quota of $54.00 for Calvin College and Seminary. Hence, there are no savings—there is no quota relief at all for our area. We judge this to be a serious disadvantage for Trinity Christian College. We are very grateful to synod for recommending one or more offerings for Trinity; we hope synod will continue to do so and also address the matter of quota relief.

Trinity continues to respond to the challenge of providing covenant education for young people from all areas of the world and life. It is dedicated to searching out and teaching the truth, and preparing young people to live and to serve in God’s kingdom. It pledges to continue to be faithful to God, to his Word, to his church, and to his kingdom. Trinity Christian College appreciates the prayers of the church. We ask that as you pray for us, you inform your young people of the possibilities of receiving Christian education at Trinity Christian College, and continue to support us financially.

Trinity Christian College
Gerard Van Groningen, Sr., president
REPORT 28
UNITED CALVINIST YOUTH

CALVINETTES

With a deep sense of gratitude we report another exciting year for the ministry of Calvinettes. We now have over seven hundred Calvinette clubs in North America.

The revision of our badge program was completed and received enthusiastic response from leaders and girls. The new discovery program contains three categories for girls to discover: God's Word, God's world, and their own gifts.

One of our goals for next year is to complete the revision of the materials for girls ages thirteen and fourteen. An increasing percentage of the girls we minister to are not of the church family. As we develop new programs we keep this in mind and at the same time we strive not to ignore the need to challenge girls of the CRC.

We have been blessed with the dedicated work of more than four thousand Christian women who give of their time and gifts to present Christ's love to girls. Last summer over five hundred of these leaders met in Hamilton, Ontario, for three days of training, fellowship, and inspiration. This summer we expect an even larger group to attend the convention at Central College in Pella, Iowa.

We continue to offer leadership training to council presidents, who are invited to attend a three-day seminar at the Calvinette offices.

*Touch* magazine continues its ministry to girls. Many of our readers write to indicate how *Touch* helps them to discover how God is at work in their lives and in the world around them. *The Cable*, mailed to each counselor, maintains communication within the organization. *Connections* is a new publication for counselors, containing the helps needed to present interesting Bible studies. *Connections* is mailed free of charge to registered counselors. *In Touch with Calvinettes* continues to keep our supporting community informed about the ministries of Calvinettes.

We thank God daily for his goodness to us and for giving us the opportunity to serve him through this ministry. We are grateful for the support and interest the Christian Reformed Church has shown in ministry to youth. We ask that you support us with your prayers that Calvinettes will continue to minister effectively to girls in your church family and in your community.

Calvinettes
Joanne Ilbrink, executive director
CALVINIST CADET CORPS

The year 1981 has provided cherished memories for many individuals in the ministries of the Calvinist Cadet Corps. The triennial International Camporee was held in Custer State Park in the Rapid City, South Dakota, area. This week-long wilderness camping experience brought together nine hundred men and boys from all over North America who together worked at discovering what it means to be a child of God in a world that is polluted with sin.

More than three hundred counselors convened in Niagara Falls during the third week of August for the annual counselors' convention. These three days of instruction, fellowship, and recreation provided an appropriate setting to kick off the new year.

The annual congress held in January approved a number of changes and program additions. Included in those changes was the approval of a pilot experimental program in leadership training. This program, if successful, will develop into a biennial service training course. The goal is to train leaders so they, in turn, can train other leaders.

The program for second- and third-grade boys is currently completing its first full year of operation. This program offers small group interaction between a Christian adult leader and four boys from the church and/or community. This program fits well into after-school or Saturday morning programs, as well as part of the regular cadet evening.

As an organization we thank the Christian Reformed Church for its continued financial and prayer support. We praise God that we have the privilege of being of service to you.

Calvinist Cadet Corps
David J. Koetje, executive director

YOUNG CALVINIST FEDERATION

Ministry by and with youth is the church's and YCF's unique contribution to their spiritual growth and development. The work of ministry, in distinction from preparation for it by our churches and Christian day schools, has not been adequately delineated in our church's youth programs. YCF through its Insight and Input publications and leadership training is promoting a holistic perspective on youth ministry which intentionally integrates the three basic areas of faith, fellowship, and service.

YCF continues to enjoy renewed expansion of the Summer Workshop In Ministries (SWIM) program not only in number of youth and fields of service, but also in extending it to other institutional and congregational opportunities for outreach in word and deed. Expanded volunteer services are being encouraged on both the league and youth group levels. YCF's new Information Exchange for Youth Volunteer Services has already borne some really exciting fruit. The Pine Rest Involvement in Summer Ministry (PRISM) and the newly developed Project Neighbor with CRWRC in disaster relief provide alternative opportunities for youth to employ the diverse gifts which God has given each of them.

YCF's 1981 convention in Wolfville, Nova Scotia, was a great success.
It challenged over eighteen hundred young people to "Search for Your Gifts" for ministry in Christ's name. We look forward to again bringing together CRC youth from different backgrounds for the fifty-ninth YCF international convention at Guelph, Ontario. Our theme, "Bloom with Joy," presents a real theological and practical challenge for young minds seeking the authentic joy of new life in Christ. What an opportunity for adult leadership!

A major challenge before us is an expanded ministry with single and married post-highs. Pastors are appealing for assistance in this demanding and expanding ministry. YCF's first young adult conference will be held in Calgary, Alberta, on December 30, 1982–January 2, 1983. The theme for this step of faith is "Signs of His Goodness." With your support and encouragement, this ministry may become a new, major dimension of YCF.

Our Armed Services Ministry continues to offer personalized service to men and women serving their Christ in uniform. It also reaches out to those who as yet serve their country without the Savior, but who are seeking him. A splinter of this ministry also reaches out to incarcerated persons.

YCF, like all ministry, is limited only by its portion of available resources.

The Young Calvinist Federation
Robert S. Hough, director
I. Introduction

The Synod of 1981 endorsed “the concept of assisting in the establishment of a francophone lay leadership and theological school in Quebec City under the auspices of a local governing board, such assistance to provide support and related costs for the position of coordinator” (Acts of Synod 1981, Art. 64, B, 1, p. 53).

Synod declared “its support of this educational endeavor for a period of three years with a maximum renewal of two additional years upon recommendation of the ad hoc committee” (Acts of Synod 1981, Art. 64, B, 3, p. 53); and the Rev. Martin D. Geleynse was appointed as coordinator during the term of the funding. (Actually synod noted the appointment of Mr. Geleynse. He was officially called to this work by the Montreal congregation with the permission of Classis Eastern Canada and the concurring advice of the synodical deputies.)

Synod also endorsed the recommendation that an “ad hoc committee, responsible to synod, to oversee the Christian Reformed Church’s assistance to this institution...be constituted as follows:

a. two representatives of Calvin Seminary
b. a representative appointed by the Board of Home Missions,
c. a representative of Classis Eastern Canada,
d. the Regional Home Missionary for Eastern Canada

The following committee was appointed: Dr. Andrew J. Bandstra and Dr. John H. Kromminga of Calvin Seminary; the Rev. Peter Borgdorff of the Board of Home Missions; the Rev. John Visser to represent Classis Eastern Canada; the Rev. John Van Til, Regional Home Missionary; and Ted Bruinsma, appointed by the consistory of the First Christian Reformed Church of Montreal.

II. Activities of the Committee

The committee met immediately after the sessions of the Synod of 1981 had come to a close to appoint Dr. John Kromminga as chairman and the Rev. Peter Borgdorff as reporter; and to give authorization for the rental of a home in Quebec City and for the moving of the coordinator. The
salary of the coordinator was established and a tentative budget was approved.

The committee met for a second time on November 24, 1981, in Quebec City to see for itself the context in which the work is taking place.

A third meeting is scheduled to take place in Grand Rapids on May 21, 1982.

Every member of the committee receives a copy of the monthly report of the coordinator, which is dated the 15th of each month.

III. Institut Farel

The Reformed theological faculty in Quebec City began its activities already in the summer of 1979. Since that time a number of courses have been taught under the supervision of the Free Reformed Theological faculty and Aix-En-Provence France. Courses taught were Biblical Hebrew and Greek; History of the Church, especially of the Reformation; Systematic Theology; etc.

Regular students, as well as interested auditors, pay a small fee to meet expenses; the professors involved teach entirely without remuneration; and the facilities used are those of the small St. Mark's Presbyterian Church in Quebec City, for which no fee is being charged. The faculty is governed by a conseil of six members, elected by the Reformed Evangelical Alliance in Quebec. This conseil meets at irregular times as needed.

Beginning on November 3, 1981, the conseil met every other week to prepare for the coming of the coordinator, who began his official duties January 1, 1982. Monthly meetings have been set for the 1982 year.

The official name of the faculty is now "Institut Farel, Faculté de Théologie Réformée de Québec." The Art Department of Calvin College agreed to design a modern version of the historic seal of Guillaume Farel, older contemporary and co-worker of John Calvin. The assistance of the Art Department is greatly appreciated.

The address of the Institut Farel is that of St. Mark's Presbyterian Church: 2828 Chemin des Quatre Bourgeois, St. Sainte Foy, PQ, Canada G1V 1X9. Phone: 418-651-3199. The church and the Institut share office facilities and secretarial help.

IV. Activities of the Coordinator

The coordinator moved his family to Quebec City on July 15, 1981, and began his work under the supervision of the ad hoc committee on August 1, 1981. The first five months were spent in fulltime language study at Laval University in Quebec City. His official engagement as coordinator began on January 1, 1982.

One of the main tasks of the coordinator was the formulation of the basic documents for the Institut: a Statement of Faith (based on the statement of the Reformed Evangelical Alliance in Quebec [ARE]), a statement of aims and objectives for the Institut, a curriculum, description of and specific objectives for courses taught, a realistic budget, etc. These
documents form the basis on which a charter from the government will be sought and cooperation with and recognition by other educational institutions can be established. At this time of writing, these objectives have not yet been achieved, but efforts are underway.

The coordinator also teaches in pastoral counseling, homiletics, and liturgy. Other members of the faculty this semester are teaching courses in Biblical Hebrew and a course entitled "Philosophy and the Christian."

The number of students, regular as well as auditors, stood at twenty-one for the fall semester in 1981 and will be approximately the same for the winter semester of 1982. The coordinator has also been organizing a program of summer courses for 1982 in which a number of visiting professors will participate, among others, Dr. Roger Nicole from Gordon-Conwell Theological Seminary and Dr. Marten Woudstra from Calvin Seminary.

Another area of activity is that of publicity. Such materials will be available to the members of synod upon request. (Synod should be aware, however, that all the publicity for this Institut, except articles in The Banner and Calvinist Contact, is in the French language.) Finally, the coordinator is also working on the development of a program of lay leadership training.

V. Finances

The ad hoc committee has much appreciation for the prompt and effective assistance of the denominational financial coordinator, Mr. Harry VanderMeer. Synod is reminded of the fact that, according to the decisions of Synod of 1981, the expenses for the last five months of 1981 were met out of the income from the quota of 1982, 1983, and 1984. The quota for 1982 was set at $1.00 per family (Acts of Synod 1981, p. 147) and is included on the quota list under "Denominational Services" (Acts of Synod 1981, p. 635). Your committee expects that, even though the Synod of 1981 stipulated that "such assistance [was] to provide support and related costs for the position of coordinator" (Acts of Synod 1981, p. 53), in actual fact we may not be able to provide much more than just the support for the coordinator. Very few "related costs" have been borne so far.

All program costs are being paid for by the Institut Farel out of its own budget.

VI. Recommendations

On the basis of the above, the ad hoc committee recommends that synod:

A. Grant the privilege of the floor to the chairman, Dr. John Kromminga, and the reporter, the Rev. Peter Borgdorff, when this report is discussed.

B. Take note of the developments of the work of a Reformed Theological education in Quebec as provided by the Institut Farel.
C. Remind the churches of the quota support necessary for this important work.

D. Approve the work of the *ad hoc* committee to date.

Committee on Theological Education in Quebec
Dr. John H. Kromminga, Chairman
Rev. Peter Borgdorff, Reporter
Mr. Ted Bruinsma
Rev. John Van Til
Rev. John Visser
This year, 1982, is the 125th anniversary year of the Christian Reformed Church. To promote and coordinate the commemoration of this occasion, a committee was appointed and has met several times over the past two years. Last year the committee proposed to synod a statement of purpose to guide the celebration. This statement was adopted. Synod of 1981 also adopted our proposal to "urge the congregations to commemorate the 125th anniversary...on Sunday, October 3, 1982, by means of appropriate sermons, prayers, offerings, and other activities." Special anniversary bulletin covers are now being prepared and will be sent to every church for use on October 3. The committee has also adopted an anniversary theme which our churches and agencies may find useful in their observances. The theme is PRECIOUS HERITAGE, PROMISING FUTURE.

A number of denominational agencies and related organizations have reported to the committee special plans for observance of the anniversary. Calvin College, Calvin Seminary, the Back to God Hour, the Chaplain Committee, the Christian Reformed World Relief Committee, and the Young Calvinist Federation are all planning to take note of the occasion in a variety of ways. Of special significance will be the publication of a new history of the Christian Reformed Church by the Board of Publications. We have also learned that some Christian Reformed classes are planning observances at the local classis level.

The anniversary committee also believes that the Synod of 1982 should take special note of this happy occasion. A special anniversary litany has been prepared by the committee for use at the opening prayer service for synod to be held at the Beckwith Hills Christian Reformed Church. We trust that in these various ways the aim expressed in the closing sentence of the statement of purpose will be realized—that our "celebration will not be self-centered and self-laudatory, but God-centered and God-glorifying."

The 125th Anniversary Committee
John H. Primus, chairman
B. J. Haan
Aileen Van Beilen
Andrew Kuyvenhoven
Henrietta Ten Harsmal
William P. Brink, ex officio
REPORT 31
BELGIC CONFESSION TRANSLATION COMMITTEE

The Belgic Confession Translation Committee reported last year that it hoped "to submit a final report to the Synod of 1982." While we have made considerable progress over the past year, we have found it impossible to meet that deadline. The translating work is virtually completed, but some of the additional tasks assigned to the committee by the Synod of 1979 remain on our agenda. Barring unforeseen complications, we should be able to submit our final report to the Synod of 1983.

John H. Primus, chairman
Henry Zwaanstra, secretary
Philip C. Holtrop
Arthur J. Otten
Lois Read
Leonard Verduin
REPORT 32
PSALTER HYMNAL REVISION COMMITTEE

Our committee presents its fifth annual report this year. Earlier we presented for approval the restatement of the principle for music in the church and a number of procedural matters. The bulk of our reporting has been to review progress with the Psalms and hymns and various educational and publishing matters that relate to the production of the revised Psalter Hymnal.

We have reached a milestone in our project. With this report a new relation with the Board of Publications is being proposed. If approved, this relation will facilitate reporting and ultimate production of the book in the next several years. In this report we shall summarize all our efforts to date.

I. Procedures

After initial reconsideration of the 1953 "Statement of Principle for Music in the Church," we made a number of procedural decisions which have facilitated our work. There were a few false starts along the way (such as prematurely asking for production of trial booklets), but for the most part our course has been steady and consistent.

We reviewed carefully the synodical records concerning the production of the current edition of the Psalter Hymnal during the 1950s. This history has provided helpful guidance for our course. In addition several other factors have checked our work: (1) early consultation with persons experienced in hymnal production (Ford Lewis Battles and Howard Hageman); (2) correspondence with related churches (with notable help from persons and groups in Australia, the Netherlands, and South Africa; and (3) recent advice in legal and publishing matters from Augsburg Press, which produced the Lutheran Hymnal.

We are confident that our committee structure and operating procedures are serving us well in the task of "revising and improving the Centennial Edition of the Psalter Hymnal" (from our mandate).

II. Education

A part of our work has consistently been the formation of a mind about church music and the Psalter Hymnal—both our own mind as a committee and that of the denomination. Our own mind has been shaped by correspondence from the members of the churches, a public meeting in which some of the issues regarding psalm singing were discussed, a growing attention to musical issues in various church publications and discussions, and several surveys.
We have received over eighty letters from churches and individuals. There are many aspects to each suggestion; often a variety of committee members are involved in responding. We try to keep correspondence to a minimum while the work is in process.

The surveys deserve further comment. We have been encouraged by the large number of responses to a question in The Banner regarding books and song sources to consider. At another time 409 churches responded to a questionnaire about the use of the Psalter Hymnal and supplementary materials. Many sent materials being used in their churches. During the past winter we surveyed ministers and church musicians in greater detail regarding specific songs and their suggestions for the new hymnal. All of this material is being carefully studied.

Our own thinking and all this input have so far led to a number of educational efforts in the denomination. After the principle for music was adopted, we turned our attention to the production of clear guidelines and statements of criteria for the music of the church. We presented one draft of these for discussion at the 1979 Conference on Liturgy and Music. Challenging responses have fed our continued work on these guidelines and statements. We continue to refine and improve them for submission to synod.

Some of our members have had opportunity to speak with church and school groups about our work. Some have attended conferences in specific areas: Marie Post (Hymn Writing Workshop of the Hymn Society of America), Emily Brink (Church Music Workshop on Psalmody), and Verlyn Schultz (Festival of Song Seminar). Several of us have written articles for two series in The Banner.

Three special areas have come to our attention repeatedly as we work at education, both for ourselves and for the churches. The first is the need to recognize and respond to the ethnic and cultural diversity which characterizes the Christian Reformed Church today. We have begun soliciting suggestions and statements of need from the congregations which are most affected by these issues. Through the offices of SCORR we are in contact with the churches which are predominantly “minority” as far as the denomination is concerned. A number of songs being considered by the committee come from these various non-European and nonwhite groups.

A second concern is for contemporary language and linguistic imagery in the hymns. This includes the need to eliminate archaic and irrelevant words and phrases. It is important to balance ancient and rural imagery with other facets of our culture. In many songs it is helpful to eliminate thee and thou. We are looking for tasteful ways to use contemporary language in the songs.

A third concern often voiced is that we be aware of masculine and feminine references. We have adopted guidelines regarding gender which will eliminate from the hymnal language that is exclusively male oriented where that is inappropriate. We also are striving to enhance the appropriate female imagery in the songs which echo biblical descriptions of the bride of the Lord. In many cases masculine pronouns can be eliminated in favor of inclusive language without resorting to contrived expressions.
III. Psalms

Most of the work done for the Centennial Edition was concentrated on the improvements needed in the hymn section. Careful study of the Psalms was not in the purview of that committee. This means that the Psalm section has had little review since the collection was made for the 1934 Psalter Hymnal, and even that book borrowed heavily from the 1914 edition. The strength from this long tradition must be kept. Many Psalms have been neglected in the singing of the churches. These deserve to be rediscovered by fresh settings. We are encouraged by the hours of work and the excited commitment of those who are assisting in this large undertaking. We pray that the church will be blessed by these efforts.

The committee began with a goal of continuing the objective stated in the Centennial Edition—to strengthen the tradition of Psalm singing and notably the use of the Genevan Psalm tunes. From 1978, in more than a dozen meetings, a group of poets have been busy with versification of the Psalms to fit the Genevan tunes. They were given initial guidance by John Stek (in matters of Hebrew psalmody), by Ford Lewis Battles and Calvin Seerveld (in matters of versification and English poetry), by Emily Brink and John Hamersma (in the musical matters relating to these tunes), and by a group of Calvin alumni, coordinated by Helen Hoekema Van Wyck, who recorded the tunes in their original rhythm. This work is led by our committee members Marie Post and Calvin Seerveld.

The poets individually draft versifications of the Psalms to be done and then review each other’s work. Revisions are made until a final version is presented to our committee for further review, additional suggestions, and final approval. A subcommittee of our theologians checks each versification for accurate rendering of the biblical text.

The Psalms being treated in this fashion for use with Genevan tunes include all those which use these tunes in the current edition and a number of others selected by our committee. The “new” Genevan tunes primarily will be those that are most familiar in the congregations with a large number of immigrants from the Netherlands. Those which are important because of the Psalm with which they are associated or because the tune has gained popularity in other contexts are also being studied.

For those Psalms being set to other metrical settings, the committee has searched the standard English sources, both ancient and modern, to find candidates for consideration where our existing versification is faulty or weak. Most of this work is done by Bert Polman and Calvin Seerveld. In some cases entire settings are found. Often we discover improved expressions to be used in strengthening the existing versification. In some cases the decision is made to ask poets to make a fresh start.

A general goal is that there be one complete versification for each Psalm. Where usage, popularity, or need make it appropriate, some Psalms may appear in additional settings, or a portion of a Psalm may be set as a separate song. Psalms and Psalm segments which have proven value for the churches will, of course, be retained.

We have resolved to include the entire 150 Psalms. This continues the practice deeply rooted in Reformed worship. It means for us that several problems must be answered rather than avoided. The imprecations will
be included. (Several Banner articles have dealt with this matter.) Some Psalms which clearly change speakers, points of reference, or mood need musical settings which reflect those changes. Perhaps some portions should be spoken or chanted rather than sung.

Work on tunes and their harmonizations will follow. We have taken our first steps in harmonizing the Genevan tunes.

IV. HYMNS

There are 183 hymns in the current edition of the Psalter Hymnal. We have reviewed these from a number of perspectives. We have looked for balance in styles and content, have noted gaps in the topics, and have made tentative decisions about hymns to keep, to modify, to improve, or to delete.

Meanwhile we have made a major search for songs to be considered for additions to the book. Every song in over seventy hymn books and supplements has been evaluated, plus the homemade collections from various churches and individuals. We also consider every submission from individuals and churches (see Appendix). From this search about one thousand songs were listed for further examination. A careful review of these has reduced the list to about four hundred which are currently being studied in detail. We are still open to additional suggestions and especially to original compositions.

In this area also the work on tunes and harmonizations will follow the identification of texts. New composition will be part of this work.

The committee has expressed a preference for retaining the arrangement of contents that would put all the Psalms first, in numerical order. However, the arrangement of the hymns in the book continues to be studied. Some combination of the church seasons and the elements of the worship service are most often suggested as the best categories. There are repeated requests that a thorough and useful topical index be compiled, as well as an index of the biblical references in the hymns.

V. PUBLICATION

Synod of 1981 was alerted to the fact that a number of printing and publishing details would soon need to be faced. We have concluded a series of three joint consultations with the Board of Publications, the Liturgical Committee, and the Synodical Interim Committee. The issues are now more clearly focused for all the parties concerned.

A series of discussions has also been underway in the Board of Publications regarding the general question of music publishing and the specific matter of printing the Psalter Hymnal. Synod has from that board a series of recommendations, including one for the establishing of a position—music editor—with responsibility for the Psalter Hymnal. (See Board of Publications Report, Section III, D.)

Synod requested our committee "to add to its priorities the questions of finances and editorial responsibility, conferring as may be advisable" with the committees and agencies named above (Acts of Synod 1981, Art. 42, F, p. 40). We have been in communication with the Board of Publications during this year's investigation into these matters, in addition to the consultation referred to above. We endorse the proposals
from that board and request that synod adopt them and make us a task force under the Board of Publications as presented in their proposals. For the duration of our mandate this series of moves would facilitate both the work and the reporting necessary for the production of the revised *Psalter Hymnal*. It would place both financial planning and editorial responsibility with the Board of Publications. This has the advantage of stabilizing the ongoing concerns within a denominational agency, rather than leaving them to the *ad hoc* planning of a study committee without staff or regular budget. We are persuaded that synod and the churches are best served in the long-range matters of financial planning and editorial responsibility by an existing board rather than a temporary committee like ours.

We anticipate no major problems in working with a Board of Publications editor for the production of the book. The experience gained by this project will help to answer questions about the place for worship-music concerns in the future. It is our hope that these concerns will ultimately come under the jurisdiction of just such an ongoing committee or agency, either as part of the Board of Publications or as an expanded liturgical committee.

VI. RECOMMENDATIONS

A. We recommend that synod grant the privilege of the floor to the chairman and reporter of our committee when matters pertaining to this report are discussed.

B. We recommend that synod take note of our progress with both the Psalms and the hymns for the new collection and of our progress with educational efforts as reviewed in this report.

C. We recommend that synod adopt the proposals of the Board of Publications regarding the publication of music, the appointment of a music editor, and the preparation of the *Psalter Hymnal*, including the implementing step of placing the Psalter Hymnal Revision Committee under the Board of Publications for the duration of its work. (See Board of Publications Report, Section III, D.)

Ground: The proposed arrangement answers the questions regarding finances and editorial responsibility in a way that is both efficient and beneficial to the churches.

Psalter Hymnal Revision Committee
Jack Van Laar, chairman
Jack Reiffer, reporter
Emily Brink, corresponding secretary
Verlyn Schultz, recording secretary
Shirley Boomsma
Dale Grotenhuis
John Hamersma
Anthony Hoekema
Bert Polman
Marie Post
Calvin Seerveld
Dale Topp
Appendix

Following is an alphabetical listing, by title, of the books and supplements we have studied so far. Complete bibliographic information is available from the committee. We present this list for information and to avoid unnecessary duplication of suggestions.

Allelu
Alleluia
Book of Canticles
Book of Praise, The
Baptist Hymnal (1975)
British Baptist Hymnal, The
Cantate Domino (1979, Episcopal Diocese of Chicago)
Cantate Domino (1980, World Council of Churches)
Children's Hymnbook, The
Christian Worship
Church Hymnary, The
Covenant Hymnal
Covenant Songbook
Cry Hosanna
Ecumenical Praise
English, Hymnal, The (1933)
English Praise
Folk Encounter
Folk Hymnal (1976, CSI)
Folk Hymnal (Singspiration)
Fresh Sounds
Great Hymns of Faith
Harvard University Hymn Book, The
Hymnal, The (Baptist)
Hymnal, The (Presbyterian)
Hymnal, The (Protestant Episcopal)
Hymnal and Liturgies of the Moravian Church (1920)
Hymnal and Liturgies of the Moravian Church (1969)
Hymnal for Young Christians
Hymnal of the United Church of Christ
Hymn Book of the Anglican Church of Canada and the United Church of Canada
Hymnbook, The (Presbyterian, 1955)
Hymnbook for Christian Worship
Hymns Ancient and Modern (1972)
Hymns for Celebration
Hymns for Now I-II-III
Hymns for the Family of God
Hymns for the Living Church
Hymns for Youth
Hymns Plus
Hymns II
Hymns III
Joy
Joyful Melodies
Jubilee (Dordt Campus Hymnal)
Lutheran Book of Worship
Lutheran Hymnal, The (1941)
Mennonite Hymnal
Methodist Hymnal, The
More Hymns for Today
New Traditions
100 Hymns for Today
Pilgrim Hymnal
Praise for All Seasons
Praise, Our Songs and Hymns
Praise Ways
Psalter Hymnal
Psalter Hymnal Supplement
Scripture Praise
Service Book and Hymnal
Sing and Rejoice
Sing 'n' Praise
Songs of Joy
Songs of Praise
Songs of Zion
Sounds of Living Waters
Trinity Hymnal
Westminster Praise
With One Voice
Worship and Service Hymnal
Worship Book, The
Worship Supplement
Worship II
Several untitled church collections
REPORT 33

DANCE AND THE CHRISTIAN LIFE

I. History

A. Immediate Impetus

Our present study of dance and the Christian life originated in a decision made by Calvin College's Board of Trustees during its session of May 23, 1977. In response to a situation in which dancing had been permitted in residence-hall recreation rooms for students who lived on campus, the board decided to "allow for social dancing as an acceptable and wholesome, on-campus, recreational activity for Calvin students and staff." This policy was not to be implemented until the fall of 1978 in order to give the constituency and the churches opportunity to express their minds on the board's decision.

Upon receipt of denominational responses, the board reaffirmed its position in February 1978. That position had been chosen on the basis of guidelines given in Acts of Synod 1966 and 1971, and the board requested the Synod of 1978 to support its decision or else to clarify the 1966/71 guidelines.

If the Board of Trustees' interpretation of 1966/71 (Acts of Synod 1971, Art. 163, V, C, p. 139) is correct, we would expect the synod to support the board in its effort to implement the board's decision re social dancing at Calvin College. If there is a basic uncertainty as to the meaning of the 1966/71 decisions and their application to social dancing, we recommend that synod take steps to clarify its position while the Board of Trustees withholds implementation of its decision until the results of synod's study are available.

(Acts of Synod 1978, p. 171, III)

Synod responded by appointing a committee whose mandate it was to study the

matter of the dance in the light of the Scripture, including the question whether and in what way the dance is a cultural area which is to be brought under the lordship of Christ, making use, where appropriate, of the decisions of 1928 and 1951 on Worldly Amusements, of the Film Arts Report of 1966, and of Overture 1 of Classis Hamilton to the Synod of 1971; and to submit guidelines and recommendations to the Synod of 1980.

(Acts of Synod 1978, Art. 84, I, C, p. 107)

The committee reported, as mandated, to the Synod of 1980. The Synod of 1980 referred the 1980 report "Dance and the Christian Life" to the churches with the request that the churches study the report and send
their reactions to the study committee. The study committee would then review the report in the light of the responses.

B. Our Reaction to Responses Received

The committee is grateful to all who took the time to study the report and send in their reactions. All of them have helped us to understand better how the report was read by the people of the churches, sometimes showing where misunderstandings tended to take place, sometimes where the report left certain gaps, and sometimes where the positions of the report were clearly enough understood but in conflict with the emphases of some who read it.

In response to certain misunderstandings, some words and phrases have been changed in the 1982 version of the report. We hope that these modifications will better serve both the report and the churches. In response to some of our correspondents who pointed out an area of weakness in the report, the committee has added a whole section to our recommendations. This is section VI, C, and it is proposed because we recognize that the 1980 report did not do enough in the way of spelling out the responsibility for redemptive effort that rests with those who undertake to sponsor dances.

Among the critical responses there were many who liked parts of the report but would have liked to see it arrive at different conclusions. They were, however, far from unanimous in the direction in which they would like to see us move. As we surveyed this group of responses we were often reminded that what characterizes a solidly Reformed approach to culture is the effort to give each of three biblical concerns—creation, the fall, and redemption—their full due and that it is possible to be very well-intentioned and yet emphasize one of these three concerns at the expense of the others.

In a very general sense, many critical responses have taken one of these three concerns and want it to be given a more dominant voice. Some responses, emphasizing the good creational reference of the dance, feel that our report is excessively negative toward contemporary dances, and that the report should have affirmed more strongly the healthy experiences that are possible in this cultural area. Another group of responses, emphasizing the fallenness of contemporary dances, urges that Christians should abstain from all dances, either as evil in themselves or else so fraught with danger that as a matter of wisdom Christians should separate themselves from all forms of dance. Some of these responses have seen even liturgical dance as threatening in that it might open the door to other forms of dance. A third group of responses recognizes the possibility of redeeming the dance, but tends to see this in terms of inventing some uniquely Christian dance forms that will achieve this rather than recovering or rediscovering the creational element in existing forms. Some of these responses want such Christian dance forms to exclude all couple dances.

In the judgment of the committee each of these three groups emphasizes a valid concern in one of the three areas, but lets go of valid concerns in the others.
The committee wishes to remind the churches that the 1980 report made a determined effort to press all three of these concerns—creation, the fall, and redemption—and to keep them in a Reformed balance in which none of the three was permitted to overthrow the rightful concerns of the other two. As the committee has reviewed the 1980 report in the light of the responses, the committee is still persuaded that the 1980 report did a responsible job of maintaining that Reformed balance. We hope that those who may yet wish to press one of these concerns more strongly than the committee has done will try as hard to stay sensitive to the claims of all three.


The first significant statement on dance within our circles came in 1928, in the Report on Worldly Amusements. It is noteworthy that synod took it to be the primary task of the church to set forth principles whereby amusements are to be judged, while the responsibility to provide recreation in the light of such principles is the task of parents. Synod affirmed four major principles: the honor of God, the welfare of man, Christian separation from the world, and Christian liberty. In view of these principles, synod issued an urgent warning against participation in worldly amusements (especially movies, card playing, and dancing) and called for spiritual growth and activities on the part of our members:

Synod urges all our leaders and all our people to pray and labor for the awakening and deepening of spiritual life in general, and to be keenly aware of the absolute indispensability of keeping our religious life vital and powerful, through daily prayers, the earnest searching of the Scriptures, and through engaging in practical works, which are the best antidote against worldliness.

(Acts of Synod 1928, Art. 96, III, p. 88)

Twenty-three years later synod dealt with the matter again. Reports placed before the Synod of 1951 make it clear that participation in worldly amusements had become an increasing concern; hence synod was asked to clarify and amplify the decisions of 1928. About the Synod of 1928 the Synod of 1951 said

That although synod did not pass judgment as to whether or not theater attendance, card playing, and dancing are always sinful in themselves, it did urgently warn, in no uncertain terms, against theater attendance, card playing and dancing, and did not condone participation in them.

(Acts of Synod 1951, Art. 128, B, 3, p. 65)

And much like 1928, the Synod of 1951 emphasized the importance of a finely honed spirituality.

Without this life, without the enlightened mind, the sensitive conscience, and the dedicated will that grows, under the Holy Spirit's leading, out of the regenerated heart, no moral problem can be solved.

(Acts of Synod 1951, Art. 128, B, 2, b (2), p. 66)

In 1971 Classis Hamilton presented an extensive report which sketched in some detail the involvement of many of its young people in various
types of dancing. That classis placed before synod the following overture:

Classis Hamilton overtures synod to request certain departments of our Christian colleges and seminary to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christians to express their joy in rhythmic movements to musical accompaniment, and to prepare an evaluation of the music and the lyrics of the modern songs.

(Apps of Synod 1971, p. 609)

This request not only alerted the church to a problem that refused to disappear, but it presented, by way of background, pertinent biblical data, an evaluation of some contemporary dances, a review of responses to a questionnaire, a critique of modern music, biblical perspectives on sexuality, and, finally, suggested guidelines to govern a Christian's participation in dance.

Synod did not adopt that overture. Instead it referred the churches to the conclusions of the Church and Film Arts Study of 1966 and declared "the conclusions... particularly 'With Respect to the Relation of the Christian to the World' and 'With Respect to the Exercise of Christian Liberty,' to be a guide for the churches with the matter of dancing." In addition, synod resolved to "urge Christian writers to serve the church with articles regarding the matter of dancing in the light of these conclusions" (Acts of Synod 1971, Art. 163, V, p. 139).

On the strength of that answer to the overture of Classis Hamilton, Calvin College understood that social dancing on campus—when sensitive to the guidelines indicated in the 1966 report—was permissible. Curiously, the principles referred to, although more detailed than those of 1928, do not substantially differ. And on the strength of those same principles previous synods refused to condone participation in dance!

Precisely what had changed by 1971? However tempting, it would be unfair to overemphasize the negative attitude of earlier synods. Earlier synods warned against itemizing lists of particular sins. Nor did they highhandedly assume responsibility for the believer's own conscience. And although they in no uncertain language said no to those who wished to dance, these synods stopped short of calling social dancing sinful in itself.

The 1971 decision with its referral to 1966 did interject a new note into the discussion. In 1928 and 1951, dance was classified as "worldly amusement." The Synod of 1971 took another tack and asked whether within that which had become "worldly" there was not some valid and necessary part of God's creation waiting for sensitive Christian action. Hence, with its referral to the report on the Film Arts of 1966, the Synod of 1971 suggested that we approach dancing much as that report had viewed the film arts, namely, from the perspective of the scriptural mandate to redeem every area of human talent and culture in the name of Christ.

Hence the mandate: without neglecting previous guidelines and decisions, determine whether and in what way dance is a cultural area to be brought under the lordship of Christ. In 1966 synod said among other
things. "All Christians, according to the talents God has given them, must work positively and constructively to fulfill the cultural mandate (Eccles. 9:7-10)." And in view of all that is available to us today, it stressed that "the Christian must make discriminate use of the products of culture, in harmony with the scriptural principle of Christian liberty" (Acts of Synod 1966, Art. 61, II, A, (9), (10), p. 34).

The question which shapes the mandate comes to us framed in that sound perspective. But it raises questions not answered in the 1966 report. What, if anything at all, do the Scriptures say about dance as we know it today? What is dance? What is its place within the Christian life? And if dance is to be brought under the lordship of Christ, how can that be done discriminatingly and in harmony with the scriptural principle of Christian liberty? Does some form of dance deserve a place not only in a social and recreational setting such as at weddings and at high school and college socials, but also perhaps in the worship service? What about the sexually aggressive and narcissistic dances in vogue in our hedonistic society? What about the folk and country dances which even the strict Puritans enjoyed? Can we use the music and lyrics of our day? These are some of the practical questions we inevitably face. Answers, not merely in terms of a set of synodical guidelines but in terms of a sharply focused Christian life, constitute a formidable challenge to the people of God.

II. Biblical References to Dance

By far the majority of references to dance occur in the Old Testament. In the Old Testament at least four different words describe Israel's dance. Occasionally raqad is used, meaning "to skip" or "to dance." According to Ecclesiastes 3:4, God provides for us, amidst the jumble of events, "a time to mourn, and a time to dance." The same word is used in Job 21:11, where that troubled soul struggles with the fact that the wicked enjoy prosperity and "their children dance." First Chronicles 15:29 reports that David danced (skipped) before the ark of the Lord. Other, stronger, words are used to describe David's dance in parallel accounts; raqad suggests the motion of exhilaration and joy.

It is very much in keeping with the Old Testament that not only people dance like that. All nature does. "Lebanon skips like the calf and Sirion like a young wild ox" (Ps. 29:6), and mountains skip like rams and gambol like lambs (Ps. 114:4, 6). In the praises of God's people floods clap hands, hills sing for joy, mountains skip, ancient cedar ranges gambol, and the whole earth quakes at the awesome, majestic, judging, and saving presence of the Lord.

That same vigor comes to expression in Israel's worship of the Lord. Karar means "to whirl about." It is used in 2 Samuel 6:14, 16 and again in 1 Chronicles 15:29, passages reporting David's exuberance as he danced before the Lord with all his might. Pazas (to leap and show agility) describes his movements in 2 Samuel 6:16, again in that triumphant procession of the ark toward Jerusalem.

The Hebrew word used most often is chul, which means "to dance," "writhe," or "whirl." Chul frequently refers to dancing which occurred at religious festivals. One such festival is mentioned in Judges 21:19-23—
the yearly feast of the Lord at which the daughters of Shiloh danced. Here, as on many other occasions, the dance was engaged in exclusively by women.

There are numerous references to the dance as a feature of corporate worship. The psalmist exhorts God's people to "praise his name with dancing" (Ps. 149:3), and to "praise him with timbrel and dance" (Ps. 150:4), while singers and dancers celebrated the glory of Zion, the city of God, with the confession that "all my springs are in you" (Ps. 87:7). Israel's praise was vigorous. Along with singing, a variety of musical instruments accompanied the dancing—hard drums, castanets, various kinds of pipes, harps, lutes, lyres, cymbals, and the large rams' horns.

Major events in the life of Israel called for dancing. Following God's mighty deliverance of his people at the Red Sea, "Miriam . . . took a timbrel in her hand; and all the women went out after her with timbrels and dancing" (Ex. 15:20). Another such celebration, already referred to, marked the return of the ark. Similarly, when Jephthah gained his victory, his daughter came out to meet him with timbrel and dance (Judg. 11:34), and when Saul and David routed the Philistines the women came out of all the cities of Israel, singing and dancing (1 Sam. 18:16). Military victories, experienced as gifts of God, called forth spontaneous and exuberant dance.

In Psalm 30 the author records his change from mourning rites and clothing to dancing and festal garments: "Thou has turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness." Dancing stands in sharp contrast to mourning; dancing means joy. "The joy of our hearts has ceased; our dancing has been turned to mourning" (Lam. 5:15). When the promise is given in Jeremiah 31:13 that Israel's fortunes would be reversed, it is said, "then shall the maidens rejoice in the dance, and the young men and the old shall be merry." Chul is exhilarating dance celebrating profound joy. God is in the midst of his people as Lord and Savior—whose feet can be still?

Nevertheless there are also biblical instances when dance was not in praise to God but served degenerate goals. One such occasion is Israel's idolatrous dance before the golden calf (Ex. 32:19); another is that of the limping dance of the priests of Baal whom Elijah challenged on Mount Carmel.

In summary, then, it may be said that although it could be used for degenerate purposes, the dance in Israel served as a spontaneous celebration of joy on the part of a people who lived before the face of the Lord.

New Testament references to dancing are rare. Matthew 14:6 and Mark 6:22 use the word orcheomai for the dance of Herodias's daughter. The nature of her dance is not further described. It appears to have been motivated by a calculated desire for revenge.

Jesus also used the word orcheomai in his parable of the children at play: "We piped to you and you did not dance" (Matt. 11:17). Apparently Jesus recognized this dance as a customary expression for social celebration. More significant, perhaps, is that in his parable about the rejoicing over the return of the prodigal son, Jesus mentions that there was
dancing (choros); in Jesus’ story such an event called for this kind of merriment (Luke 15:25).

This brief survey of biblical references permits us to draw the following conclusions:

• Dance was an accepted part of Israel’s corporate worship.
• Israel regarded dance as a natural and valid expression of gratitude to God and a festive way to celebrate a joyful event.
• Depending on motivation and intent, dancing could be either an appropriately exuberant response to God’s grace or else an occasion for degenerate revelry.
• The forms of dance found in the Bible are difficult to identify with current forms of dancing.

III. CHURCH AND DANCE: HISTORICAL EXCURSUS

The early Christian community lived in a world in which a wide variety of tribal dances had been developed and formalized by the Greeks. Imperial Rome borrowed and debased this tradition, turning the dance into a highly commercial spectator event which the early church fathers had good reason to denounce for its unbridled licentiousness.

The early church did not just oppose the Roman way of life with its excesses—it also developed an ascetic, otherworldly mentality which quickly lost sight of the claims of Christ on the creation and instead focused its attention on the release of the soul from the prison of the body and on the life to come. Bishops time and again appealed to their charges to abstain from the “accustomed” dances current in their day, and with the coming of the first Christian emperors the whole world of drama and dance was held in contempt, and persons connected with the circus or pantomime were refused the sacrament of baptism.

Yet dance continued to be performed, and even flourished, in the context of the church. Given a sacred theme, and brought within the confines of the worship of the church, a variety of dances was approved and applauded, particularly a ring dance which, under the influence of Gnostic thought, turned into an attempt to rise above and beyond the body in order to experience fusion with the divine and participation with the angels who were popularly held to be dancing the ring dance in praise to God in heaven. In those early centuries, bishops never tired of holding up David’s dance before the Lord as a model of what Gregory of Nazianzus (ca. 369) called “the swift course of revolution manifold ordained by God.” Gregory denounced the emperor Julian for reviving “the dissolute dances of Herodias and the pagans” and challenged him to “dance to the honor of God,” as an exercise “worthy of an emperor and a Christian.”

Until about the twelfth century, dancing existed as a formal, if disputed, part of the church’s worship. The sacred dance, however, had not renewed a host of “accustomed” (i.e., social) dances which continued to exist, and the sacred dance itself was eventually banned when successive councils had to legislate against wanton behavior associated with saints’ festivals and processions, the festival of fools which lampooned the higher clergy, and especially the “death dances” which often took place in graveyards at night. Nor did the church’s traditional endorsement of the sacred dance manage to curtail the dancing fever which
DANCE AND THE CHRISTIAN LIFE

swept over Europe during the late Middle Ages. And although the church had condemned dance as entertainment at a very early point, it had not quashed a continuing tradition of dancers who performed in castles and chateaux of feudal lords—so that as the church's control eroded, social dance began to come into its own by the fourteenth century. The worldly minded spirit of the Renaissance broke with the asceticism of the Middle Ages, and the stage was set, not only for the Reformation, but also for the development of drama, music, and dance within a decidedly secular frame of mind.

The Reformation brought renewal to many things, but not to dance. Among the reformers, Martin Luther did allow a place for dancing. He argued that children dance without sinning; hence, if you wish to dance, become childlike and it will do you no harm. John Knox, the Scottish reformer, conceded that dance could be permitted provided that one had the time for it, and—in a lightly disguised reference to Queen Mary's participation in a dance right after a massacre of Protestants—if one did not dance to celebrate the sorrows of God's people. John Calvin, however, declared himself foursquare against dance. He believed that dancing aroused passion and invited promiscuous relationships. To anyone who denied being bothered by such passions Calvin would reply, "You are mocking God!" Despite Calvin's great vision for renewal of commerce and education, in his Geneva dance and drama were stricken from the Christian cultural life. The later Puritans, much maligned for narrow-mindedness, were more generous on this score. They maintained their folk or country dances.

The reformers' essentially negative approach was carried forward into the emerging, exploration-bound world that opened up in the following centuries. Those who embraced the Reformation brought along to the New World their accustomed country dances. Many abstained from even those. Society at large, meanwhile, continued to develop a vast range of social dances. Styles ranged from the very formal (as on southern plantations) to the very crude and simple (as on the early West Coast). The dance scene in North America was influenced by a number of traditions, not the least of which was that of the black community whose fox trot and Charleston provided a livelier counterpart to the formal technique.

Dance styles continued to change with the fashions and trends. The 1960s brought individualized dancing, while the seventies introduced the highly patterned disco technique accompanied by the unmistakable sound of the electronic age.

Up until the last few decades, the Christian Reformed community maintained its negative assessment of dance as an amusement of the "world." Its worldly character was no doubt accentuated by the "dive" and dance-hall climate in which much of America's social dancing took place. The Christian community wisely opted for better places for boys and girls to meet. Christians saw that social dance in the twentieth century had little in common with the joyful dance of the people of God in Old Testament times. The secularization of life had seemed, to them, to put dance, both liturgical and social, off limits for and beyond redemption by the Reformed community.
During recent decades, however, there was an increasing restlessness with that stance. Many of our teenagers began to take a keen interest in dances learned at public schools. Our own high schools and colleges began in some instances to permit closely supervised country dances. When the issue surfaced at Calvin College, our community also faced the question whether all dance is always worldly, and whether it might not lie within its mandate to recapture, as part of its culture, at least some kinds of dance, to the glory of God.

IV. The Underlying Questions

Contemporary social dances can hardly be equated with Israel’s dance before the Lord, and the church’s history with dance, however illuminating, is hardly determinative. We therefore need to turn our attention to a couple of basic questions that underlie a relevant discussion of dancing in our setting today. The first of these is simply, what is dance? The second question, what is the Christian life? When these have been answered, we can hope to enunciate some guidelines to some of the other questions that surround our mandate.

A. What Is Dance?

The word *dance* can mean many different things in our language. A child happily skipping along the way to a birthday party is dancing. The artistic movements of ballet are dance. The rain dance and the war dance of Indian tribes are dancing. Throughout history religious rituals have included a form of dancing. Most ethnic cultures have developed folk and country dances. Then there are other forms such as ballroom and disco dancing. All of these bring certain human capabilities to expression, but each of them reflects distinct uses of these abilities.

It is the social dances ranging from country, to ballroom, and to current disco—which are the primary focus of our present study. In order to bring Christian perspectives to bear on that form of dance, we need to understand what happens, in terms of both expression and motivation, when people are dancing. We need to sort out (1) what there is about dance that goes back to creation and thus reflects a gift of God, (2) what the impact of our fallen condition is on dancing, and (3) if and how Christians may seek to redeem this area of life. Unless we keep these questions in mind we continually run the risk of condemning the legitimate in our zeal to reject evil, or of embracing the corrupt in our desire to do justice to the good. We are always in danger of rejecting the creational in the name of the fall, and of accepting the fallen in the name of creation. We will consider the three questions in turn.

1. What is there about dance that goes back to creation?

In the most basic sense the ability to dance is rooted in creation, in the way God made us. God created us as people who have much to celebrate in our appreciation of him and his gifts, and he created us with the physical and emotional ability to express that celebration with enthusiastic bodily movements. In the most basic sense the capacity for dance is a gift of God to express our delight in the God who made us and the life he has given us.
Physical movement has a rightful part in human celebration. God did not make us simply mental and verbal beings who express ourselves only in thoughts and words. He made us with bodies, instruments of sense and movement, capable of moving in relation to music and rhythm. Again, from this point of view we must say without hesitation that our ability to dance is from God, not from the devil.

Finally, that dance should take place in a specifically social setting should not surprise us either. Social contexts are rightfully part of that creational gift. God did not make us mere individuals, nor did he expect us to celebrate and live in loneliness. He made us social creatures for whom celebration in all of its forms is naturally social, whether it be cheering, applauding, parading, singing praises, or dancing. So there is nothing inherently wrong with a social context in dance. That, too, is from God; not from the devil.

2. What impact did the fall have on dance?

There is, however, no human activity that is unaffected by the fall, and its impact on dance must be taken seriously. No one simply exercises the capacities God has given. Humanity is prone to take God-given abilities and redirect them to purposes other than those for which he gave them. In our fallen world celebration easily becomes an end in itself. It may become a celebration of human arrogance, or the acclaiming of some victory that ought not to receive acclaim. In some of the social dances the ability to dance is redirected so that it becomes a mere tool for sexual arousal or sexual aggression.

We need to underscore the fact that the problem does not lie in the existence of the sexual element itself. When God made us, he made us sexual beings. We neither can nor should leave behind our sexual nature in dance, any more than we can leave it behind when we sing or speak. The problem arises when a God-given capacity to celebrate the life he has given us is distorted into a means of mere sexual arousal or sexual foreplay.

We also need to recognize that even in a fallen and sin-ridden world God’s gifts are not always or uniformly misused, and human motivations are not always completely corrupt. Even in a fallen and sinful world it may be possible to find some creational ingredients of healthy celebration and a wholesome use of the God-given capacity of the human body to relate to music and rhythm.

The real issue is whether such legitimate creational elements are able to survive and come to reasonably wholesome expression in the social dance forms of our current culture—dance forms which range all the way from the very informal partner-dancing that occurs at weddings, the klompendans, the square dance, the polka, the stylized ballroom dance, to the contemporary disco dance. We need to inquire whether these elements are too strongly distorted by the dance form, music, and environment to be acceptable to sensitive Christian use.

3. How may Christians seek to redeem this area of life?

If our perspective on dance must include a recognition of both creation and fall, it must also take the call to redemption seriously. In this fallen
and sin-ridden world, our task as Christians is to return to our Father's house. In the use of our gifts we are to restore them to the healthy purposes for which they have been given.

What does this mean in the area of dance? We may be led to conclude that we must choose from these three positions: (1) reject all contemporary dance forms because there is nothing that can be redeemed in them, (2) clean up and redirect contemporary dance forms so as to create an acceptable version for Christian use, and (3) create our own Christian forms of social dancing as an alternative to those presently available.

B. What Is the Christian Life?

If we recognize that dance is rooted in legitimate creational gifts which we are to restore to the healthy purposes for which they have been given, we are agreed that social dance is indeed an area of human culture which must be brought under the lordship of Christ. If we also recognize the three options mentioned, we are on the way to answering the question: In what way? Before we can proceed with that answer, however, we need to remind ourselves that this area of human life, as all the others, is a battlefield between good and evil where it takes Christian maturity and discipline for Christians to enjoy whatever things are true, honorable, just, pure, and lovely (Phil. 4:8), and to reject and shun all evil. A wholehearted commitment to the Christian life compels us to confront the question whether we are ready to accept the spiritual maturity such choices require in this area. Christian freedom, redeeming the times, sexuality, our use of leisure time, and the nature of music and lyrics accompanying social dancing are the main issues surrounding the debate about dance in the Christian life.

1. Christian Freedom

Our present discussions have once again raised the issue of Christian liberty. In the days of the apostle Paul, Christians were divided over the propriety of eating meat that had been offered to idols. Some Christians found it impossible to dissociate eating this "tainted" meat from idolatrous practices; while to others, of whom Paul was one, "The earth is the Lord's and everything in it" (1 Cor. 10:25-26). Similarly, to some dance is so indissolubly associated with the "world" that the prospect of participating in it elicits in them a conflict of conscience for themselves and a judgment of faithlessness on those who do participate. Similarly, too, those who feel free to take part in dancing may be prone to label the scrupulous person as a narrowminded soul who threatens the other's freedom in Christ. Both sides need to remember that mutual respect is demanded by the scriptural injunction that we owe no man anything but to love one another (Rom. 13:8).

The 1966 report, "The Church and the Film Arts," includes a fairly detailed and complete set of guidelines regarding Christian liberty. The conclusions adopted by the Synod of 1966 remain relevant to our present discussion. We cite them here because they summarize the range of freedom the Christian life affords us without neglecting to point each of us to our mutual responsibilities:
B. With Respect to the Exercise of Christian Liberty

1. In all moral issues concerning which the Scriptures make known the will of God, the Christian bows voluntarily and without reservation in faithful obedience (Matt. 6:10; Rom. 12:2; 1 John 2:17).

2. The Christian is free from every ordinance other than that which God demands in Holy Scripture, which is the only rule for faith and conduct (Gal. 18:18; Rev. 22:18-19; Belgic Confession, Art. 7).

3. In the use of things temporal, the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God, and the guidance of the Holy Spirit, always maintaining an appreciative consideration of the pastoral guidance of the office-bearers of the church and of the mind of his fellow Christian (Ps. 119:19; 2 Cor. 3:17; 1 John 2:20, 27; Eph. 3:16-19).

4. The Christian honors human authority in the home, the church, the school, the state, and in all other spheres of society only for the sake of Christ, who is our eternal king. No human authority may lay down laws of its own for Christian conduct. Those in authority do have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the conscience only insofar as they are in harmony with the Word of God (Matt. 28:18; Heidelberg Catechism, Q. 104; Belgic Confession, Art. 32).

5. The exercise of the Christian's freedom of conscience should be restrained, not by the dictates of his fellowmen, but by his own love and faith, his concern for his own spiritual welfare and that of others, and by his desire to do the works of faith according to God's law and to his glory (Heidelberg Catechism, Q. 91).

6. Although Christian liberty is in principle a gift to all believers, it can be fully exercised only by those who are mature. The youth of the church are in a position analogous to that of Israel in the old covenant, being "under guardians and stewards" (Gal. 4:2). This places upon the parents the duty of guiding their children into a responsible exercise of Christian liberty; and places upon the church the duty of coming to an understanding of all the complexities of the life of contemporary youth, and in that light the duty of instructing them so they may properly discern the will of God for their lives.

(Acts of Synod 1966, Art. 61, II, B, p. 34)

While Christians are free to pick up the challenge to redeem God-given capacities to dance, accepting that challenge means taking on the responsiblities noted in sections 5 and 6 above.

2. Redeeming the Time

Redeeming the time is not only a gospel imperative—it is also a Christian freedom. Christians who enjoy their freedom in Christ are sensitive to the need for a strategic Christian lifestyle. The apostle Paul possessed that mindset: "all things are lawful, but not all things are profitable" (1 Cor. 10:23). The goal of all our decisions is to be "useful," not in a narrowly individualistic or self-serving fashion, but in terms of working out our salvation, God's design for our lives in this world: "Do all to the glory of God." Each individual is called to build up the church by giving himself in acts of service to others, an attitude that translates into a distinctly and recognizably Christian life (1 Cor. 5:12-13; Col. 4:5; 1 Thess. 4:12). Christian freedom is freedom to promote the honor of Christ and the welfare of the neighbor. By the mercies of God we are
enabled to present our bodies a living sacrifice, holy and acceptable to God (Rom. 12:1).

Redeeming the time in this focused fashion may at times force the Christian community to turn its energies to things other than celebration and the arts. Hard times and persecution have often compelled the church to be content with the barest necessities of life. And in better times Christians may feel so pressed to expend their energies on a particular front—in the battle for Christian education, for example, or to minister to the poor in our communities or the world—that they choose, in full freedom, to forgo opportunities to develop gifts of celebration and art.

A decision of that sort could be very much in keeping with 1 Corinthians 7:29–31, where the apostle reminds us that “the appointed time has grown very short; from now on, let those who have wives live as if they had none, and those who mourn as if they were not mourning, and those who rejoice as if they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it.”

This passage does not suggest that it is wrong to marry, mourn, rejoice, buy, or sell. It intends to point us to our priorities. We are participants in a new age, in which none but Christ is Lord. That reality sheds light on all our activities, and it turns all our opportunities to develop a culture into a question of wisdom: What shall we do and what shall we forgo in order to meet the need of the mission of the Lord in our society? Christians are not advised to write off things like buying or selling, mourning, rejoicing, and marrying as wrong in themselves. But to engage in these things in a way that hinders the coming of the kingdom is wrong. Marriage is not wrong, bartering with goods and money is not wrong, and setting apart times for mourning and merriment is not wrong. Sensualism is wrong, materialism is wrong, and so is the preoccupation with the limited horizons of our personal sorrows and joys. Christians are not called to sacrifice themselves by giving up their celebration of life, but in our celebrations of God and his gifts we must remember that we are still the church in battle dress. Hence if we choose to engage in dance, let us dance to redeem the time to the glory of God.

3. Sexuality

Dance serves as an outlet for a multitude of feelings—exuberance, joy, love, and even hate—and it also brings into play, subtly or otherwise, the sexual dimension of our lives. For that reason we cannot ignore the question in what ways and to what extent some of our contemporary dances at least tend to inflame the already erotically charged atmosphere of our culture today. Those who ask the question rightly call attention to the fact that the musical rhythms, suggestive lyrics, and provocative body movements in a number of dances in vogue today are ill at home in a biblically sensitive life. We need only to remember John Calvin’s reaction to dance to know that it was especially the abuse of sexuality that made our Calvinistic tradition suspicious of most kinds of dance.

We do well to remember, however, that it is not our sexuality per se that debases dance. As pointed out earlier, God made us sexual beings,
and we neither can nor ought to leave our sexuality behind when we are singing or dancing. Far from being embarrassed about it, we must accept our sexuality as God's gift to us and channel its potential along the ways God has designed for it. We live today in a culture aptly described as a sexual wilderness. But in that wilderness the heralds of the Lord have called his children home. His redemptive presence affects our whole person in every way. The heart that issued every kind of evil (Mark 7:21) becomes by God's grace a heart that is sensitive to his will. We can use our sexuality to turn any movement or gesture into something provocative and vulgar; but we can also use it to celebrate in wholesome ways our joy in being what we are by God's grace. What we make of our sexuality depends on our sensitivity to the fact that we have been bought with a price, and that we live before the face of God. The power of sexuality is something we must be aware of, on the dance floor as much as anywhere else. But our sexuality is not the enemy that must keep us from redeeming the creational gifts of God to celebrate the joys of life.

4. Christian Use of Leisure Time

If only in passing, we do want to touch on the topic of a Christian use of leisure time. The question we raise is how certain dances measure up in terms of a biblically attuned use of time for recreation.

North Americans tend to use their leisure time in extremely passive, and, to Christians, disturbing ways. Despite the many exhortations to get involved in physically stimulating activities, most of us spend the bulk of our leisure time riding in cars, going to movies or ball games, reading magazines or newspapers, and, more than anything else, watching television. More than 90 percent of North American homes are equipped with television sets, and statistics indicate that those sets are turned on for an average of just over six hours every day. Those are hours in which the viewer is treated to a mind-numbing parade of cartoons, sit-coms, talk shows, quiz shows, and a remarkable variety of westerns, detective and horror films, and, in all fairness, a sprinkling of good and delightful—even educational—programming, but little that is pitched at a level beyond the twelve year old.

In television, sports, and the movies the same pattern obtains: rather than becoming involved as a total person, the viewer watches a number of actors at work. He is merely a spectator.

Any Christian definition of recreation should include the norm of activity and creativity. In the standard fare offered by the film media these qualities are seldom drawn into focus. If we adopt the position that a Christian style of leisure should restore mind and body through the active use of muscle as well as mind, the Christian community ought to take a hard look at the passivity that dominates not only our culture but our own lives as well. There is a need to call for a truly recreative use of leisure, one which replaces degrading diversions with the kind of play that restores joy and vitality by involving the whole person, with all his wit, muscle, deftness, and rhythm.

5. Music and Lyrics

From Plato to Augustine to Calvin to the present day, great thinkers—Christian and non-Christian alike—have recognized the power which
music has. To quote John Calvin, who himself had an interest in it,

...there is hardly anything in the world with more power [than music] to turn or bend, this way and that, the morals of men.... We find by experience that it has a secret and almost indescribable power to move our hearts in one way or another.

While there is room for personal tastes in music, most popular music today has characteristics which call for careful scrutiny. In an earlier era the entertainment industry perhaps merely reflected prevailing attitudes. Today, popular music not only gives expression to our changing culture, but it also in turn influences and shapes it. With their pervasive and instant communication, the mass media of radio, records, and tapes may be the leading edge, the "high priests" of our culture. Christians must test the spirits of their age. An uncritical acceptance of popular music is an open invitation to the world to press us into its mold.

Our age indulges the physical senses. Popular music tends to encourage a self-centered, sensate view of life. To listeners already in this mindset, the music reinforces it; to those who are not, the music promotes it. Such music is often aggressive, strongly rhythmic, full of repetition. Its inner construction is calculated to excite and indulge the emotions. Sometimes emotion is heightened by excessive attention to the individual performer, or the physical environment of the performance. Sometimes the volume of this music is used to heighten its irrational, emotional nature. All these characteristics tend to take people on a "trip," almost hypnotically removing them from reality. There are exceptions, and Christian groups are experimenting with their own approaches to the medium, but their contributions do not alter the fact that much of our popular music is manipulative.

It is hard to separate music and lyrics. Lyrics usually reinforce the music. Christians may want to suggest that they can "ignore" or just "not hear" the lyrics or that they are "just listening to the music." The fact is, popular music lyrics cannot be ignored. They are listened to, and they must be analyzed in terms of a Christian faith commitment. Regrettably, the less a person analyzes lyrics, the more he is likely to be subtly influenced and shaped by them.

If anywhere, here is an area where Christians need to become aware of what the market offers. Christian young people may quickly recognize the obvious offenders—the groups who for the sake of money advocate cheap sex, abuse of the family, and the use of drugs. But they may not avoid the more subtle traps—lyrics that advocate a self-centered view of life, a narcissism that makes the individual the center of all reality, or a mood that makes one's own feelings and emotions the measure of life. It takes Christian maturity to listen to such music, to realize what it says, and to deal with it without being trapped by it. Again, one of the greatest challenges that faces the Christian community lies in the interpretation of popular music and the creation of lyrics and music that suit a Christian experience of the value of life.
V. SUMMARY CONCLUSIONS

In view of these considerations, is it realistic to approach social dance "as a legitimate area of human culture, to be brought under the lordship of Jesus Christ"? and if so, how is the Christian community to implement that decision? These were the two key questions we were mandated to answer. We can summarize our answer by way of the following five points:

A. The question whether dance is an area of human life to be brought under the lordship of Christ must, in principle at least, be answered affirmatively. The capacity for dance, as a celebration of God and the life he has given us, is rooted in creation and constitutes a gift of God. In our fallen world sinful human beings are prone to abuse these God-given talents and to redirect them to purposes other than those for which he gave them. A Christian perspective, which takes not only the creation and fall but also redemption seriously, recognizes the freedom of the Christian community to restore and develop God's creational gifts to the healthy purposes for which they were intended.

B. An attempt to bring this area under the lordship of Christ confronts us with the question whether such legitimate creational gifts come to a reasonably wholesome expression or else are too strongly distorted in current dance forms, music, and environment to be acceptable to sensitive Christian use. Discriminating Christians will find that they must choose from all three of the following options: (1) reject those contemporary dance forms in which there is nothing that can be redeemed, (2) clean up and redirect a number of contemporary dances so as to create an acceptable version for Christian use, and (3) create their own Christian forms of social dancing as an alternative to those presently available.

C. While the Christian community tends to ask synod to define for it to what extent participation in matters like dance is permissible, it is the task of that community itself to develop a discriminating maturity which enables it to answer the redemptive question: Not whether or not we may participate; but, can this dance be redeemed, and what, in our own attitudes, milieu, and lifestyles, must happen in order to incorporate dance into a focused Christian life?

With regard to the environment in which social dance takes place, the Christian community will insist that it be a place in which Christians can feel free to be joyfully together, a milieu in which no alcohol, drugs, or intoxicating music are used to stimulate the senses.

With regard to attitudes, the Christian community will insist on the constant renewal of the heart, for so long as the motivation is faulty or impure, even the most neutral gesture is debased.

Finally, the Christian community will discriminate between dance styles and music, taking note that the dominant patterns in both steps and music are provocatively sensual, aggressively sexual, and narcissistic in character. Other dances, though they have a sexual dimension, are neither sexually aggressive nor so exclusively the domain of the "per-
former" that they inhibit the amateur and detract from the social nature of dance.

D. Although our immediate mandate did not envision the liturgical dance, the Christian community may well find its corporate services of celebration a fitting context within which to begin to redeem dance as an expression of his people's delight in God and his gifts.

E. The Christian community needs the help of qualified persons to reach maturity in this area, not only with regard to the selection and evaluation of dance steps and music, but also with regard to the development of our own Christian dances. The Christian community must encourage these qualified persons, within our colleges and beyond, to provide guidance, evaluation, and critique.

VI. RECOMMENDATIONS

A. That synod grant the privilege of the floor to the chairman and reporter of the study committee.

B. That synod affirm the relevance of sections A and B of the conclusions to the report "The Church and the Film Arts" as adopted by the Synod of 1966, as follows:

A. WITH RESPECT TO THE RELATIONSHIP OF THE CHRISTIAN TO THE WORLD

1. God created man in his image and mandated him "to have dominion over all the earth" (Gen. 1:28). This includes the cultural mandate to develop all the potentials of creation and to dedicate them to the glory of God.

2. Because sin entered the world, even the best works of man are defiled with sin (cf. Heidelberg Catechism, Q. 62), but sin is being restrained by God's grace.

3. By God's particular grace sinners are, in principle, renewed and are restored in their threefold office as Christians in order that they may acknowledge the kingship of Christ and may serve him in all their activities (Heidelberg Catechism, Q. 32).

4. The difference between believers and unbelievers cannot always be detected in the products of their cultural activities, but it becomes evident in their motivation, direction, and purpose (Rom. 12:1-2).

5. Worldliness is the evil of giving the love of the heart to things temporal or sinful instead of giving love to God and seeking to do his will (Rom. 12:2; 1 John 2:15-17).

6. Every area of human life is a battlefield between good and evil, where the Christian must learn to discern and to do the will of God. Therefore the Christian must accept and enjoy whatever things are true, honorable, just, pure, and lovely (Phil. 4:8), and he must reject and shun all evil.

7. The Christian must lead a life of spiritual separation from the world, even while enjoying those things which are neither commanded nor forbidden by the Word of God (1 Cor. 7:31).

8. The Christian must not only abstain from and protest against evil in the world, but he must also call society to the obedience of Christ, thus serving as the salt of the earth and the light of the world (Matt. 5:13-14).

9. All Christians, according to the talents God has given them, must work
positively and constructively to fulfill the cultural mandate (Eccles. 9:7-10).

10. The Christian must discriminate in his use of the products of culture, in harmony with the scriptural principle of Christian liberty.

B. With Respect to the Exercise of Christian Liberty

1. In all moral issues concerning which the Scriptures make known the will of God, the Christian bows voluntarily and without reservation in faithful obedience (Matt. 6:10; Rom. 12:2; 1 John 2:17).

2. The Christian is free from every ordinance other than that which God demands in Holy Scripture, which is the only rule for faith and conduct (Gal. 18:18; Rev. 22:18-19; Belgic Confession, Art. 7).

3. In the use of things temporal, the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God; and the guidance of the Holy Spirit, always maintaining an appreciative consideration of the pastoral guidance of the officebearers of the church and of the mind of his fellow Christians (Ps. 119:19; 2 Cor. 3:17; 1 John 2:20, 27; Eph. 3:16–19).

4. The Christian honors human authority in the home, the church, the school, the state, and in all other spheres of society only for the sake of Christ, who is our eternal king. No human authority may lay down laws of its own for Christian conduct. Those in authority do have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the conscience only insofar as they are in harmony with the Word of God (Matt. 28:18; Heidelberg Catechism, Q. 104; Belgic Confession, Art. 32).

5. The exercise of the Christian’s freedom of conscience should be restrained, not by the dictates of his fellowmen, but by his own love and faith, his concern for his own spiritual welfare and that of others, and by his desire to do the works of faith according to God’s law and his glory (Heidelberg Catechism, Q. 91).

6. Although Christian liberty is in principle a gift to all believers, it can be fully exercised only by those who are mature. The youth of the church are in a position analogous to that of Israel in the old covenant, being “under guardians and stewards” (Gal. 4:2). This places upon the parents the duty of guiding their children into a responsible exercise of Christian liberty; and places upon the church the duty of coming to an understanding of the complexities of the life of contemporary youth, and in that light the duty of instructing them so they may properly discern the will of God for their lives.


C. That Synod adopt the following summary statements with reference to dancing:

1. With respect to dance as a cultural expression

a. In the most basic sense, the human capacity to dance roots in creation. God gave us bodies that are instruments of sense and motion and made us capable of responding to musical themes and rhythmical movement. This capacity is rooted in creation, not in the fall.

b. This capacity to dance is a universal human phenomenon, which finds expression in every human culture. It shows itself in various forms, including religious dances, artistic dances, and social dances. Each of these types has legitimate reference points in our creation in
God’s image, for God made us creatures of faith, artistic sensitivity, and sociability, each of which can find valid expression in dance forms.

c. Dancing, along with every other created human capacity, suffers from our fallen and sinful condition. This falleness enters dance in all its forms—religious, artistic, and social—and affects the entire context of dance, including setting, music, and motivation of participants, as well as the structure of the dance itself.

d. The Christian is not called to a rejection of the human capacity to dance, but is called to redeem this ability to a God-honoring use. The challenge of a redeemed use of dancing includes liturgical, artistic, and social forms of dance, and extends to the entire context of dancing, including motivation, setting, and music, as well as the structure of the dance itself.

2. With respect to a Christian evaluation of specific dance forms

a. It is biblical and altogether fitting that God’s people use appropriate liturgical dance forms for the expression of their deep feelings of praise to their God. The God who gave us bodies responsive to music and capable of rhythmic movement does not require that we ignore our bodies in worship or that we praise him only with our minds and voices (Ps. 150:4).

b. Like painting, sculpture, and music, artistic dance forms such as ballet are legitimate avenues of expression for the Christian who pursues them in acknowledgment of Christ’s redemptive claims.

c. The folk dances of many ethnic cultures, including various square dances, generally reflect a joyful use of music, rhythm, movement, and social involvement which can be redeemed by a Christian community that makes a sensitive effort to control the ingredients of music, motivation, and context.

d. The ballroom and social dances of our contemporary culture present a far greater challenge to conscientious Christians. While many of these dances present positive potential for the expression of genuine artistic skill as well as healthy social interaction, they also present negative potential. They can be, and often are, deliberately sexually suggestive; they allow partners to make physical contact indiscriminately on a very casual and superficial basis; and the entire context in which such dances are held often reflects the hedonistic values dominant in our culture. Christians will find it difficult to redeem ballroom dancing without monitoring closely their attitudes, the nature of their participation, and the context in which these dances take place. Christians should not participate in them without the exercise of genuine Christian maturity expressed in a determination for a thoroughgoing redesign of these dances.

e. Contemporary dances such as disco present a whole array of features that are sharply in conflict with Christian standards. These features include a blatant sexual suggestiveness, a narcissistic orientation, and a use of musical themes that flout Christian values. Christians will find it difficult to redeem these dances and should firmly reject them as they appear in our culture.
3. With respect to Christian institutions
   
a. It is the responsibility of schools, colleges, churches, homes, and other Christian organizations which decide to sponsor dances to do so not merely permissively but to accept responsibility for their structure and context.

b. Colleges which sponsor dances must also accept responsibility for providing leadership and guidance toward an ongoing evaluation of the constantly shifting patterns of contemporary dance and toward the development of new and genuinely Christian dances. Acceptance of such responsibility may well involve the development of courses designed to implement this task.

c. Christian families who sponsor dances at occasions such as wedding receptions must take responsibility for the manner and context in which they take place.

D. That synod refer the report to the churches for continued study and guidance.

E. That synod declare the committee’s mandate fulfilled and, therefore, discharge the committee.

Synodical Study Committee on Dancing
Robert J. Holwerda, chairman
Jack Westerhof, reporter
Case Admiraal
Vernon Boerman
Raymond Opperwall
Shirley Vogelzang-Hoogstra
When we received our mandate in 1979, the year 1983 seemed a long, leisurely time away. As we now submit our 1982 progress report we feel an urgency to get our work done and gratitude that there is indeed progress to report.

I. MANDATE

The mandate we were given by the 1979 Synod is the following:

"That synod implement further the decision 'to move in the direction of formulating a contemporary testimony in view of the secularization of modern life and culture' by appointing a committee with the mandate to draft such a contemporary testimony, taking into account the suggestions and guidelines as outlined in the report."

A schedule for our work was also proposed and adopted. This calls for a draft of the testimony in 1983, followed by three years of further study and work with reactions to the draft, leading, D.V., to the final version in 1986.

(Acts of Synod 1979, pp. 75, 76)

II. COMMITTEE

Our committee members have been able to do their work in good health. Dr. G. Vandervelde will miss one of our meetings since he is teaching at the Free University in Amsterdam for the first half of 1982.

III. RATIONALE

It may be well to recall why we are preparing a contemporary testimony, and how we see such a testimony fitting into our confessional framework.

Our classic Reformed confessions are several centuries old. During these centuries great changes have taken place in the church and in the world. The church, for instance, has been led to see its mission more clearly and to understand the Spirit's gifts more flexibly. The world has become secular: many do not believe in God; many more act as if he has little to do with daily life.

Our church has been moved to see that we owe this world a clear witness to our Lord, a contemporary statement of our hope and of the light of the gospel. We are to give the reason for our hope in contemporary language, speaking to the contemporary problems that drive those without Christ to despair.
Therefore we have taken as the theme for this testimony, "Our world belongs to God!" By this theme we wish to proclaim God's rule in a world that thinks it's out of control or that it's controlled by human technique.

In asking us to write a "testimony" earlier synods have put to rest the worry whether our work is to replace, compete with, or even supersede the present confessions. A testimony is of lesser rank than a creed or confession. It could gain the stature of a creed as the church uses it in its witness and ministry. But our first concern is to write an accurate statement of our faith that speaks clearly to our time.

IV. Progress

We have settled into a three-level approach for this testimony:

a. A succinct summary, or preamble, which gives an overview of the theme.

b. More detailed "verses" of the actual testimony.

c. A commentary on the verses in paragraph form, which will provide more background and application.

We expect that various levels of the testimony could be useful in our worship, preaching, outreach, and church education.

Many background papers have been written. The summary (a) and the verses (b) have gone through several revisions and are still being rewritten. The paragraphs (c) are now being drafted. We shall include a sample of the summary in its latest revision so that the church will have a better idea of the possible shape and content of the testimony.

We are beginning to show the documents we have to several members of other churches and of special groupings for their reactions.

V. A Sample

As indicated above, this is how the summary, or preamble, of the testimony looks in its latest revision:

As followers of Jesus Christ,
  living by faith in a world
    which some still think they can control,
    which others view with deep despair,
  we declare with hope and trust:
  our world belongs to God!

Amid the tumult of false gods,
our God reigns over all.

From our day back to the beginning,
  when, out of nothing,
    by his loving word of power
  he created heaven and earth,
Down through all the crises of our times,
  Until his kingdom fully comes,
God keeps covenant forever.
Our world belongs to him!

God is King! Let the earth be glad!
Christ is Victor! He has ushered in his rule. Hallelujah!
The Spirit is at work, renewing the earth. Praise the Lord!
The salvation of all things is at hand.
Glory be to the triune God!

Rebel cries resound around us—
some, crushed by human failure,
hardened by endless pain and hurt,
give up on life and hope and God—
others, chastened, but undaunted by it all,
still confident of human triumph,
work feverishly to realize their own utopian dreams.

As children of our times,
this struggle of the spirits is also ours.
As children of our heavenly Father,
our help is in the name of the Lord,
who made the heavens and the earth,
who renews all things in Jesus Christ,
and will one day complete his saving work.

Our first parents,
created for fellowship with God,
made to revel in the joys of his creation,
appointed stewards of the bounties of the earth,
called to loving service as men, women, and children,
together in our Father's world,
were seduced by the great deceiver
lurking in the shadows of the garden,
whose lie made liars of us all,
and slaves of sin.

Turning our backs toward God,
we look for life
and find only death.
Grasping freedom,
we ensnare ourselves in demonic powers.
Seeking fullness of life,
we come up empty.
Trying to make it on our own,
we run headlong toward destruction.

Yet sin can never dethrone our God,
Our fallen world still belongs to him.
He does not abandon us

to our self-chosen lot,
to our well-deserved judgment,
to our deadly bondage.
He still preserves his world,
upholding all the creatures of his hand,
renewing the earth,
governing and directing all things to their appointed end.
The heavens still declare God's glory,
and the firmament his handiwork.
The whole creation groans,
not in the agony of death,
but in the birthpangs of a new creation,
the revealing of the sons and daughters of God.
With tempered impatience, eager to see injustice ended,
we await that Day of the Lord,
when he will be everything to everybody
in the earth renewed,
where perfect peace and justice dwell secure.

In sovereign grace and saving love,
God now already embraces his world anew.
The Father's mercy abounds for people everywhere.
He came among us in his Son:
In the fulness of the times
God kept his promises of old,
sending Messiah into the world,
and for the world.
He poured out his Spirit, generous with his gifts.
Now, all who believe in Jesus Christ
can live
and breathe
and move again
as children who belong to the family of God.

As heirs of salvation,
adopted by our heavenly Father,
 washed clean by the blood of his Son,
empowered by the heaven-sent Comforter—
we rejoice in the goodness of God,
we renounce the works of darkness,
we rededicate ourselves to Christian discipleship.

With the church of all the ages,
elect from every people, tongue, and nation,
at home as God's people in his world,
we pledge fidelity to the only true and righteous Sovereign.
As covenant partners, as kingdom citizens,
called to faithful obedience,
and set free for loving service,
we offer our hearts and lives
to do God's work in his world,
in obedience to his holy Word.
Thus committed, we move forward,
confident that the light which shines in the present darkness
will fill the earth on the day when Christ appears.

Even so, come, Lord Jesus! Our world belongs to God, now and forever!
VI. RECOMMENDATION

Inviting churches and individuals to react to what they see in our report, we recommend that you accept this report as information.

G. J. Spykman, chairman
M. N. Greidanus, reporter
R. Recker, secretary
L. DenBesten
C. Hoogendoorn
R. Mouw
B. Nederlof
G. Vandervelde
A. Van Ginkel
The Synod of 1978 mandated the Synodical Interim Committee to continue research into the matter of a healing ministry for ministers, consistories, and congregations in situations of stress. This action was taken in view of the increasing number of stressful relationships between pastors, consistories, and congregations; an increasing number of separations of pastors and congregations via Church Order Article 17; and abuses in granting leaves of absence to ministers which were, in effect, a circumvention of that article. Additionally, we witnessed (and continue to do so) an increasing percentage of ministers resigning and being deposed from the ministry of the Word. Resignations and dismissals from the ministry are not limited to our church but seem to be the general experience of other denominations as well.

In recent years synods have been alerted to the need for special attention to the increasing number of problems that have arisen. In an appendix to this report we have listed the statistics for the years 1970–81 of those matters which have required the approval of synod by way of the concurring advice of the synodical deputies. A much larger number of crisis situations never become statistics in the Acts of Synod or the Yearbook of our church. The Synodical Interim Committee first detailed these concerns in its report to synod in 1978 (Acts of Synod 1978, pp. 431–32), and these concerns have been voiced repeatedly by the Ministerial Information Service in its reports. In a similar context two overtures from classes to the Synod of 1978 requested revision of Church Order Article 17 (Overtures 2 and 3, Acts of Synod 1978, pp. 644–45). A survey made that same year by the Committee on Education, to which nearly five hundred consistories responded, indicated that nearly two-thirds of the responding consistories identified in varying degrees of priority the need for assistance or guidance in handling one or more areas of stressful relationships, such as between consistory and congregation or between pastor and consistory, as well as between pastor and congregation. To fail to respond affirmatively and pastorally as a church to these needs would be a serious dereliction of our privilege and duty to minister to one another and thus maintain “the unity of the Spirit in the bond of peace” (Eph. 4:3).

The Synodical Interim Committee formed a subcommittee to work on this matter. This “Healing Ministries Committee” has, since its appointment, met regularly and frequently. The Synod of 1979 presented it with the following mandate:
The study to be made by the appointed subcommittee shall include
a. An evaluation of causes of stress leading to crises;
b. An evaluation of present structures with respect to crises of min­
isters in congregations;
c. An identification of resources which are presently available to
assist in the problems of ministers and congregations.

(Acts of Synod 1980, pp. 30-31)

A progress report was presented to the Synod of 1980 noting that a
number of resources had been identified and were to serve as a basis for
the Healing Ministries Committee's further study (Acts of Synod 1980,
pp. 413–14). A fuller report was presented to the Synod of 1981 (Acts of
Synod 1981, pp. 366-70), to which synod replied by encouraging the SIC
and the Healing Ministries Committee to “expedite the completion of
their work and...[to] submit specific proposals to the Synod of 1982”

It is in the context of these mandates that we are pleased to present our
report and recommendations to synod.

Observation

The issues faced by our committee are very complex and involve many
facets of our church's polity. Our primary concern is the welfare of God's
church and the individual ministers, congregations, and other parties
concerned in stressful situations. The members of the committee engaged
in many special studies and consultations with resource persons, and ap­
preciate the assistance they have received from consistories and individ­
uals who have shared their experiences and reflections with them.

The success of these recommendations, it must be observed, will de­
pend in the final analysis upon the local churches, their consistories, and
pastors working together to do what is right and best.

I. Pastor-Church Relationships

A. Introduction

Considerable time was taken by the committee to explore specific di­
rections by which the denomination may promote healing in the area of
pastoral relations. By means of questionnaires the committee became
aware of critical situations in the denomination. With the help of consul­
tants it gained insights into the causes of the problems in relationships be­
tween pastors and congregations. The committee is convinced that many
of these strained relationships could have been avoided by early detec­
tion and intervention in the process of deterioration. There is a need to
develop a better format for communication between the pastor and the
congregation, and vice versa. Paul said it well, “Speak the truth in love”
(Eph. 4:15).

Many ideas were explored in committee discussions, but two concepts
kept reappearing. They are: prevention and healing. The committee
looked at existing models, designed models and revised them, keeping in
mind Reformed church polity and good stewardship. The committee is
convinced that the basic model here submitted will work. It is designed with the scriptural injunction in mind, "Everything should be done in a fitting and orderly way" (1 Cor. 14:40, NIV).

However, a word of caution seems appropriate at this point. The basic structure of the model for healing ministries is here proposed, but modifications may have to be adopted as needs demand. It is designed for gradual phase-in and provides, we believe, a manageable program.

B. The Model

The Healing Ministries Committee will become a standing committee of synod, to be called the Pastor-Church Relations Committee. This committee will monitor the program in general but with a full-time ordained person guiding the program in particular. There will be regional pastors representing classical areas and in some cases districts smaller than a classical area. On a more local level, certain pastors will serve as mentors for individual pastors. This is designed to better meet the needs of the pastors. The Pastor-Church Relations Committee with the full-time Minister of Pastor-Church Relations and the Regional Pastor will serve local congregations in establishing pastoral relations committees. Such committees will promote better communication between the congregation and the pastor, and vice versa.

---

**Includes:
- congregation
- consistory
- pastor
- pastoral relations committee**
C. Summary of the Duties of the Minister of Pastor-Church Relations, Regional Pastors, and Mentors

1. Minister of Pastor-Church Relations. This person will be a fulltime, paid, denominational employee who will be supervised by the Pastor-Church Relations Committee or a subcommittee thereof. His essential duties shall be:
   a. To select, supervise, and train regional pastors and mentors;
   b. To develop guidelines for the role of the regional pastor and the mentors;
   c. To design pastoral relations committee models;
   d. To serve as a consultant for troubled congregations, consistory, pastors, and pastoral relations committees;
   e. To keep records and provide written analyses of trends and relevant issues bearing on the relationship between congregations and pastors;
   f. To assist denominational agencies as requested in providing counsel to ministers leaving their service.

2. Regional Pastors. These persons will be selected from among the ranks of active pastors, pastors serving in specialized settings, or retired pastors. They will be appointed for a specific term and may be offered an honorarium for their services. Their essential duties shall be:
   a. To maintain close contact with the Minister of Pastor-Church Relations for the selection and training of mentors;
   b. To serve as advisor and consultant to pastoral relations committees in his area;
   c. To train and guide pastoral relations committees;
   d. To gather information from pastoral relations committees concerning their effectiveness.

3. Mentors. Mentors are pastors who will serve without pay or honorarium as consultant, friend, and confidante to other pastors. Their essential duties shall be:
   a. To meet regularly or as often as appropriate with the assigned pastor and in a pastoral mode to discuss, guide, listen, encourage, confront, pray;
   b. To work in the spirit of mutuality and collegiality with the pastor to whom he is a mentor.

D. Qualifications

The Minister of Pastor-Church Relations, regional pastors, and mentors must be persons who demonstrate maturity, spiritual mindedness, love for the church, confidentiality, personability, wisdom, pastoral ability, and candor.

E. Recommendations

The Healing Ministries Committee recommends that synod:

1. Establish the Healing Ministries Committee as a standing committee of synod to be known as the Pastor-Church Relations Committee. This committee shall implement the plan contained in Section I, A, B, C and
shall make recommendations to the Synod of 1983 concerning membership, terms of service, and mandate of the committee.

2. Authorize the Pastor-Church Relations Committee to appoint a qualified minister to serve an initial term of two years as Minister of Pastor-Church Relations.

3. Approve the gradual implementation of the mentor system beginning with the Synod of 1982 as follows:
   a. All candidates for ministry will upon ordination be assigned a mentor. Each newly ordained minister will be served by a mentor for his first five years of ministry.
   b. For the first five years of ministry of each person who enters the Christian Reformed Church ministry by way of Church Order Articles 7, 8, or 14 c, a mentor will be assigned.
   c. A mentor will be selected for all ministers released from their congregations by way of Church Order Article 17 a.
   d. A mentor will be selected for any minister of the Word who desires a mentor.

4. Authorize the Pastor-Church Relations Committee and/or the Minister of Pastor-Church Relations regional pastors to work with congregations in establishing pastoral relations committees.

II. REVISION OF CHURCH ORDER ARTICLE 17

A. Among the concerns which surfaced early in our study were those related to the application of Church Order Article 17. That article in its present form has several positive features:

1. It provides for the termination of the relationship of a minister and congregation in ways other than by discipline, acceptance of a call, resignation, retirement, or leave of absence. At times, conditions make such termination the only proper and right option.

2. It provides a way (e.g., by financial support) by which the transition period from active ministerial service to “nonemployment” can be accomplished with the least amount of personal, or financial, hardship to the minister and his family.

3. It provides for a period of time in which a new pastorate may be secured before terminating the minister’s ordination.

B. At the same time the present article has serious weaknesses:

1. The article requires that matters must become “intolerable” before action can begin.

2. Nothing is said about the need for ways to heal the difficulties as they begin to emerge.

3. No time limit is set with respect to how long such a minister may be without a call before he is “completely released from his ministerial office.”

4. The article neither mentions nor assumes any form of healing min-
istry for the minister, congregation, or consistory after such a break in relationship.

5. The greatest burden is placed on the minister (and it may properly belong there). However, no mention is made as to whether there should be some form or manner of renewal and/or amendment on the part of the consistory and congregation before another minister may be called.

C. The committee also took note of the present situation in the CRC. A number of abuses with respect to this and other articles of the Church Order regarding ministers and their continued service in their congregations are familiar to us.

1. In some instances matters are allowed to deteriorate for a long time without effective attempts toward healing being made.

2. In other instances leaves of absence are improperly granted to avoid the use of this article.

3. Many consistories and pastors do not know where to turn to secure assistance when problems arise. In some instances the church visitors are not qualified, or do not have the time required to devote to such emerging problems and deteriorating situations. Consistories and pastors are many times unskilled in the area of conflict management.

4. We (along with other denominations) are experiencing an increase in the number of pastor-congregation problems. Some of this may be due to pastors lacking certain essential qualifications for ministry. In other instances it may be because some churches simply are “trouble-prone,” or because the social milieu of our times produces trauma and misunderstanding.

5. No minister can be expected to be able to serve any and every congregation. There is such a thing as a mismatch of pastor and congregation.

D. Conclusions

These considerations are compelling reasons, we believe, for a revision of Church Order Article 17.

Church Order Article 17 reads as follows:

a. A minister who is neither eligible for retirement nor worthy of discipline may, because of an intolerable situation existing between him and his church, be released from active ministerial service in his congregation. The consistory shall give such a release only with the approval of the classis, with the concurring advice of the synodical deputies and in accordance with synodical regulations.

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

c. Eventually, if no call is forthcoming, he may at the discretion of classis and the synod be completely released from his ministerial office.
E. **Recommendation:**

That synod revise Church Order Article 17 to read as follows:

a. A minister who is neither eligible for retirement nor worthy of discipline, *but who can no longer use his gifts effectively for the building up of the congregation he serves*, may be released from active ministerial service in his congregation *in order to seek another call*. The request for such release may be initiated by the minister, by the consistory, or by the minister and consistory jointly. The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies and in accordance with synodical regulations.

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

c. *A minister of the Word who has been released from his call to the congregation shall be eligible for call for a period of two years, after which time the classis, with the approval of the synodical deputies, shall declare him to be released from the ministerial office.*

**Note:** Italics indicate changes to be made.

III. **Voluntary Term of Call**

A. **Observations and Analysis of Calling Procedures**

Among the several matters included in our studies and which were also highlighted in consultations and in questionnaire responses was that of the term for which ministers are called to serve a congregation. It is a generally accepted axiom among us that when a minister accepts a call to serve as pastor of a congregation this implies that he will continue to serve that church unless he is released from his call to that congregation by some specific action. This may take place in a number of ways: acceptance of the call to another congregation, retirement, resignation from ministry, or the application of Article 17. Interestingly, more than 30 percent of our ministers serve in specialized ministries (i.e., not as pastors of congregations) such as teaching, missions, executives, team ministry, counseling, chaplaincy, etc. In most instances their initial term of appointment is for a specified term after which reappointment or termination of the appointment is reviewed and agreed upon. Some congregations have entered into similar contractual relationships with their pastors.

Our committee spent a great deal of time studying and analyzing the calling procedures in our denomination. We have not found an adequate solution or answer to all the questions that arise, but we have made a beginning. We believe that it would be to the advantage of both minister and congregation that an occasion and a procedure be provided for the minister and congregation to evaluate themselves, their ministry and/or program, and, in connection with this personal and/or mutual evaluation, to take steps to prevent potential stressful situations from arising.
or agree to take steps designed to bring a solution to feelings or problems that exist. Calling a minister for a specified period with the option of renewing the call may provide just such an occasion for evaluation and appropriate, mutually agreed upon termination of the call to that specific congregation without in any way prejudicing the individual minister’s commitment to ministry.

It should be stressed that this form of agreement would necessarily be of a voluntary nature and that the traditional concept of continued service would apply in all other cases. Synod in 1972 recognized the possibility of a minister “desiring a change of pastorate” and declared “it a proper practice for ministers to indicate their desire for a call in general or for a call to a specific congregation” (Acts of Synod 1972, p. 73). Granted this possibility, we believe it consistent with the good order of the church to allow contractual agreements for a specific term to be part of the call extended to a minister.

B. Recommendation:

That synod declare that it is an acceptable practice to call ministers of the Word for a specified period.

Grounds:

1. Calling for specified terms is the practice in a number of denominational agencies and in some congregations with multiple staff or team ministries.

2. This practice provides an occasion for a minister and congregation to evaluate periodically their performance, programs, and attitudes toward ministry, along with reviewing established goals and their progress toward achieving them.

3. This practice would provide greater flexibility for both ministers and congregations.

IV. “How to Call a Pastor”

Our committee reported to the Synod of 1981 that a document, “How to Call a Pastor,” was in preparation and would be available to the churches. It is available to the churches upon request to the office of the stated clerk.

This document contains helpful guidelines and suggestions for consistories engaged in the process of calling a pastor. It also presents recommendations for pastors and consistories to follow at the time a minister leaves his congregation and the church is preparing its profile for use in the calling procedure. We sincerely believe that this document will provide significant guidance to our consistories and we request that synod recommend its use to our churches.

V. SUMMARY: MATTERS REQUIRING SYNODEICAL ACTION

A. That synod grant to representatives of the Healing Ministries Committee the privilege of speaking before synod and its advisory committee on the matters contained in this report.
B. Recommendation relating to Pastor-Church Relations listed under Section I, E, 1-4.

C. Recommendation for the amendment of Church Order Article 17 (see Section II).

D. Recommendation concerning voluntary term of call (see Section III).

E. Recommendation to encourage churches to use the document "How to Call a Pastor" (see Section IV).

Leonard J. Hofman, chairman
Richard R. De Ridder, secretary
Harold Bode
William P. Brink
Joanne De Jong
Gladys Hasper
Jacoba Hofman
Fred Hollebeek
Jim Kok
Ira Slagter
David Vander Ploeg
REPORT 36
COUNCIL OF INDIAN CHURCHES STUDY RE ORGANIZATION OF NEW CLASSIS

I. BACKGROUND MATERIALS
A. Report of Committee for Indian Church Growth, December 1978
B. Report of Committee for Indian Church Growth, December 1979
C. Acts of Synod 1980, pages 35-36
D. Acts of Synod 1981, pages 14-17, 564-74

II. OBSERVATIONS
In 1980 synod approved "the concept of the Council of Indian Churches organizing as a classis of Indian churches within the Christian Reformed Church" (Acts of Synod 1980, p. 35). In 1981 the Council of Indian Churches presented a plan for the proposed new classis, including modifications to the Church Order; this plan also was endorsed by synod (cf. Acts of Synod 1981, pp. 14-17). In this, its third and probably final address to synod, the Council of Indian Churches seeks synod's final approval of formation of the new classis in September 1982.

Since the Synod of 1981, most of the "unorganized" Indian congregations have addressed seriously the issue of ecclesiastical organization and development, with the result that four churches have taken steps to organize in 1982 and others expect to follow suit in another year or two. It also must be stated that a few of the churches do not anticipate organization in the foreseeable future.

On January 16, 1982, the Council of Indian Churches, after thorough discussion, voted by a large majority to request the Synod of 1982 to approve the formation of a new classis to be effected during the September 1982 session of Classis Rocky Mountain. At that same meeting it was decided to confirm that the name of the new classis would be "Classis Red Mesa." Delegates also were given copies of a working draft of Rules of Procedure for Classis Red Mesa. These rules are to be reviewed at the May 1982 meeting of the Council of Indian Churches.

The Council of Indian Churches also requested Classis Rocky Mountain to subsidize the Student Aid Fund of the new classis for a period of three years according to the following schedule:

1983—up to one-half of the total aid given by Classis Red Mesa
1984—up to one-third of the total aid given by Classis Red Mesa
1985—up to one-fourth of the total aid given by Classis Red Mesa

Based on the experience of the Council of Indian Churches, the new classis should be able to meet its operational expenses without assistance from Classis Rocky Mountain. It should be noted here that at the time
this report was written, Classis Rocky Mountain had not had the opportunity to act upon this request.

III. RECOMMENDATION:

That synod approve the formation of a new classis (to be called Classis Red Mesa), to be effected during the September 1982 session of Classis Rocky Mountain, the new classis to consist of the following member churches:

(Organized churches)  (Unorganized churches)
Albuquerque Fellowship  Church Rock
Crownpoint  Red Valley
Farmington  Sanostee
Fort Wingate*  Shiprock
Gallup Bethany  Tohlakai Bethlehem
Naschitti*  Zuni
Rehoboth
Teech Nos Pos*  Tohatchi
Tohlakai Bethlehem*  Window Rock

10 organized congregations  7 unorganized churches
285 member families  130 member families

*Fort Wingate, Teech Nos Pos, and Tohlakai Bethlehem plan to organize in March 1982, and Naschitti plans to organize in September 1982.

Grounds:

1. The Council of Indian Churches has been working specifically toward the formation of a new classis since January 1979.
2. Subsequent proposals by the Council of Indian Churches in 1980 and 1981 as to the concept of and plan for a new classis received the approval of the Board of Home Missions, Classis Rocky Mountain, and the Synods of 1980 and 1981.
3. Classis Rocky Mountain, which has thirty-four organized member churches at this time, considers itself too large for efficient functioning, and has been exploring ways to reduce the total number of member churches.
4. The number of organized churches comprising the new classis is adequate for the classis to support and conduct essential business as a classis.
5. It is hoped that the formation of a new classis at this time will provide incentive for other first-stage churches to organize in the near future and will enhance the continued development and growth of all its churches.

Alfred E. Mulder, reporter

Note: The above report of the Council of Indian Churches was endorsed by the Christian Reformed Board of Home Missions in February 1982 and by Classis Rocky Mountain at its meeting in March 1982.
I. Organizational History

In 1978 Synod appointed a study committee on the Christian Care of Retarded Persons (Acts of Synod 1978, Art. 49, p. 61). In response to the study committee's report the following year (Report 38, Acts of Synod 1979, pp. 662-78), synod adopted several recommendations related to the responsibilities of the covenant community to its retarded members (Acts of Synod 1979, Art. 69, pp. 79-80). The Synod of 1979 reappointed the study committee to monitor the effectiveness of the synodical decisions, to further investigate the needs of members of the CRC who are retarded, and to study ways in which the churches could be involved in meeting those needs.

The study committee made its second report to the Synod of 1981 (Report 33, Acts of Synod 1981, pp. 532-46). Synod did not accede to the committee's recommendation to appoint a standing committee nor to the request to hire a fulltime executive secretary (Acts of Synod 1981, Art. 63, pp. 50-52). The following recommendations were adopted:

1. “That synod recommend to Calvin Seminary that its pastoral counseling and leadership curriculum be strengthened in the areas of responsibility to retarded persons and their families.”

2. “That synod urge the churches to identify and eliminate those barriers which hinder the full participation of retarded persons in the life of the church through such actions as:
   a. Educating the congregation through informational materials;
   b. Encouraging in-service training of local office-bearers;
   c. Participating in regional programs and activities in conjunction with other local Christian organizations and churches;
   d. Ministering to disabled members and their families by providing counsel where possible, and assisting in obtaining legal and financial aid;
   e. Assisting the families of retarded persons to obtain Christian professional advice on matters such as guardianship, estate planning for retarded persons, marriage and family planning, and the development of living facilities.”

3. “That synod appoint the present Committee on Christian Care for Retarded Persons as a Service Committee to Retarded Persons for two years with the following mandate:
   a. To gather and disseminate information on services available from and through the Christian Reformed Church and other denominations;
b. To increase awareness among our constituency of the special needs of retarded persons by means of articles in our denominational publications;
c. To assist congregations in performing the actions outlined in recommendation [2] above."

4. "That synod provide funds to enable the Service Committee for Ministry to Retarded Persons to contract the halftime service of an assistant for two years to fulfill its mandate."

II. COMMITTEE MEMBERSHIP

Dr. Richard E. Houskamp, who served as chairman of the study committee for three years, resigned from the Service Committee for Ministry to Retarded Persons in the fall of 1981. The committee acknowledges the wise leadership which he provided and expresses gratitude for his service to retarded persons and the kingdom.

Three new members joined the committee after approval by the Synodical Interim Committee: Rev. Peter Breedveld of Kitchener, Ontario, and Mr. Ivan Wassink and Mrs. Dorothy Wiersma, both of Grand Rapids.

III. ADMINISTRATIVE ASSISTANT

The Synod of 1981 authorized the committee to contract the services of a halftime assistant for a period of two years. Eight responses were received to our advertisements, and four candidates were interviewed in January 1982. We report with pleasure that we have employed Mr. Lee Vander Baan of Grand Rapids.

Mr. Vander Baan has worked for thirteen years in various aspects of service to persons with disabilities. At present he is the director of the Ottawa County (Michigan) Life Consultation Center, a community mental health program for persons with developmental disabilities. Earlier he was employed by Pine Rest Christian Hospital Rehabilitation Services as director of a sheltered workshop and by CRWRC as a rehabilitation consultant to the Hashemite Kingdom of Jordan.

Throughout his career, Mr. Vander Baan has worked from and for an enlightened Christian perspective regarding the delivery of services to persons who have disabilities. He brings to the committee a firsthand understanding of the needs of disabled persons and their families, familiarity with state and national service policies, and a systemic view of service delivery. As our committee shifts its focus from study to service, Mr. Vander Baan will provide valuable expertise and leadership.

IV. PROGRESS ON MANDATE

The last two recommendations adopted by Synod of 1981 comprise our mandate. A major portion of our effort, as of the writing of this report, has been devoted to the hiring of our administrative assistant and to the resolution of numerous logistical details connected with the beginning of his work.
At present the committee is developing strategies for establishing con­
tact with congregations, disseminating information on the services avail­
able from the committee, and educating the constituency and leadership
of the church regarding the needs of retarded persons and their families.

We believe that our committee is at a critical point in its efforts to en­
hance the lives of those members of the covenant community who are re­
tarded. The church, through synod, has taken a major step by recogn­
izing its responsibilities to disabled members of the body. Yet, if the
church is to realize its potential as a healing community, there is a need
to do more. We must learn not merely to minister to persons who are
retarded but to minister with them. We request your prayers as we work
toward that goal.

Service Committee for Ministry to
Retarded Persons
Thomas B. Hoeksema, chairman
Gerald Oosterveen, secretary
Harry Brands
Peter Breedveld
Kenneth Ooms
Bruce Tuinier
Ivan Wassink
Dorothy Wiersma
Overtures

Overture 1 — Establish New Area for Computation of Calvin Quotas

Classis Alberta North in session on October 13 and 14, 1981, overtures the Synod of 1982 to instruct the Board of Trustees of Calvin College and Seminary to establish an eighth geographical area for the computation of quotas for Calvin College and Seminary, such are to be comprised of Classes Alberta North, Alberta South, and British Columbia.

Grounds:
1. The three classes in western Canada form a distinct geographical area, quite separate from the six classes in eastern Canada, which themselves constitute another distinct geographical area; the three classes in western Canada are located immediately north of the area covered by Classes Columbia and Pacific Northwest in the United States, while the six classes in eastern Canada are located, five completely and one partially, in the Province of Ontario, which is much closer to Grand Rapids.
2. Since the present areas were established (in 1962), much of the denomination’s growth has taken place in Canada. Were synod to approve this overture, the two Canadian areas would rank third and seventh among eight.
3. Establishment of a separate area for western Canada would enable the Calvin Board of Trustees, when determining an appropriate quota amount, to recognize the recent establishment of The King’s College in Edmonton, Alberta, which resulted in a further decrease in the number of students from western Canada attending Calvin.
4. Establishment of a separate area for western Canada would further enable the Calvin Board of Trustees to eliminate serious inequities in the determination of quotas which are supposed to reflect the number of students attending from various areas. It can be shown that, whereas the average gross quota following each student attending Calvin is $1,180, the average quota following each student from western Canada is $3,600 (based on information in the Agenda for Synod 1981 Financial and Business Supplement, Section I, pp. 5d and 5e).

Classis Alberta North
Nicholas B. Knoppers, stated clerk

Overture 2 — Change Quota Basis to Percentage of Income per Communicant Member

Classis Grand Rapids East overtures synod to change from the present family-based quota system to a percentage-of-income-based system starting with the 1984 budget year, and to instruct the Synodical Interim Committee to prepare through its finance committee a plan containing the details for implementing such a percentage-of-income system following the general procedure suggested below, for submission to the Synod of 1983.

Grounds:
1. The present method is inconsistent with a basic principle of distributive justice, that common burdens be borne in proportion to the relative ability to bear them.
   a. This method ignores the fact that average family income varies widely from congregation to congregation.
   b. This method ignores single income earners and two income families whose presence enhances a congregation’s capacity for quota support.
2. The inequitable nature of the present method is conducive to unhealthy attitudes in individuals and congregations.
   a. Individuals and congregations who cannot meet quotas may feel a false sense of guilt or inadequacy.
b. Individuals and congregations who meet quotas but could well surpass them may feel a false sense of having fulfilled their obligations.

3. The inequitable nature of the present method is detrimental to a sense of denominational solidarity for those who have trouble meeting quotas.
   a. Some congregations must curtail spending on their own programs to meet quotas, which creates a congregation versus denomination dynamic.
   b. Some congregations choose to pursue local programs at the expense of filling quotas, which creates a congregation versus denomination dynamic.

4. A percentage-of-income system is more equitable and psychologically supportive of all members than the present system which fails to take into account the vast differences in ability of various families and congregations to support the denominational ministries of the church.

   [Supporting note to ground 4: The current level of quotas per family, $331.65, (using the average quota for Calvin College and Seminary) is a significant proportion of the income of low-income families. The quotas per church are a significant burden on low-income congregations, but they are much less significant and not a burden for high-income families and congregations. That there is a significant variation in average income between churches is shown by the average income figures for the 1978–79 school year provided by the Grand Rapids Christian School Association, where for the 38 congregations listed the “Average Parent Income” ranged from $12,222 to $37,645, and the “Average Non-Parent Income” ranged from $7,880 to $26,132 (in both cases the maximum is about three times the minimum). The present per-family system may make those families and congregations who cannot afford to contribute their full quotas to think that they have done less than their fair share, while in fact they may have contributed much more in relation to their abilities than many of the higher income families and congregations, who may falsely believe they have done their fair share. While family or individual income is not an entirely equitable basis for contributions to the denominational ministries, since it does not take into account other factors relevant to a family’s or individual’s ability to contribute to denominational ministries (such as family size, unusual family expense, accumulated wealth, and size of their congregation, which will affect the size of contributions per household necessary to support the work of the congregation), it is closer to a measure of ability to contribute than the present system and is the simplest and most equitable guideline that could be adopted. As with the present system, however, families and congregations with above average abilities to contribute should be encouraged to contribute more than the guideline to the agencies, since there will be those for whom contributing even the recommended percentage of income may be impossible or a great burden.]

5. A percentage-of-income system would eliminate the problem expressed by some churches that their single communicant members are excluded from the dignity and responsibility of being counted as contributing members.

6. A percentage-of-income system would reduce any problems of equitably assigning quotas internationally in the face of fluctuating exchange rates between different countries’ currencies.

7. Some congregations have adopted a percentage-of-income guideline for their congregational budgets and have found that this is financially feasible and spiritually rewarding.

8. A method which is unjust and which is, as a consequence, detrimental to Christian attitudes and denominational solidarity cannot be defended on the ground that it is convenient to use or would be inconvenient to revise.

Suggested Procedure for Implementation

The amounts to be received by each denominational agency through quotas would be set each year by synod. In the spring of 1983 the Synodical Interim Committee (through its finance committee) would supervise a survey of the income of the communicant members of the Christian Reformed Church and from this survey would make an estimate of the total income of all communicant members of each congregation, as well as the total income of all communicant members of the denomination. On the basis of this and the approved quota receipts for the agencies, each congregation would be assigned their quotas in dollar amounts per agency, in proportion to its members’ proportion of the total income of all members of the denomination (rather than its proportion of total families in the denomina-
tion, as is done now). Except for the change in the basis by which quotas are assigned to each congregation, the system would work as the present system does (including regional adjustments in the quota for Calvin College and Seminary). The income survey should be repeated every two or three years in order to adjust for changes in relative income between congregations. In the intervening years the relative quotas could be adjusted on the basis of changes in the numbers of communicant members or “giving units,” with giving units defined for each congregation as the total number of its families (as currently defined), plus the number of its communicant members who are not considered to be a part of a member family by the current definition (e.g., single adults living alone and those in nonmember families), plus the number of its communicant members other than husbands and wives, who, while considered to be a part of a member family by the current definition, are substantially self-supporting (e.g., an unmarried daughter or son living with her or his family, but with an income of more than US $6,000 per year).

Classis Grand Rapids East
John A. Vander Ark, stated clerk

Overture 3 — Greater Lay Representation on Denominational Boards

Classis Grand Rapids East overtures synod to use its constitutional authority to effect the kind of board constituency that shall give the laity the place on them which is its due, in the interest of which the synods have so frequently expressed themselves.

RECOMMENDATIONS

A. That all denominational boards, with the exception of CRWRC, consist of classical representatives only, with the laity and ministry each occupying approximately 50 percent of the seats, with implementation to this end as follows:

1. That all classes as listed in the denominational Yearbook be designated as odd or even by being numbered from 1 (Alberta North) to 39 (Zeeland).
2. That beginning in 1983 all odd-numbered classes in which vacancies occur in the Calvin and Publication boards elect a lay person and even-numbered classes a minister; that in 1984 the same be done for the World Missions Board and in 1985 for the Home Missions Board.
3. That thereafter every lay delegate leaving board service shall be replaced by a minister, and every minister leaving board service shall be replaced by a lay person.
4. That each classis make its own rules for replacing delegates who, for whatever reason, do not finish their terms of service.
5. That all members-at-large be permitted to serve out their terms, but that they not be replaced.

B. That each board may appoint up to three regular consultants for purposes of professional or financial expertise, and may call in others for specific problems that arise. Consultants shall not have voting rights.

GREATER LAY REPRESENTATION ON DENOMINATIONAL BOARDS

No issue of church reform is more perennially on the agenda of Christian Reformed synods than that of inadequate lay representation on the denominational boards, notably those of Calvin College and Seminary, Home Missions, and World Missions. The history of the concern is both instructive and disturbing. We call to synod's attention the following:

A. Seventy Years of Synodical Recommendation

Synod first dealt with the subject in 1910. It then judged that membership on the Board of Missions "shall not exist exclusively of ministers." Since the Mission Order leaves room for the election of elders, "synod calls this to the attention of the classes" (Acts of Synod 1910, p. 22).

From 1910 to 1979 lay membership on the denominational boards has engaged the attention of no less than fifteen synods, seven of which recommended to classes the election of lay as well as ministerial members: 1910, 1922, 1948, 1950, 1961, 1971, 1979.

In 1979 the synod "urged the classes to make a serious effort to implement synodical dec-
larations regarding the appointment of nonclergy members to the denominational boards." It further instructed the stated clerk "to call the attention of the classes to the urgency of this matter" (Acts of Synod 1979, p. 115). It would seem, however, that so far as synodical implementation of the frequently expressed desire for greater lay classical representation on the boards is concerned, we are today where we were in 1910: synods make recommendations to classes. Only in recent years have classes begun to pay some attention to these recommendations, but the overall board membership remains one of preponderant ministerial majorities. The member-at-large device has placed a number of laymen on the boards, but this method of representation is, as we shall see, questionable.

B. The Decision of 1948

Before 1948, boards had two or three "members-at-large" to advise on technical or financial matters. This very limited category was greatly expanded by the action of synod with respect to the Calvin Board of Trustees. The synod appointed nine members-at-large, all of whom were laymen, and all of these were full-fledged members of the board. The following decision was also made:

That each of the nineteen classes continue to delegate one minister to this board. We have considered whereby some classes might delegate a minister and others a layman, but feel that such a system would be burdened with many complications.

(Acts of Synod 1948, pp. 216-17)

In this decision two things are very clear. Synod determined by an official action who would represent the classes. It also determined that "members-at-large" would be elected by the synod, would be responsible to no local or regional church body, and would "represent" vague geographical areas which are already fully and ecclesiastically represented by the classical delegates.

C. The Decision of 1961

In 1961, Classis Alberta South again raised the question of lay representation on the denominational boards, and it did so in a manner that penetrated to the heart of the issue. It proposed the abolition of the member-at-large category which had meanwhile been growing in other boards: Home Missions-8, Foreign Missions-4. In their place it requested the synod to provide

a certain percentage of classes (the percentage for each board to be determined by synod) to delegate nonministerial delegates for six-year periods, by rotation of classes.


Several things stand out in this proposal and in the overture as a whole:

1. Percentages were left undetermined, but the central point is clear: there would be rotation of membership between ministries and laity.

2. The members-at-large do not provide responsible representation.

3. The member-at-large category would be abolished, thus eliminating arbitrary additions to the boards. Board membership would increase only by increase in the number of classes.

Synod declined to accept this overture on the following basic ground:

Synod must not tell a classis whom it must nominate (delegate) for denominational boards—whether a layman or a minister. This is the prerogative of classis.


This decision invites the following comments:

1. In 1948 the synod determined that all classical seats on the Calvin Board would be held by ministers. This was not a wise decision, but it was a fully legal decision, to wit.

2. Synod through the Church Order determines the membership of the consistory, classis, and synod. Shall it then not have power to determine the constituency of its own boards which are created by and solely responsible to the synod?

3. The authority of synod manifested in 1948 on behalf of ministerial membership was found in 1961 not to exist when its application was asked on behalf of the laity. On the contrary, the synod froze the situation that had been created in 1948 by judging that "for the present we know of no better way than the one [i.e., the system] now in use."

4. The cogent arguments of Classis Alberta South against continuing the member-at-large method of representation on the boards were not answered by the synod.
D. Revision of the Mission Order, 1975

The boards themselves have been conspicuously silent in their attitude to the problem, other than to recommend that they be given more members-at-large. In 1975, however, the Board for Christian Reformed World Missions interfered overtly in the constitutional process in a manner very much akin to that followed by the Synod of 1961.

Having before it an official request from a mission conference in Nigeria that (a) the member-at-large position on the board be reexamined and (b) that the new Mission Order call for the appointment of lay representatives for not less than half of the membership of the board, the board reported as follows to the synod:

From some of our missionaries the appeal has been heard that more serious effort be made to increase the number of laymen, and that the classes give more positive consideration to this option which is theirs. . . . The board . . . considered it the primary right and responsibility of the classes and the synod, and that the board as such receives its membership by appointment outside the jurisdiction of the board.

(Acts of Synod 1975, p. 183)

The board, however, unquestionably had the right to recommend to synod that the Mission Order be revised in accordance with the official request of the missionaries.

In the past four or five years there has been some improvement in lay classical representation on the boards of Calvin, Home Missions, and World Missions. Nevertheless, the ministerial-lay disparity remains acute: Calvin-33/6; Home Missions-29/10; World Missions-31/8. The 764 ministers in active service provide 80 percent of all classical representation on these three boards, while the remaining 172,000 communicant members of the church provide a mere 20 percent. And even so, there is no guarantee that things will not revert to the earlier complete ministerial monopoly of proper ecclesiastical seats. Where there is no law governing board membership there can be no assurance that the laity will retain even the small gains it has made.

E. Size of the Boards

It is also appropriate to consider the ever-expanding size of the three boards of Calvin College and Seminary, Home Missions, and World Missions. The first has forty-eight members; the second, fifty; the third, forty-seven, including nine, eleven and eight members-at-large respectively. What are the numerical limits of our boards? Have they not already been surpassed? When these boards convene they constitute larger assemblies than thirty-three of the thirty-nine classes. New classes will continue to come into being, thereby increasing the membership of each board. Such large boards are administratively unnecessary and they are expensive to maintain.

We believe that the resolution of the two problems of ministerial-lay imbalance and the numerical expansion of the boards lies in effecting equal ministerial-lay representation and discontinuing the member-at-large category of board member. The following elements in the history of synodical concern with the constituency of the boards seem to be clear:

1. Continued expression in the church over a period of seventy years for more adequate representation of laity on the boards;
2. Continued encouragement on the part of synods to the classes to elect lay as well as ministerial members to the boards;
3. Inadequate classical response to these synodical exhortations;
4. The ecclesiastically anomalous character of the member-at-large category of board members;
5. The continuing unnecessary increase in the size and cost of the boards of Calvin, Home Missions, and World Missions;
6. The unquestioned constitutional authority of the synod to effect board constituencies it judges to be desirable.

Classis Grand Rapids East
John A. Vander Ark, stated clerk

Overture 4 — Request for Declaration re Baptism of Adopted Children

Inasmuch as a child who is adopted by covenant parents and a child who is born to covenant parents are both holy unto the Lord, the mandate for baptism must apply equally to
both. Therefore, Classis Grand Rapids South overtures synod to declare that ordinarily an
adopted child ought to be baptized at the same time and in the same manner as a child born
into a family. In special circumstances, and in consultation with the parents, a consistory
may advise delay until the adoption process is completed.

Grounds:
1. Scripture does not make a distinction between an adopted child and a child born in-
to a family.
   a. The New Testament, when speaking of baptism, makes no distinction between
children born into a family and those brought in by other means. On several oc-
casions, the New Testament speaks of "household" baptisms, with the household
implying more than blood relatives. Acts 16:33 speaks of the baptism of the
jailer and his household; Acts 16:15, of Lydia and her household; Acts 18:8, of
Crispus and his household; and 1 Corinthians 1:16, of Stephen and his house-
hold.
   b. The Old Testament, when speaking of circumcision—which baptism replaces
(Col. 2:11-12)—makes no distinction between children born into a family and
those "bought with money." Genesis 17:10-13 points out specifically that no dis-
tinction be made between those who should be circumcised.
2. In Scripture there seems to be a formal distinction between the divine decree of son-
ship (Ps. 2:7) and the rights based on birth in the Davidic line (2 Sam. 7:14). This
formula, "You are my son, today have I begotten you," applies equally to Jesus as
the eternal, natural son of God (Heb. 1:5) and the faithful believer as a child adopted
by grace through Christ (Rev. 21:7). While this distinction can be made, the focus is
upon God's promise to establish a filial relationship. This is the heart of baptism and
adoption.
3. Baptism is a forward-looking sacrament. In the form(s) for the sacrament, no men-
tion is made of how a child came into a family. That is not important. But the im-
portance lies in the future, in the vows the parents make to instruct the child and to
cause the child to be instructed. Parents of adopted children need this means of grace
as well as parents of children born into a home.
4. The present denominational policy states that the individual consistory must decide
when an adopted child may be baptized. In some cases, consistories require adoptive
parents to wait a year, until the courts finalize the adoption. In those cases, then, the
courts in effect decide when a child becomes part of the covenant. The church
should be making that decision.

Background
The earlier discussions dealt with the question: Should adopted children be baptized?
The question first came up in 1908, at which time synod appointed a study committee,
which, in 1910, recommended in part in favor of the baptism of adopted children. How-
ever, synod deferred action.
In 1930, a more detailed report was given to synod. This report argued in favor of the
baptism of adopted children. The report centered largely around the covenant, since the
controversy of the time was whether or not adopted children were members of the cove-
nant. The Synod of 1930 adopted its committee's recommendation that adopted children
ought to be baptized.
Numerous protests followed the 1930 decision, and the Synod of 1932 appointed another
study committee. In 1936, this committee recommended upholding the affirmative decision
of 1930. However, the 1936 Synod sought a compromise on the issue of baptizing adopted
children. It maintained, on the one hand, that there was "no proof of the unscripturalness
of the baptism of children of non-believing parents when adopted by believers," but, "that
this 1930 decision in no way justifies the molestation of anyone who . . . may have con-
scientious scruples against the administration of the sacrament of baptism to such children"
Later synodical decisions deal with another question: When should adopted children be
baptized? The Synod of 1949 decided "that no adopted child shall be baptized until the pro-
bation period is over and adoption made final" (Acts of Synod 1949, p. 20). As rationale,
synod explained that (1) "adoption results only when the final step is taken," and (2)
"parents must be sure the child is theirs before they can assume the baptismal vows." This
decision was upheld in 1965.
The Synod of 1968, however, again sought a compromise on the issue of baptism of adopted children. In 1968, synod, on the one hand, lifted the requirements of 1949, but, on the other hand, declared that each consistory should have the freedom to decide when children placed in adoptive homes should be baptized.

This brief history illustrates the present dilemma in the denomination regarding the baptism of adopted children. We maintain, therefore, that the present policy (1) creates confusion, (2) unjustly sets apart adopted children, (3) is not based on Scripture.

(1) Although synod has indeed dealt with the question of baptism of adopted children, its compromises have led to confusion. It does seem to be accepted by now that adopted children ought to be baptized, but the time of such baptism has not been decided. At present, there are as many policies as there are churches. It is possible, for example, for parents of an adopted child to be members of a church which requires them to wait a year after receiving the child. These same parents could join another Christian Reformed church in which the child would be baptized immediately. For parents of adopted children, baptism is too important a sacrament to be left up to the whim of an individual minister or consistory.

Past synodical decisions seem to reflect some confusion over the whole process of adoption. At one time, it seems, adoption was a haphazard affair. That was especially true as it was practiced in the Netherlands. Today, however, adoption is much more structured, with social agencies, courts, and lawyers being involved. The very term adoption means "to take as one's own." Adoption is not to be confused with foster care or with the taking in of "foundlings" as is reflected in earlier synodical debates. When a child is placed into an adoptive home today, it is with the intent that the parents take it as their own. It is no more probationary than a child born into a home. (It should be pointed out that children born into a home could likewise leave the home, due to death, neglect, abuse, etc.).

Most Christian Reformed people would agree that children come into a home through divine providence. God provides children whether through birth or adoption. There is no question that a child born into a home of believers (i.e., professing church members) is eligible for immediate baptism since that child is indeed a member of the covenant. However, there is question about when an adopted child becomes a member of the covenant. At present, this is determined at the discretion of the local consistory. In some cases, the adopted child receives the sign and seal of the covenant immediately; in others, it receives that sign approximately a year later, when the courts have decided the adoption is finalized. In those latter cases, the court, the judicial arm of the government, is deciding when a child ought to be baptized.

(2) We have argued that all children are placed in homes through God's providence. Yet the present policy of the Christian Reformed Church allows individual consistories to cause adoptive parents to wait until the courts finalize an adoption. In those cases, adoptive parents must watch infants being baptized and listen to the beautiful promises implied in the sacrament, but they cannot participate. They can bring their child for baptism when it is about one year old. This, in effect, says to a congregation that this child is different. There is something unusual about an adopted child. If adopted children are indeed placed in Christian homes by God's providence, parents ought to have their children baptized in the same manner and at the same time as children born into a family. The parents of adopted children need the promises of baptism and need to make the vows of baptism. We maintain, then, that the present policy of discrimination unnecessarily marks an adopted child and deprives the parents of the blessings of baptism.

(3) We maintain, further, that in addition to the reasons listed above, a more important reason exists for changing the present policy regarding adopted children. The present policy is not based on Scripture. In the grounds accompanying our overture, we list numerous texts which in fact say that Scripture takes the very opposite view. Scripture does not distinguish between adopted children and children born into a family. More specifically, when the New Testament speaks of baptism, it often speaks of household baptisms, which synod on several occasions has said is ample evidence for the baptism of adopted children. The Old Testament, when speaking of circumcision, says that more than blood relatives are to be included. Therefore, we maintain that the present practice of allowing local consistories to decide when an adopted child should be baptized has no basis in Scripture.

Instead, the uniform policy of the Christian Reformed Church should be that no distinction be made in the baptism of adopted children and those born into a family.
Overture 5 — Establish Standards for Personnel in Specialized Parish Ministries

BACKGROUND

During the past decade, a large number of our Christian Reformed churches have employed staff persons to serve the congregations in specialized parish ministries. Calvin College and Seminary, the Reformed Bible College, and other educational institutions have also devised educational programs for the training of personnel for specialized ministries. While specialized parish ministries are increasing in number and educational programs are being designed, there has been no standardization of educational requirements by which our congregations can be assisted in making a choice when considering an applicant, nor is there any directory of qualified persons from which they may seek applicants for such positions.

OVERTURE

Classis Grand Rapids South overtures the Synod of 1982 to affirm that standards of education and training should be required for personnel engaged by our churches for educational and outreach ministries.

We hereby further request that synod appoint a qualified committee to formulate rules and procedures for the certification of properly equipped persons for specialized parish ministries.

Educational standards for the training of persons involved in specialized parish ministries must be set. In addition, a process should be adopted for the examination of their faith and commitment, knowledge of doctrinal standards, and assessment of their personal maturity and professional competence for such a ministry.

Grounds:

1. Our churches are in need of established standards with respect to the preparation and performance of persons who wish to be vocationally employed in specialized parish ministries.
2. Since persons employed in specialized ministries will very likely move from church to church, it would be helpful denominationally to adopt proper standards for such persons.
3. The congregations of the Christian Reformed Church seeking to employ persons for specialized parish ministries are in need of a directory, or listing, of properly equipped persons for such ministries.

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 6 — Train Volunteers in Mission Service

Classis Huron overtures synod to mandate the Christian Reformed Board of Home Missions to develop ways and means to train and employ confessing members of all ages as short-term (two to three months) missionaries.

Grounds:

1. There is an abundance of available volunteers as indicated by the Calvin College Social Research Department: "In the spring of 1980, ten churches took part in a pilot program conducted by the CCSRD to evaluate interest in volunteering in the Christian Reformed Church. This survey clearly indicated interest in volunteering among the members of our denomination" (Acts of Synod 1981, p. 414).
2. There is an obvious need for such services in various Home Missions fields.
3. Short-term volunteer services have met with great success in other denominations and Christian organizations.

Classis Huron
Bernard H. De Jonge, stated clerk
Overture 7 — Revise FNC Salary Schedules

Classis Kalamazoo overtures the synod of the CRC to do everything possible to bring the salary schedule of the Fund for Needy Churches in line with the salary schedule of the Christian Reformed Board of Home Missions, by increasing the FNC scale, decreasing the BHM scale, or a combination of the two.

**Grounds:**
1. The salary schedules of both the FNC and the BHM are under the jurisdiction of synod, which either implicitly or explicitly approves both.
2. FNC churches are expected to pay quotas for the Board of Home Missions, which in effect means that they are subsidizing higher salaries for home missionaries while their own pastors are receiving substantially less.
3. If a home missionary should be called by a church which has "graduated" to full independent status through his faithful labor in their midst, he would have to accept a substantial pay reduction as that church goes on the FNC schedule. This does not seem fair, since both FNC and BHM are quota-supported agencies.

**Background Information**

In order to illustrate what we are referring to, let us compare two ministers in about as similar a situation as possible. Minister A is serving a United States congregation of 45 families which receives FNC subsidy; Minister B is working in an unorganized church in the United States as a home missionary. Both have three children, ages 4, 9, and 12, who attend a local Christian school (not the 4 year old); both have been in the ministry for twelve years. The home missionary travels about 10,000 miles a year on church-related business, at 20¢ per mile. The following would be an accurate comparison of salaries for these two ministers in 1981:


<table>
<thead>
<tr>
<th>Item of Salary</th>
<th>Minister A (FNC)</th>
<th>Minister B (BHM)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basic salary</td>
<td>$14,000.00</td>
<td>$15,500.00</td>
</tr>
<tr>
<td>Service increment</td>
<td>1,200.00</td>
<td>1,200.00</td>
</tr>
<tr>
<td>Children allowance</td>
<td>1,500.00</td>
<td>1,250.00</td>
</tr>
<tr>
<td>Mileage/care</td>
<td>2,000.00</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Christian school tuition</td>
<td>—</td>
<td>700.00 (max.)</td>
</tr>
<tr>
<td>Social Security</td>
<td>—</td>
<td>800.00 (max.)</td>
</tr>
<tr>
<td>Medical insurance</td>
<td>—</td>
<td>1,400.00</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$18,700.00</strong></td>
<td><strong>$22,850.00</strong></td>
</tr>
</tbody>
</table>

As can readily be seen, there is a difference of more than $4,000. At the same time, the FNC church paid the CRBHM a quota of $73 per family ($3,285), in effect helping to pay the added $4,000 of the home missionary. This does not seem fair.

Classis Kalamazoo
Jack Stulp, stated clerk

Overture 8 — Amend Procedure for Examination of Candidates

I. Background

Each year the synod reviews the recommendations of the Calvin College and Seminary Board of Trustees on those persons who are pursuing candidacy for the ministry in the denomination. The review is ordinarily conducted in committee and the recommendations of the board are approved. No formal procedures have been established to insure just and pastoral disposition of the occasional cases where the recommendation of the board on a specific candidate is not accepted, or is singled out for special review. Classis Lake Erie believes that the lack of procedures in such cases may permit injustice, and in fact has done so.
A. The Case of Clayton Libolt

The Synod of 1981 singled out for special review and finally rejected the application for candidacy of Clayton Libolt. Classis Lake Erie is especially concerned with the case of Mr. Libolt because he has long been a part of the life of the classis. Classis Lake Erie has licensed Mr. Libolt to preach in our churches for many years. Neither in the examination for licensure nor in the many instances of his preaching in our churches has there been reason to doubt his orthodoxy. In addition, the classis examined and approved Mr. Libolt for the office of evangelist in 1979, and he served in that office for one year at Campus Chapel in Ann Arbor. Since that time, he has been serving in an unordained but ministerial capacity at River Terrace Church in East Lansing.

The members of the churches in which he has served received the news of Mr. Libolt’s rejection by the Synod of 1981 with dismay. The councils of Ann Arbor Christian Reformed Church, Campus Chapel, and River Terrace Church have separately indicated their consternation at the synodical decision: River Terrace Church, which had decided without dissenting vote to employ Mr. Libolt, sent a letter to the synod, while it was still in session, expressing its dismay and asking the synod to reconsider its decision. The letter was ruled inadmissible by the officers of synod. Thus, Classis Lake Erie is faced with singular questions of a pastoral and official nature. What do we say to those persons and churches who have been well served by Mr. Libolt and who believe that he is and can be a pastor of sound Reformed principle and biblical perspective? And, can Classis Lake Erie in its repeated contacts with and examinations of Mr. Libolt have been so misled that we failed to notice a lack of doctrinal soundness and adequacy for the Christian Reformed ministry?

While we do not question the right of the Synod of 1981 to make the decision it made, we do question the procedures used in making the decision. Mr. Libolt’s preparation for the ministry was long. He not only completed training at Calvin Seminary but all the course work for a Ph.D. in Old Testament studies. In addition, he served in ministerial capacities in three churches in Classis Lake Erie and taught and preached in many churches. Following his application for candidacy, he was examined and passed by both the Calvin Seminary faculty and the Calvin Board of Trustees, in each case overwhelmingly though with dissent. His application arrived at the synod, thus, with the approbation of his own council and congregation, the Calvin Seminary faculty, and the Calvin Board of Trustees, not to mention a history of approbative actions by Classis Lake Erie, and that application was summarily dismissed by the synod on the basis of an hour’s interview. We submit that an hour’s interview is too little evidence for an action of such grave personal consequence.

Why was Mr. Libolt rejected? The evidence is not entirely clear. The reason most often cited is his position on the early chapters of Genesis, a matter of great controversy in the denomination. In fact, the same synod refused to reopen the case of Dr. Verhey, who expressed similar views and was approved for ordination. In the synodical discussion and subsequent to it, office-bearers of good standing in the denomination have openly stated their agreement with Mr. Libolt. Again, not questioning the right of the synod to make its decision on Mr. Libolt, the classis asks, in the light of the above, whether the action was fair.

But there is more. Some delegates to synod cited other reasons for Mr. Libolt’s rejection. Most often mentioned was Mr. Libolt’s manner of expressing himself. They held that synod rejected Mr. Libolt because he was obtuse and the delegates did not understand him. In that case, a man was rejected for a position for which he trained for years because of a communication gap. Other delegates and observers of synod claimed that Mr. Libolt was the victim of the emotional and political climate of the Synod of 1981. At that synod were several potentially divisive issues, including the question of women in office, questions about Calvin Seminary and the proposed alternative seminary, and the question of the status of Dr. Verhey. Mr. Libolt’s candidacy was the first difficult issue before the synod, and some observers felt that that was a disadvantageous position.

Against this background, classis calls synod’s attention to the fact that the action was summary and grave. Mr. Libolt’s opportunity to serve as an ordained minister in the Christian Reformed Church, a position for which he has long trained, has been denied him. Since the decision, he has been the subject of a great deal of publicity, which tends to prejudice the case against him should he reapply. We question the procedures which would allow a decision of such great moment on the basis of a short interview.

B. The Need for Review Procedures

What was lacking in the case of Mr. Libolt was adequate time for review and careful consideration of the case. The overheated emotional atmosphere of a synodical interview does
not serve well the pastoral responsibilities of the synod to the candidate and the churches which support him. It would be better if such cases were referred to a committee which would have a full year to review all the circumstances pertaining to the candidate's application and time to talk to the candidate. Spurious issues like communication style could be eliminated by the committee and the true issues illuminated. The classis believes that this procedure would be more just and more true to the spirit of the church of Christ.

II. Overture

Classis Lake Erie overtures synod to amend the procedure for examination of ministerial candidates as follows:

In the case that a synod cannot accept a recommendation of the Board of Trustees to declare an individual a candidate for ministry in the Christian Reformed Church, that synod shall appoint a committee to review the application of that person and to report to the following synod, which shall make a final decision in the case.

Grounds:
1. The recommended procedure is more just and honorable than a procedure which permits a candidate to be rejected without comment and on the basis of a short interview.
2. The recommended procedure is more in keeping with the spirit of Christian love.
3. The recommended procedure takes account of the long years of preparation which a candidate brings to the synod and requires the synod to take time for deliberation before deciding on the candidate's future.
4. The recommended procedure will help focus discussion and deliberation on legitimate issues and will help avoid decisions based upon extraneous concerns.

Classis Lake Erie
George F. Vander Weit, stated clerk

Overture 9 — Regulations re Taping of Synod

At the 1979 Synod a decision was made to record the general sessions of synod. This decision arose out of a request from the Back to God Hour as reported in Article 15 of the Acts of Synod 1979, page 13.

Background: The CRC-TV division of the Back to God Hour is requesting synod's approval to make an official audio recording of the entire proceedings of the general sessions of synod. This would enable the church to have a reference point for future discussions and analysis of the deliberations of synod. They also request permission to videotape highlights of the deliberations of synod for use in promotion and news releases.

Recommendations:
1. That synod authorize the making of an official audio recording of the entire proceedings of the general sessions of synod. —Adopted
2. That synod authorize the Back to God Hour to make an audio recording of the proceedings of the general sessions of the Synod of 1979. —Adopted
3. That synod designate the office of the stated clerk to be responsible for the usage and storage of these materials according to the job description of the office of the stated clerk. —Adopted
4. That synod give CRC-TV permission to videotape highlights of the 1979 general sessions of synod for news releases and promotion purposes. CRC-TV shall be responsible to supervise the distribution and usage of these materials for its most broad and effective dissemination. —Adopted

This decision of the Synod of 1979 is not clear as to its scope or intent. Does this decision pertain to all future synods or only the Synod of 1979? Apparently our Synodical Interim Committee is of the opinion that authorization was given to tape all future sessions of synod. At any rate, our stated clerk has supervised the taping of all subsequent synods.

This is troublesome in at least two areas. First, the delegates of subsequent synods were not made aware that their sessions were being taped. To assume that all delegates would know this, based on the 1979 decision, is probably an unwarranted assumption since the taping process is not readily visible to the delegates.
Also, the 1979 decision states that the stated clerk is responsible for the usage of the tapes. Since there is nothing specific in the job description of the stated clerk regarding this matter, the stated clerk can make unilateral decisions regarding usage by the constituency of the recordings of synod. Therefore, Classis Lake Erie overtures synod as follows:

1. That all participants at each synod be explicitly informed that all general sessions of the synod are being recorded.

2. That the tapes be made available at cost for review as "a reference point for future discussions and analysis of the deliberations of synod" (Acts of Synod 1979, Art. 15).

   Grounds:
   a. No public meeting of the church ought to be recorded without the participating persons being aware of the fact that a recording is being made.
   b. The availability of tape recordings of the general sessions of synod to the constituency can give the church a better understanding of the actions taken by each synod.

Classis Lake Erie
George F. Vander Weit, stated clerk

Overture 10 — Take Action re Apartheid System in South Africa

Classis Lake Erie overtures the Synod of 1982 to take the following actions regarding the continuing racism and apartheid in South Africa:

1. Mandate the Interchurch Relations Committee to obtain as much information as it can about the racism and apartheid system of South Africa from persons of our denomination who have visited South Africa in recent years, from visiting South Africans, and others who can shed light on the current state of affairs in South Africa in regard to the persistent evil practice of apartheid, and to report to synod what it has learned from this effort.

2. Mandate the Interchurch Relations Committee to communicate, on a regular basis, with the courageous leaders of the black and colored Reformed churches and with leaders of the Broederkring (an organization of Christians opposing governmental policies), with an eye toward learning how we might best assist in overcoming the injustice which they experience daily at the hands of those holding positions of power in South Africa.

3. Mandate the Interchurch Relations Committee to advise synod, on a regular basis, as to how our denomination can best relate to and assist those segments of the Reformed community in South Africa who are committed to justice.

4. Mandate the Interchurch Relations Committee to appeal to the white churches of Reformed persuasion of South Africa to repudiate the Broederbond (a secret organization of Africaanders supportive of repressive governmental policies and practices), and to sever whatever ties they may have to this organization.

   Grounds:
   a. Our Christian Reformed denomination should actively support fellow Christians of Reformed persuasion who suffer intensely because of the evil system of apartheid forced upon them by the government of South Africa.
   b. Our denomination ought not give the impression that we in any way support churches or believers of like Reformed persuasion who encourage the apartheid system of South Africa.

Classis Lake Erie
George F. Vander Weit, stated clerk

Overture 11 — Request for Declarations re the Literal Historicity of Adam and Eve

Classis Minnesota South is grateful that the Christian Reformed Church is a confessional church, for our confessions (creeds) have been and are a source of spiritual strength and
unity in our denomination. Our church has valued the creeds so highly as faithful and accurate statements of the teaching of the inspired Scriptures that all office-bearers in our church are required to sign the Form of Subscription, declaring that they believe that all the teachings of our confessions "fully agree with the Word of God." At various times in history certain teachings of our creeds have been questioned. Currently the teaching of our creeds about the historicity of Adam and Eve and the factuality of events recorded in Genesis is being questioned and challenged. Against this background, in deep concern that full confidence be placed in our confessions as faithful and accurate interpretations of the Scriptures, Classis Minnesota South overtures synod:

I. That synod instruct the faculty and the Board of Trustees of Calvin College and Seminary to recommend for candidacy only those who, in addition to meeting all the other established requirements, heartily believe and have the conviction that our creeds call on us to believe that Adam and Eve were historical, flesh and blood persons, and that the events recorded in Genesis (concerning Adam and Eve living in the garden of Eden, the testing of Adam and Eve by the tree of knowledge of good and evil, the fall of the human race into sin by Satan's temptation of Adam and Eve) are actual facts and historical realities. In carrying out this mandate the faculty and board shall always include in their interviews with prospective candidates specific questions about their beliefs on these matters.

Grounds:
A. The testimony of our creeds must be accepted by those who seek candidacy for the ministry in the Christian Reformed Church.

1. The following are references from the creeds about these matters:
   a. Heidelberg Catechism (L.D. 3, Q. 7), "Then where does man's corrupt nature come from?" Answer: "From the fall and disobedience of our first parents, Adam and Eve, in Paradise."
   b. Heidelberg Catechism (L.D. 4, A. 9), "Man, however, tempted by the devil, in reckless disobedience, robbed himself and his descendants of these gifts."
   c. Heidelberg Catechism (L.D. 7, Q. 20), "Are all men saved through Christ just as all were lost through Adam?"
   d. Belgic Confession (Art. 14), "We believe God created man out of the dust of the earth and made and formed him after his own image. But... he... wilfully subjected himself to sin and consequently death and the curse, giving ear to the words of the devil. For the commandment of life, which he received, he transgressed...."
   e. Belgic Confession (Art. 15), "We believe that through the disobedience of Adam original sin is extended to all mankind...."
   f. Belgic Confession (Art. 16), "We believe that all the posterity of Adam, being thus fallen into perdition and ruin by the sin of our first parents...."
   g. Belgic Confession (Art. 23), "... our first father, Adam, who, trembling, attempted to cover himself with fig leaves."
   h. Canons of Dort (Head I, Art. 1), "As all men have sinned in Adam...."
   i. Canons of Dort (Heads III-IV, Art. 1), "Man was originally formed after the image of God. But, revolting from God by the instigation of the devil and by his own free will...."
   j. Canons of Dort (Heads III-IV, Art. 2), "Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent...."


B. Candidates must comply with Report 44, adopted by the Synod of 1972 and reaffirmed by the Synod of 1976, which declares:
"Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as inseparably bound up with the historical reality of the events recorded in Scripture" (Acts of Synod 1972, C, 3, b, p. 68).
"Synod instructs the churches to see to it that biblical studies are carried on in a careful and disciplined way, submissively rethinking the thoughts of Scripture itself; and accordingly warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational..."
meaning of biblical history, thus compromising the full authority of Scripture as the Word of God” (Acts of Synod 1972, C, 3, p. 69; cf. also Acts of Synod 1976, Art. 30, B. 1, b, p. 26).

C. Synod, in approving candidates, leans heavily on the interviews and recommendations of the seminary faculty and the Calvin Board of Trustees. Synod has charged the faculty of Calvin Seminary to present to the Board of Trustees a “recommendation regarding the doctrinal soundness, spiritual fitness, and personality” of those who wish to be declared candidates. Synod requests the Board of Trustees to interview prospective candidates and to report to synod on these interviews along with its own recommendations. (Cf. Acts of Synod 1961, Art. 83, III, C, p. 54.) The synod itself interviews prospective candidates only in special situations.

D. In 1981 the faculty of Calvin Seminary recommended Mr. Clayton Libolt for candidacy, but made no inquiry beforehand into his belief that the garden of Eden, the tree of knowledge of good and evil, the voice speaking to the woman, and even the woman and the man were not necessarily real, and that it is not necessary to think of Adam as an historical person (cf. The Banner, June 29, 1981, p. 16). The board’s executive committee stated in answer to a letter of Classis Minnesota South (Sept. 29, 1981), “... the faculty’s endorsement of Mr. Libolt’s candidacy (with faculty reservations duly noted) addressed itself to other theological issues than those referred to in your classical communication,” i.e., whether the faculty approves of or is sympathetic to Mr. Libolt’s method of interpreting, and his view of Genesis 2 and 3 (cf. letter of the board’s executive committee to Classis Minnesota South, Dec. 10, 1981). The board’s public statement, which was sent to all consistories, states that they inquired into Mr. Libolt’s views about the authorship of the Pentateuch, but does not state that they inquired into his views concerning the historicity of Adam and Eve. This causes us to wonder whether the ordinary interview includes inquiry into prospective candidates’ belief that Adam and Eve were historical, flesh and blood persons, and in the “actual historical factuality of events recorded in Genesis.” Mr. Libolt was interviewed by a synodical advisory committee and, at the request of this advisory committee, the synod itself conducted a special interview with Mr. Libolt. Having heard the views of Mr. Libolt, synod decided not to approve him for candidacy. Therefore, it is necessary that synod in its special concern about this issue give this special instruction to the faculty and the board.

E. The action we request will reassure the consistories and members of our churches that our candidates are loyal to our creeds and do not interpret the Scriptures in a way which conflicts with the creeds or “calls into question the event-character... of biblical history” (Acts of Synod 1972, p. 69).

II. That synod instruct the faculty of Calvin Seminary to teach openly and unequivocally that Adam and Eve were historical, flesh and blood persons and that the events recorded in Genesis concerning Adam and Eve living in the garden of Paradise, the testing of Adam and Eve by the tree of knowledge of good and evil, the fall of the human race into sin by Satan’s temptation of Adam and Eve, are actual facts and historical realities, and that it is necessary to believe this without reservation.

Grounds:
A. This is a confessional teaching of basic importance which presently is being undermined, contested, and attacked.
B. If candidates, as part of their subscription to our creeds, must be accountable for their beliefs about Adam and Eve as historical, flesh and blood persons, and the “actual historical factuality of events recorded in Genesis,” the instruction given in the seminary must deal with these matters frankly and forthrightly.

III. That synod remind all office-bearers in the Christian Reformed Church (professors, ministers, elders, deacons, evangelists) that if they do not heartily believe without reservation that Adam and Eve were historical, flesh and blood persons, and the “actual historical factuality of events recorded in Genesis,” they have an obligation to fulfill the promise made in the Form of Subscription:

We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writing.

We declare, moreover, that we not only reject all errors that militate against this doc-
trine and particularly those which were condemned by the above-mentioned synod, but that we are disposed to refute and contradict these, and to exert ourselves in keeping the church free from such errors. And if hereafter any difficulties or different sentiments respecting these aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, classis, and synod, that the same may be there examined, being ready always cheerfully to submit to the judgment of the consistory, classis, and synod, under penalty in case of refusal of being by that very fact suspended from office.

Grounds:
1. This reminder is appropriate in these times in which the historicity of Adam and Eve and the reality of events described in Genesis is being called into question. All office-bearers, of course, are expected to hold to the teachings of our creeds and defend them. If, however, there is any office-bearer who does not heartily believe without reservation that Adam and Eve were historical, flesh and blood persons and the “actual historical factuality of events recorded in Genesis” (see above, I, A, 2), and does not understand that this is in conflict with our creeds, and/or is not aware of, or has overlooked his obligations when he disagrees with our creeds, it is fitting to remind him of what he pledged when he signed the Form of Subscription.

2. This reminder will serve to reinforce the confidence our church members have in their office-bearers' faithfulness to the creeds by calling public attention to the duties our office-bearers have toward the creeds. Our church members must be assured that if there is any office-bearer in the Christian Reformed Church who has a view contrary to the creeds, he may not "publicly nor privately propose, teach, or defend" this dissenting view until he has presented these sentiments to the consistory, classis, and synod for jurisdiction.

Classis Minnesota South
Ronald J. Lammers, stated clerk

Overture 12 — Appoint Committee to Investigate Loyalty of Every Seminary Professor

1. Synod is well aware of a spreading dissatisfaction among the Christian Reformed churches with our Calvin Theological Seminary, a dissatisfaction coming to open expression in the movement to create a second seminary among us.

2. Synod is also aware that this widespread dissatisfaction has been nurtured by a number of incidents known throughout the churches, such as:
   a. rejection by the Synod of 1981 of a ministerial candidate recommended, and defended, by the seminary faculty, a rejection based on serious doctrinal considerations;
   b. serious charges against a seminary faculty member regarding his views on Genesis 1-3, and the fact that this faculty member gave expression to such views without concern for the requirement of the Form of Subscription;
   c. active support by seminary faculty members for opening office in the church to women, despite synod’s repeated refusal to do so.

3. It is natural for many who take these matters seriously to suspect that what is publicly known can be but symptomatic of attitudes held toward the Scriptures, the creeds, the Form of Subscription, and the decisions of synod by various members of the seminary faculty; and that this is conveyed to students deliberately or otherwise.

4. Classis Grand Rapids South believes synod should act decisively to clear the air of suspicions regarding Calvin Seminary, both for the well-being of the church and for the health of the seminary. We count this all the more urgent in view of the development of a new seminary movement.

5. We overture synod, therefore, to appoint a competent and objective committee of ministers and elders, authorized to ascertain for the church the loyalty of every seminary faculty member to the Scriptures, as interpreted by the three Forms of Unity, and to the Form of Subscription each has signed; and through synod to report to the church its findings.
Overtures

Grounds:

a. By subscription to the Form of Subscription every seminary faculty member has declared himself "to be always willing and ready to comply with such requisition" under penalty of suspension from office.

b. The church has every right to the assurance that its servants abide by its standards and do indeed "diligently teach and faithfully defend" them.

c. The seminary itself very much needs the restoration of confidence such an evaluation is intended to produce.

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 13 — Revoke Decisions re a Disciplinary Procedure

I. BACKGROUND

One of the churches of our classis decided to review the procedure it followed in dealing pastorally with the sins of its members, particularly its requirement that a member whose sin was of a public nature appear before the elders as a body.

The occasion for the review was the recognition that this procedure was being applied almost solely to cases of sin against the seventh commandment. It wondered whether consistency would not require it to be followed also with regard to, for example, a gossip, one who uses God's name vainly, someone caught shoplifting, or anyone who has been brought before a civil court. Yet there was always uncertainty as to exactly when such issues should become matters for the elders to deal with, and whether they should be carried to the same end point as sin against the seventh commandment.

The review consisted of considering scriptural data, reviewing Church Order and applicable synodical decisions, and inquiring into the practice of its neighboring churches.

The only unanimity arising out of the latter inquiry was a recognition that elders dealt most often with sins against the seventh commandment. There was no consistent agreement on questions like: How is it determined when a sin becomes an eldership concern? How does the eldership participate in dealing with it? Does it just accept the pastor's recommendation arising out of his work with the individual? Does a committee deal with it according to its own judgment? Does a committee deal with the individual and then report to the eldership? Do the elders then make some judgment which is conveyed to the individual? Or do the elders as a body interview the individual? Is the person asked to leave the meeting so that a judgment can be made and later conveyed to him/her (similar to the procedure with profession of faith)? Or is the person interviewed and ministered to without a formal judgment being made? If a person appears before the elders, precisely what is the purpose of that appearance? It is particularly this last question that relates to the Church Order and synodical decisions governing these circumstances.

II. CHURCH POLITY

The applicable synodical decisions relate to Article 84 of the Church Order:

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

Two significant concepts in this article are "reconciliation" and "sufficient evidence of repentance." These two concepts come close to explaining why one might be expected to appear before the eldership. It is with this in mind that the decision of the Synod of 1908 (Acts of Synod 1908, p. 38), amended in 1930 (Acts of Synod 1930, p. 47) and reaffirmed in 1961 (Acts of Synod 1961, p. 96) is to be understood:

In the case of transgression of the seventh commandment before marriage, confession must be made before the consistory. The advisability of announcing the names to the congregation shall be determined by the consistory in each case.

It appears that in our churches the common understanding of the clause "confession must be made before the consistory" is really "confession must be made to the consistory." No matter how much we try to clarify this, the prevailing conception seems to be, "If you get, or make someone, pregnant before marriage, you must go to the consistory to confess it."
We judge that it is not the task of the elders to hear confessions (for confession is made to God), but that the goal of the eldership, who represent both God and the congregation, is to gain assurance that repentance is present and to be the instrument, if necessary, of conveying assurance of pardon from God's Word and assurance of love and continuing fellowship in the body of Christ.

Since the consistory originating this overture judged these things to be the goal of any procedure in these matters, it was inclined to adopt a procedure that would attain those purposes in a better way—a way that would no longer require the appearance of the sinner before the entire eldership. Synod, however, in addressing the issues of "reconciliation" and "sufficient evidence of repentance," particularly as they relate to whether or not and how the congregation is to be informed, has specified one particular sin ("transgression of the seventh commandment before marriage") and mandated a procedure ("confession must be made before the consistory") which prevents the consistory from adopting a procedure of its own that will satisfy the requirements of Article 84.

III. OVERTURE

Classis Muskegon overtures synod to revoke its decisions of 1908 (Acts of Synod 1908, p. 38) and 1930 (Acts of Synod 1930, p. 47) specifying a procedure to be followed under Church Order Article 84 (formerly Article 75) with regard to transgression of the seventh commandment before marriage.

Grounds:

1. The specification of one sin is unwarranted.
2. The procedure mandated by these decisions unduly restricts the freedom of the local consistory to adopt a procedure that will satisfy the requirements of Article 84.

Classis Muskegon
Harvey D. Bultje, stated clerk

Overture 14 — Adopt New Guidelines and Rules for Church Discipline

I. BACKGROUND

The following statements summarize issues discussed in a series of articles in The Reformed Journal and The Banner, written by Pastor Verlyn D. Verbrugge, on the subject of Church Discipline in the Bible:

1. Discipline is very necessary among God's people, both in the Old Testament and in the New Testament. The ultimate aim of discipline is the honor and glory of God.

2. There are two separate strands of discipline recognizable in the Old Testament. The older one contains a strong condemnation theme for the one being expelled. Physical death, symbolizing spiritual death, is commanded, whereby all hope for restoration is cut off (Deut. 29:18-21). Later in the Old Testament revelation, however, a strand developed which involved separation from the visible community of God's people, but did not contain a strong note of condemnation because there was always the open invitation to return through repentance (Ezra 10:7-8).

3. Both strands are present in the New Testament Jewish setting. Particularly the Jewish leaders around Jerusalem adopted the more severe form, for they, for example, found Jesus to be speaking blasphemy and hence to be worthy of death (Matt. 26:65-66; John 19:7; see also Acts 6:11-14; 22:4-5; 26:10-11). The Jewish leaders in the Diaspora by and large, however, did not appear to be nearly as severe.

4. Both strands are also present in the New Testament church. When Ananias and Sapphira lied to the Holy Spirit, they were struck dead at the feet of Peter, thereby cutting off all hope of restoration (Acts 5:1-11). Paul's instruction, however, regarding the expulsion of the incestuous man in 1 Corinthians 5 and Hymenaeus and Alexander in 1 Timothy 1:19-20 involves only a visible separation from the congregation, with the hope and goal of repentance into the church.

5. The disciples, having become apostles, were given special power and authority unique to them. They were the official eyewitnesses and interpreters of the acts of God.
revealed in Jesus Christ, and wrote authoritatively about them. This authority to establish
the Word of God for the New Testament church is the essential meaning behind the power
to bind and loose in Matthew 16:19 and 18:18. The apostles were also given the authority
to forgive or retain sins (John 20:23).

6. The above-mentioned authority, however, belonged only to them in the develop-
ment of the church. The Bible clearly implies that the decision to condemn, to cast out of
the kingdom, belongs to God alone (Rev. 3:7; Heb. 10:30; Jude 9; 2 Peter 2:4, 5, 9, 11). An
unrepentant sinner comes to an awareness of his own condemnation (Titus 3:10-11)
through the word of the apostles (that is, through reading the Word of God as it addresses
him in his sinful situation, e.g., 1 Cor. 6:9-10; Eph. 5:5; Gal. 5:18-19), and not by virtue of
the church's pronouncement.

7. The decision to excommunicate, then, as far as the present church is concerned, in-
volves removal from the visible body, contains a solemn warning to the individual of the
seriousness of his sin and that he is running the risk of being cut off from the kingdom of
God, but the church leaves that ultimate judgment completely in the hands of God.

8. The idea of discipline as purifying the church is seen in the Word of God as a by-
product, rather than as a motivation, of discipline (1 Cor. 5:6-8). The central motivation
for church discipline is repentance and restoration of the erring sinner into the body of be-
lievers (1 Cor. 5:5; 1 Tim. 1:20).

9. When the church is called to judge (1 Cor. 5:12-13), such judgment is limited to com-
paring an unrepentant sinner's false doctrine or immoral life with God's revealed Word
and, if necessary, officially deciding to terminate membership in the visible church (1 Cor.
5:4-5).

10. Throughout the disciplinary procedure, the entire congregation is expected to be-
come involved, in prayerful concern for the individual in question and, if need be, in tem-
porary dissociation from him or her, to impress upon that person the seriousness of the sin-
ful walk of life and to encourage repentance and restoration. The Bible knows no such thing
as silent censure (1 Cor. 5:9-11; 2 Thess. 3:14-15).

11. The decision to expel from the church contains within it a standing invitation to re-
turn whenever there is evidence of genuine repentance, and then to reunite with the visible
body of Christ. The church must be ready to receive them back in all love and forgiveness
when such restoration takes place (Gal. 6:1-2; 2 Cor. 2:5-11).

II. Recommendations
The consistory of the Southern Heights Christian Reformed Church overtures the Synod
of 1982 to adopt the following recommendations:

1. That synod adopt the Biblical guidelines above as the proper understanding of the
message of the Word of God regarding discipline for God's people.

   Ground: There appears to be a great deal of confusion and inconsistency in the
   Christian Reformed Church on this issue, and these guidelines will help the CRC to
   understand the principles of the Word of God concerning discipline.

2. That we drop the word excommunication from our official vocabulary and substi-
tute "involuntary termination of church membership."

   Ground: Etymologically, the word excommunication is a good word, for it means
   "out of the fellowship" or "out of the communion" as the visible body of believers.
   But it has such a history of identity with the concept of divine condemnation
   and anathema that it can no longer be used without these unbiblical overtones.

3. That the following changes, consistent with the above biblical guidelines, be made
in the Church Order:
   a. Article 83a: substitute "shall have their baptized membership terminated" for
      "shall be excluded from the church of Christ."
   b. Article 86a: Worded as follows—"Confessing members who have been barred
      from the Lord's Supper and who after repeated admonitions show no signs of repen-
      tance, shall have their membership terminated. Such termination shall be announced to
      the congregation in whatever way the consistory deems most appropriate, but not until
      the individual in question has been contacted."
c. Article 86b: Worded as follows—"The consistory, before terminating such membership, shall ask for the prayers of the congregation, possibly also asking the congregation to dissociate themselves from the individual. The number of such announcements shall be left to the discretion of the consistory. Classis shall become involved in discipline only in cases of appeal."

d. Article 87: Substitute "When anyone whose membership has been terminated" for "When anyone who has been excommunicated."

4. That synod instruct the Liturgical Committee to reflect these guidelines in a new form for excommunication.

Harry Jepkema, clerk of elders

Note: This overture was submitted to Classis Kalamazoo in September 1980. Classis decided not to adopt it as an overture to synod.

(Copies of magazine articles mentioned in background have been supplied and will be referred to the appropriate advisory committee of synod. Wm. P. Brink, stated clerk)

Overture 15 — Action to Safeguard Integrity of Our Confessions

Classis Alberta South overtures synod to take such action as will assure the churches that the integrity of our confessions is being safeguarded at the present time in our denomination by the Board of Trustees and the faculty of Calvin Seminary.

Grounds:
1. This is necessary in view of the churches' concern surrounding the candidacy of Clayton Libolt in 1981:
   a. The seminary faculty and the Board of Trustees recommended him for candidacy for the ministry in the Christian Reformed Church.
   b. Some members of the seminary faculty spoke for his candidacy on the floor of synod.

2. There is concern about the inconsistency and even injustice with regard to synod's actions re the candidacy of Mr. Libolt as compared with its actions re the views of Dr. Verhey. While the latter also questioned the historicity of events recorded in the Bible, his views were never decisively rejected.

3. While we (professors, ministers, elders, deacons) declare in the Form of Subscription that "we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches...do fully agree with the Word of God," and that we "reject all errors that militate against this doctrine," questioning the historicity of Adam and Eve is a clear violation of the teaching of our creeds (cf. e.g., Heidelberg Catechism L.D. III, Q. & A. 7; Belgic Confession, Arts. 14 and 15; Canons of Dort, Chaps. I, 1 & III, 1, 2).

4. In questioning the historicity of Adam and Eve, the authority of our Lord Jesus Christ is at stake (Matt. 19:4-6; Mark 10:6-9) as well as that of the apostle Paul (Acts 17:26; 2 Cor. 11:3; 1 Tim. 2:13-14).

5. The doctrines concerning the first and second Adam are inseparably connected with one another (Rom. 5:12-19; 1 Cor. 15:21-22).

6. Synod itself declared that "it is inconsonant with the Creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibility of actual historical inaccuracies" (cf. Acts of Synod 1959, Art. 7, b, (2), p. 68) and "warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or the revelational meaning of biblical history, thus compromising the full authority of Scripture as the Word of God" (Acts of Synod 1972, p. 69).

Classis Alberta South
Stanley A. Drenth, stated clerk
Overture 16 — Change Wording in Belgic Confession, Articles 34 and 36

Classis Eastern Canada overtures the Synod of 1982 to change the wording in the Belgic Confession in all new translations in Articles 36 and 34 as follows:

A. Change Article 36 from "wherefore we detest the Anabaptist and other seditious peoples" (old translation) and "wherefore we detest the Anabaptist and other seditious peoples" (new translation) to "we reject the error of the Anabaptist and all those" (old translation) and "we reject the error of all those who want to reject the authorities" (new translation).

Grounds:
1. It is contrary to Scripture to detest fellow Christians.
2. It is contrary to our practice. We cooperate with modern Anabaptists such as the Mennonites.

B. Change Article 34 from "we detest the error of the Anabaptist" (both old and new translations) to "we reject the error of the Anabaptists."

Ground: Consistency of language requires this change.

Classis Eastern Canada
Stephen J. Sietsema, stated clerk

Overture 17 — Alter Allocation of Quota Funds for Calvin

Classis Eastern Canada overtures the Synod of 1982 to instruct the Board of Trustees of Calvin College and Seminary to determine the percentage of quota between the college and the seminary in such a way that the quota for the seminary reflects a steady increase and the quota for the college reflects a steady decrease.

Grounds:
1. The Board of Trustees in its February 1982 meeting adopted a proposal concerning an increase of seminary tuition rates which reverses the deliberate trend of the last decade to increase gradually the percentage of seminary support.
2. The decision by the Board of Trustees increases the seminary tuition by 28 percent, which places too heavy a burden on students at the seminary and will be discouraging to those who intend to enter the ministry of the Christian Reformed Church at a time when our need for ministers, missionaries, and so forth is high.
3. The Board of Trustees should be encouraging the seminary to grow in its services to the church by increasing church support for the seminary.

Classis Eastern Canada
Stephen J. Sietsema, stated clerk

Overture 18 — Adopt 1964 “Proposed Statement on Warfare” with Revisions

The question of nuclear war has clearly emerged as a crucial issue of faith for Christians today. As part of the larger Christian community in North America, the Christian Reformed Church must assume an active role in helping to clarify a proper Christian response to this issue in the light of God’s Word. A biblically informed position on this issue is a requisite not only for the church’s internal health, but also as a witness to our troubled world.

Our denomination has already made an attempt to address this issue. The “Committee on the Problem of War,” appointed by the synod of the Christian Reformed Church in 1960, issued a proposed “Statement on Warfare” which it presented to the Synod of 1963. In the following year (1964) an enlarged study committee presented synod with a revised “Statement on Warfare” (Acts of Synod 1964, pp. 312-15).

Classis Chicago South overtures the Synod of 1982 to endorse the 1964 “Statement on Warfare,” as amended by Classis Chicago South (see below), and to express its sentiments regarding the use of nuclear weapons in a communication to the President of the United States and to the Prime Minister of Canada.
1. The Synod of 1964 referred the Statement on Warfare to the churches for study (Acts of Synod 1964, Art. 121, p. 87). The churches have had ample time to consider this statement, and we now believe that synod should adopt it.

2. Subsequent synods, dealing with ethical decisions concerning war, have adopted basic principles and issued guidelines that seem to incorporate elements of the 1964 report. Specifically, the guidelines which address the issue of disproportionate warring have their clearest application in the context of nuclear war. Guideline b, 8 (Acts of Synod 1977, p. 46) suggests that the means employed in warfare must not exceed what is minimally necessary to check the evil of the opposing forces. Report 37 (Acts of Synod 1977, pp. 550-74) forcefully asserts that all disproportionate warring, of which an all-out nuclear war may be an example, is "ipso facto immoral and unsupportable by any Christian" (p. 561).

The revised statement, which follows, incorporates the following changes into the Proposed Statement on Warfare to the Synod of 1964 (Acts of Synod 1964, pp. 314-16):

1. The deletion of the words "remove the causa belli" in point 3.

   Grounds:
   a. The ultimate cause of war—sin—cannot be removed by war.
   b. No biblical mandate is given to any state or group of states to remove the cause of hostilities within another state, by means of war.
   c. That which the state is authorized to effect by war is adequately set forth in the remaining portions of this Statement on Warfare.

2. The deletion of point 7 of the statement.

   Grounds:
   a. There is no biblical mandate given to any state or group of states to "right existing wrongs," to "remove the cause of war," or to "satisfy grievances" within another state, by means of war.
   b. That which the state is authorized to effect by war is adequately set forth in the remaining portions of this Statement on Warfare.

3. The deletion of the first two sentences of point 9.

   Grounds:
   a. These sentences imply there is biblical warrant for a state or group of states to impose upon another state "an historically meaningful socio-political order" and the "concrete embodiment" of other values, by means of war.
   b. These two sentences overshadow, and thereby detract from, the important declaration made in the final sentence of point 9.

4. The deletion of the words "If a general thermo-nuclear war is able to" in the second sentence of point 10, substituting the phrase "any war which would"; and the deletion in the same sentence of the words "as many responsible scientists allege."

   a. Differences in scientific opinion ("as many responsible scientists allege") should not be arbitrated by the church.
   b. The church should state the biblical principle involved. The question of whether or not a particular weapons system would in fact violate that principle should be left to the judgment and conscience of those who must make the decision.

5. The deletion of point 11 in its entirety.

   Ground: Point 11 is based upon an assumption which is established by scientific evidence or considerations. If the assumption is valid, the gist of point 11 is already stated in point 10. If the assumption is not valid, it should not be endorsed by the church.

6. The deletion of the first two sentences of point 13.

   Grounds:
   a. The first sentence of point 13 contradicts point 12, which says, "it therefore cannot reject the possibility that even an atomic war may be allowable under certain circumstances and on certain conditions."
   b. The second sentence of point 13 is equally true of every type of weapon and is therefore quite meaningless.
The Proposed Statement on Warfare, as amended above by Classis Chicago South, is presented below:

I. The Just War

1. It is, in the Christian view, the task and responsibility of the state to establish and maintain a just political order and to secure in law the religious, social, and economic freedoms which its citizens require for meeting their obligations to God and neighbor.

2. It is recognized by the church that sin, expressing itself in lawlessness, continuously threatens the established political order and the freedoms it guarantees.

3. The church believes that when this lawlessness is armed and directed violently against the state, the state is authorized by God himself to counter this attack through the use of such force as will render the attack inoperative, and enable the state to perform its justice- and freedom-preserving functions within society.

4. The Christian church in articulating the ideal of peace proclaimed by our Lord Jesus Christ, the Prince of Peace, may not so construe that ideal as to deprive the state in principle of the sword given to it for the defense of order and freedom. There can therefore be no objection a priori to the existence of a military establishment or to the manufacture and strategic disposition of weapons calculated to deter the lawless.

5. The state is authorized to counter with force not only the armed lawlessness of its own citizens, but also that of hostile states bent on conquest and enslavement. It may engage both in police action against its recalcitrant citizens and in military action against foreign states forcibly disturbing the order of justice in which human freedoms are secured.

II. Just War Implications

6. A just war, as traditionally understood and endorsed by the Christian church, is a war the object of which is not utterly to destroy but effectually to deter the lawless; the concrete aim of a just war is not the annihilation but the overpowering of the enemy state and the consequent assignment to it of its rightful place in the family of nations.

8. In the Christian view the ultimate purpose of a just war is the establishment of a lasting peace upon the foundation of justice. Its final end is the achievement of a righteous and stable political order within which concrete human values are preserved and a well-ordered human society can flourish.

9. No war may be considered just which, while visiting destruction upon all that is bad, destroys every living human witness to that which is good; no war can be considered an allowable remedy for evil which destroys, together with this evil, all or almost all of history's accumulated goods; no war can be considered a fit political instrument for the establishment of peace which brings no peace but the peace of death.

III. Application to Nuclear Warfare

10. Although a just war is in principle thinkable, and in the past was concretely possible, it is at least questionable whether, in view of the destructive power of modern weapons, it can any longer become actual. Any war which would scorch the earth, destroy all or the major part of the technical, cultural, and spiritual treasures of mankind, and annihilate the human race or leave alive only a maimed and wounded fragment of it, then a general thermo-nuclear war lies outside the traditional concept of a just war and must be judged morally impermissible.

IV. Declaration

12. The church recognizes that the problem of war has political, military, and technical dimensions which it has no special competence to measure. It must therefore speak to this problem with due reticence. Not knowing whether the next war, if it comes, can and will be fought with conventional instead of atomic weapons, it cannot absolutely prescribe it in ad-
vance. Likewise, it cannot say that the limited and localized use of atomic missiles is quite impossible; it therefore cannot reject the possibility that even an atomic war may be allowable under certain circumstances and on certain conditions. Nor can it, in the absence of scientific consensus, determine with certainty whether atomic testing is morally justified or not.

13. Considering the extreme difficulty, if not the impossibility, of limiting nuclear weapons if war should break out, the church enjoins upon the nations of the world their duty to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance.

V. Exhortation

14. The church recognizes that the decision to do this will not be taken if men and nations are not prompted thereto by the Spirit of God. It therefore calls upon all its members to pray for the initiation, continuation, and success of disarmament discussions, and indeed for the establishment of peace with justice.

15. Because prayer is neither sincere nor effectual when not expressive of personal commitment and when not accompanied by appropriate deeds, the church calls upon its members to work for peace in every honorable way and to support with Christian judgment, charity, and vigor the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and cooperation between different states and peoples.

16. Because no work is maximally effective which is not directed by understanding, the church calls upon its members who are theologians, philosophers, and scientists, and upon its members who are pastors, teachers, and men of affairs to provide instruction and guidance in matters of national and international concern in order that through the relevant proclamation of the Word and through the disciplined judgment and enlightened activity of its members the church may also in this area be in truth "the salt of the earth" and "the light of the world."

Classis Chicago South
Richard M. Hartwell, stated clerk

Overture 19 — Request for Statement from the Seminary Faculty

The consistory of Trinity Christian Reformed Church of Artesia overtures the synod of the Christian Reformed Church to request the faculty of our seminary to explain its support for the candidacy of a man who is unable to affirm the existence of Adam and the historicity of certain related events in the early chapters of Genesis. At least these questions should be answered specifically:

1. Does every member of the faculty agree that the first man Adam did exist?
2. Does the faculty believe the ministers of the Christian Reformed Church may hold to and teach such positions regarding the early chapters of Genesis as that held by the candidate?

Grounds:


b. Scripture and our confessions clearly teach that Adam was a historical person (e.g., Rom. 5:12-14, 1 Cor. 15:21-22, 45-49; Belgic Confession, Art. 14-15; Canons of Dort, III-IV, Art. 2).

c. Every faculty member has signed the Form of Subscription indicating cheerful willingness to give answer regarding his beliefs. Integrity demands openness on the part of our leaders with respect to their convictions.

Trinity, Artesia, California consistory
Bert Miersma, clerk

Note: This overture was submitted to Classis California South, but was not adopted.
Overture 20 — Change Date of Day of Prayer and Fasting

Classis British Columbia overtures the Synod of 1982 to change the date of the denominational Day of Prayer and Fasting from the first Sunday of November to a Sunday which will not interfere with the proper observance of Reformation Day.

Grounds:
1. In fixing a date between the Canadian and American Thanksgiving Days the Synod of 1978 forced many congregations to choose between focusing on Reformation Day or on Prayer and Fasting Day several times in the six-year cycle of Sundays.
2. Many congregations have chosen to observe Reformation Day when there was a conflict, leaving the important matter of World Hunger unsatisfactorily observed.
3. Some congregations have unilaterally changed the timing of their observance of the Day of Prayer and Fasting, thereby adversely affecting the unity of the denomination.

Classis British Columbia
Evert S. H. Busink, stated clerk

Overture 21 — Conduct Inquiry re Calvin Seminary Faculty and the Board of Trustees

The consistory of the Smithers Christian Reformed Church overtures synod to assure the church that the integrity of our confessions is being safeguarded in the area of candidacy and admittance to the ministry of the Word and sacraments in the CRC.

1. by determining whether Calvin Seminary faculty's recommendation of Clayton Libolt to the Synod of 1981 for candidacy in the ministry reflects dereliction of duty by the faculty in not thoroughly acquainting themselves with Mr. Libolt's views on the historical existence of Adam, Eve, and the serpent; or, whether the faculty's recommendation of Mr. Libolt reflects compromise or agreement on their part with the views of Mr. Libolt which question the historical existence of Adam, Eve, and the serpent of Genesis;

2. by determining whether the Board of Trustees of Calvin Seminary were derelict in their duty by not thoroughly acquainting themselves with Mr. Libolt's views on the historical existence of Adam, Eve, and the serpent, during the latter's interview with the board for candidacy to the ministry; or, whether the board's recommendation of Mr. Libolt reflects compromise or agreement on their part with Mr. Libolt's views which question the historical existence of Adam, Eve, and the serpent;

3. by taking appropriate action, if the Synod of 1982 should find that either the seminary faculty or the Board of Trustees has been negligent or compromising with views that contradict our confessions

   a. by admonishing either the faculty of Calvin Seminary and/or the Board of Trustees for any dereliction of responsibility in this crucial area of confessional integrity;
   b. by requiring of the seminary faculty and/or Board of Trustees that no person may hold a position on either the board or faculty who questions—in the sense of doubting or denying—the historical event-character of Adam, Eve, and the serpent of Genesis.

Grounds:

a. In the Acts of Synod 1972, Report 44, Guideline “e,” synod “warns against the use of any method of biblical interpretation which excludes or calls into question either the event-character or revelational meaning of biblical history” (reaffirmed by the Synod of 1979, Acts of Synod 1979, p. 128).

b. Synod requires the seminary faculty in its report to the Board of Trustees regarding an aspirant to the ministry to present a recommendation “regarding doctrinal soundness” (Acts of Synod 1976, p. 12).

c. Synod requires the Board of Trustees to submit to the synod, regarding prospective candidates for the ministry, the “board's evaluation” of the person (Acts of Synod 1978, a, 6, pp. 22f).

Smithers, BC, Consistory
John Vander Meer, clerk

Note: The overture of the Smithers consistory was submitted to Classis British Columbia, but was not adopted.
Overture 22 — Sever Ties with Gereformeerde Kerk in Suid Afrika

The All Nations Christian Reformed Church of Halifax, Nova Scotia, overtures the 1982 Synod to sever the ties of special "ecclesiastical fellowship" with the Gereformeerde Kerk in Suid Afrika ("Doppers").

Grounds:
1. The GKSA not only allows but encourages membership in a secret, oath-bound society, the Broederbond, as shown by the fact that active membership in the Broederbond is maintained by some of the most prominent and influential leaders of the GKSA. (See October 12, 1981 Banner article "The Secret Society" by N. Woltersorstoff, pp. 9-10, and lists of Broederbond members in The Super-Afrikaners: Inside the Afrikaner Broederbond by Ivor Wilkins and Hans Strydon, pp. A1-A155. See also R. Mouw's article in the October 12, 1981, Banner, p. 13: "In scanning those lists, I was surprised to see how many of the white South Africans who have visited North America, and who have been treated as honored guests on our campuses and in our board rooms and congregations, are members of this underground racist organization.")

So long as the Christian Reformed Church in North America insists that membership in such oath-bound, secret societies is incompatible with Christian Reformed church membership, "ecclesiastical fellowship" with the GKSA contradicts our own strongly held position and threatens our own integrity as an "ecclesiastical fellowship" (Belgic Confession, Art. 29).

2. The GKSA not only tolerates but also actively supports the South African government's policy of apartheid. This support indicates not only a moral failing but a deviation from fundamental Christian doctrine.

It is hypocritical for us to imply that the GKSA simply accommodates its practice to government policy out of respect for authority. In fact, the apartheid policies of the South African government, which have been formed and implemented since 1948, all derive from heretical "Reformed" church doctrine. Although members of the NGK ("state church") have been more influential in shaping and implementing the government policies of apartheid, GKSA ("dapper kerk") spokesmen have often surpassed "state church" spokesmen in aggressive and persistent support and "biblical defence" of the heresy behind the policies.

3. Our "ecclesiastical fellowship" with the GKSA is experienced mainly by the few white CRC ministers who represent our denomination in trips to South Africa, their counterparts from the GKSA who visit North America, and white CRC members who visit South Africa as tourists, but it seems that if nonwhite CRC members in good-standing were to visit South Africa they would not be welcomed to communion in any white GKSA church. This specific policy of liturgical apartheid contradicts the simplest definition of "ecclesiastical fellowship." (See 1979 "Overture 43" from Classis Eastern Canada to Synod.)

4. Besides the differences in standards of church discipline, disagreement on a fundamental point of Christian doctrine, and the practical barrier between us in the interpretation of one of the basic guidelines of "ecclesiastical fellowship" listed above, there exists also a serious creedal difference between the CRC and the GKSA which has not been discussed sufficiently among us.

The GKSA continues to affirm the material in Article 36 of the Belgic Confession, which the CRC (Synod of 1910 & 1938) and the Gereformeerde Kerken in Nederland (1905) have judged to be unbiblical. (See also statements of GKN 1952, CRC 1958, and GKSA 1967 with their further response recorded in the "Reformed Ecumenical Synod Acts 1972," p. 302.) Their commitment to this unbiblical creedal statement on the relationship of church to state is not unrelated to issues raised in "Grounds 1, 2, and 3" above.

All Nations, Halifax, NS, Consistory
James La Grand, pastor

Note: The overture of All Nations consistory was submitted to Classis Eastern Canada, but was not adopted.
1. — Classis Chicago South Appeals Decision of the Synod of 1981 re Application of Church Order Article 12c

Classis Chicago South, in session September 16, 1981, appeals the decision of the Synod of 1981 in upholding the advice of the synodical deputies not to concur with Classis Chicago South in permitting First Oak Lawn to call Dr. Gerard Van Groningen as associate pastor to serve as president of Trinity Christian College.

I. Considerations of the Church Order and Scripture

Let it be understood clearly that there is no argument with the church's concern regarding the office of the ministry. All who are involved in the formulation and presentation of this appeal agree that there are reasons for the church's desire to define with clarity the nature and task of the office of ministry of the Word.

A. We are in hearty agreement with the statement in the Church Order (Art. 11) which states what the task, duties, responsibilities, privileges are of those called to be ministers of the Word—"namely to proclaim, explain, and apply Holy Scripture in order to gather in and build up the members of the Church of Jesus Christ." We are in agreement with the further specifications which are given in the Church Order, particularly with the clear statements of 12a and 12b. The statement in 12c, "other work which relates directly to his calling," is less definite. There is no doubt in our mind that a general statement such as 12c is necessary. The question we do wish to raise is whether a reference to Christian educational work in the kingdom of God should be included with specific reference to it; e.g., "teachers of Bible and Theology, Chaplains and other tasks in the spheres of education are areas in which ministers of the Word can serve." You may notice that there is specific reference to some other areas.

B. We have referred to the work of Christian education above. It is our desire to bring to the attention of synod the commitment of the Christian Reformed Church to Christian education in church, home, and school. Church Order Article 12a specifically refers to catechizing and training of youth in the church setting as an integral part of the ministerial calling. But the church has also directed attention to the importance of the church's support for and participation in Christian education in areas other than that performed by the church. The church is not called to erect and control schools. The church, however, is called to responsible action in the area of Christian schools as indicated in Church Order Article 71. Further, Church Order Article 42 calls for church visitors to be faithful in their work. In the guide for examination, question 21 (Section for Whole Consistory, Manual of Christian Reformed Church Government, pp. 175-78), specifically inquires about the support for Christian education. The fact that synods and classes have stipulated quotas and recommended offerings for Christian education gives further evidence of the church's sense of duty to support and participate, to a large extent, in the work of Christian education. These articles in the Church Order have solid biblical support in Scripture. (Cf., e.g., Deut. 6:4-11; Ps. 78:1-8; Eph. 6:1-4.)

C. It is the conviction of Classis Chicago South that the Church Order is correct. It rightly calls for the church to make every possible effort to assist in the work of Christian education—at all levels. That assistance is as necessary now as it ever was. The inroads that are made by various deviant educational philosophies, practices, and methods make this assistance an urgent necessity. The church should make every effort to assist Christian educators to be informed, molded, and directed by Scripture, the Reformed Creeds and Confessions, and by the doctrines of a well-developed Reformed theology.
The church's ministry to its youth and the educational work in the home are enhanced by Christian educational leadership which is theologically prepared and which has acquired experience and expertise in the various areas (home, church, and school) of education. Specifically, ministers who have become qualified by training and experience over a lengthy period of time have proven to be very effective servants of God and of the church by serving in leading roles in the educational sphere as ministers of the Word of God. An outstanding example of this is the Rev. Bernard J. Haan, who was singled out for his effective work in the area of Christian education. As a founder and the president of Dordt College, he was given an alumnus award for his service in the ministry to the youth of the covenant at the 1981 graduation exercises of Calvin College.

D. In the light of the facts stated above, we are of the belief that not only can and should ministers be able and permitted to serve as Bible and theology teachers in schools and colleges, they also should be permitted to serve in those crucial areas where necessary influences can be exerted in the maintaining of the creedal position of a college, the determination of mission and goals, and the adherence to an educational philosophy and ethical perspective derived from Scripture, creeds, and Reformed theology. The president of a Christian college is directly and intimately involved in these facets of the college's life and work. In fact, it is one, if not the major, task of any president.

This work of a college president is a direct expression of what ministers are called to do: to explain and apply Holy Scripture in order to gather in and build up members of the church of Jesus Christ (Church Order Art. 12). We have italicized the three terms which directly apply to covenant people attending Christian educational institutions. In the light of recent trends to enroll children and young people from non-Reformed and non-Christian homes, the term gather in takes on an increased meaning.

E. The interpretation and application of Church Order Articles 11-14 and the decision of Synod of 1978 by the Synod of 1981 have brought great concern to many members in the church, many supporters of Christian education, and to all those directly involved in the administration of Christian educational institutions. A major reason for this concern is the argumentation that has been employed to deny an ordained minister the right to serve as president of a Christian liberal arts college. We wish to reply to a number of these arguments.

1. Argument: The work of a president is largely administrative in nature; in addition, fund raising is a major aspect of the task. Hence, it is outside the confines of a minister's calling.
   
   Reply: In preceding paragraphs the true nature of the president's task has been alluded to. Part II of this appeal also speaks to this argument.

2. Argument: The work of a president of a Christian liberal arts college can be done by an unordained man. It is, therefore, wrong that the president be a minister.
   
   Reply: It is true that an unordained man may have the qualifications to serve as president (i.e., be scripturally informed, have a good grasp of Reformed theology, have a good understanding of a Reformed oriented philosophy of Christian education). But because this is true, it is not correct to say that therefore a minister should not and cannot be president. The fact before us is that, in most instances, the Reformed Christian community has selected ministers to serve as presidents of their respective colleges because certain ministers were judged to be most qualified at a given time from among those available to serve as president.

   The argument that an unordained person can do it, and therefore an ordained person should not do it, is too broad. Consider where this type of argument can lead: marriage and family counseling can be done by unordained people; therefore ordained men should not be allowed to do it. Unordained people can serve as evangelists; therefore ordained men should not be evangelists.

3. Argument: The work of a president of a Christian liberal arts college is comparable to a tradesman in the tin smithing industry. It is excellent for a tin smith to have theological expertise, but that does not require a tin smith to be an ordained minister. In fact, the work of the tin smith is not part of the calling of a minister.
   
   Reply: The problem with this argument is basically that two tasks are considered equal in nature and goal. This is incorrect. Tin smiths deal with tin, presidents of colleges deal with lives of people, many of whom are covenant young people who need building up in faith as they are educated and trained for their life's work.
4. **Argument:** It was the specific intent of the Synod of 1978 to say that ministers should not and could not serve as the presidents of Christian colleges.

**Reply:** Neither the study report of 1978, (cf. *Acts of Synod 1978*, Report 30, pp. 474–83), nor the report of the Advisory Committee to synod (cf. pp. 45, 46), nor the actual decisions of the Synod of 1978 say so (cf. pp. 46–48). What the study report indicates is that the occasion for the appointment of a study committee by synod was the appointment of a minister as a *dean*, not president. The work of a dean is more administrative in character in many instances than that of a president. But aside from the occasion, the study report does not go on to single out college presidency as inconsistent with the calling of a minister. What is of interest is that the Advisory Committee, reporting to the Synod of 1978, did refer to the growing elasticity in what constitutes the work of a chaplain (p. 45, 2nd par.). A reason for much questioning and concern after the ruling of the Synod of 1981, which denied an ordained minister the right to serve as president of a Christian liberal arts college, was the same synod’s approvals, without questioning, of ordained men to serve in (1) a new chaplaincy position, (2) an educational counseling position, and (3) a teaching position in sociology. In addition to this inconsistency, unrest is caused by the fact that various ordained men are permitted to continue to serve in positions which were referred to as evidences of a “growing elasticity.”

5. **Argument:** The office of the ordained ministry is an *ecclesiastical office*. The presidency of a Christian liberal arts college is considered, per se, an educational position. Therefore, an ordained minister, having an ecclesiastical office, cannot serve in an educational office.

**Reply:** If this position is held to as rigidly as it can be (is) stated, then all chaplains in armed forces, correctional institutions, industrial settings, clinics of various kinds are, per se, to be considered improper positions for ordained men because they are allowed, by the rigid definition, to serve only within the confines of a congregation.

But there is another matter which should be raised. If it is argued, as it has been, that no one in an ecclesiastical office should be engaged in offices which are directly related to educational institutions, then surely it follows that the church itself should not be involved in the administration of a Christian liberal arts college. Let’s be specific: if one argues that a minister, holding an office which is exclusively of and for the church, cannot on principle carry out his task of minister in the office of president of a college, by what logic, standard, or rule can that church own, govern, control, and direct an educational institution within which the office of president is the highest office?

When the Synod of the Christian Reformed Church in 1957 was confronted by the question of the church functioning outside its ecclesiastical sphere, synod affirmed the right and duty of the church regarding ownership of a college. The argumentation for their affirmation is certainly very valid also for a minister of that same church to serve as president of a Christian liberal arts college (cf. *Acts of Synod 1957*, p. 45, and *Manual of Christian Reformed Church Government*, 1980 ed., pp. 276–78).

This first part of our statement presents good reasons for the appeal by indicating that the Church Order and Scripture call the church to do all it can to support and give guidance to Christian education; that it is in the interest of the church’s ministry to its covenant youth; and that the church in its past synods has given opportunity to qualified ordained men to serve in positions which are not directly pulpit-oriented. We have shown that consistency on the part of synod would permit an ordained man to serve as president of a Christian liberal arts college.

---

**II. Job Description for Dr. Gerard Van Groningen as President of Trinity Christian College**

Recognizing Dr. Van Groningen’s broad experience as a pastor, preacher, foreign missionary, college and seminary teacher, Old Testament scholar, and author, all in his many years of service to the international Reformed community as an ordained minister in the Christian Reformed Church in North America, the Board of Trustees believes that Dr. Van Groningen’s qualifications and experiences as an ordained minister can best be utilized within the broad outlines of the existing position description as follows:
1. Dr. Van Groningen will provide leadership within the college by:
   (a) Providing Reformed spiritual and intellectual leadership to the students through
       his frequent preaching of the Word on campus and through his development and
       promotion of a biblically based vision of Reformed learning. (Dr. Van Groningen's
       qualifications as an ordained preacher of the Word and as an Old Testament
       scholar uniquely equips him to proclaim the Word of God to students on
       campus as that Word relates both to their spiritual maturation and to their intel-
       lectual development within the Reformed tradition.)
   (b) Motivating the faculty to build a dynamically Reformed academic program by
       providing biblical insight and by encouraging continued spiritual and intellectual
       development in the strongest Reformed tradition. (Dr. Van Groningen's experi-
       ence as a pastor and his personal qualifications as an Old Testament scholar both
       uniquely equip him to be a spiritual advisor to his faculty towards the end of
       maintaining a spiritually alive and unified faculty and also to provide through
       his biblical scholarship a high standard for faculty members to follow as they
       continue their intellectual development and academic research and writing, all
       firmly grounded in the Bible.)
   (c) Motivating the administrative staff to build and maintain an atmosphere condu-
       ctive to Christian living and learning. (Dr. Van Groningen's experience as a pas-
       tor charged with the maintenance of a worship community has uniquely equipped
       him with the ability to lead the staff in creating a spiritually enlivened environ-
       ment for living and learning.)

2. Dr. Van Groningen will provide leadership outside of the college by:
   (a) Continuing his personal academic and intellectual development as an Old Testa-
       ment scholar through research and writing already begun as a professor of Old
       Testament in his previous position at Reformed Theological Seminary in Jackson,
       Mississippi.
   (b) Participating in significant local, regional, national, and international education-
       al and religious conferences and colloquia. (Dr. Van Groningen's unique ex-
       periences as a missionary and preacher will enable him to participate and speak
       as a minister proclaiming God's Word and its implications for Reformed living
       and learning in the secularized world of the late twentieth century.)
   (c) Speaking to school groups and church groups for the purpose of promoting the
       vision and world view fostered within the college. (Dr. Van Groningen's role as
       an ordained minister uniquely equips him to regularly occupy Reformed pulpits,
       particularly within the Chicagoland area, both to proclaim the Word out of the
       depths of biblical study and insights gained in his role as an academic leader and
       to share with Reformed congregations the spiritual and intellectual vision on
       which the college community is continuously nourished.)

3. Dr. Van Groningen will serve as the chief executive officer of the college for the
   Board of Trustees by providing the board with spiritual guidance and direction in its
   development of college policies. His experience in chief executive positions as church
   pastor and mission field developer will be utilized in maintaining a biblically sensi-
   tive approach to effectuating board policies.

4. Dr. Van Groningen will serve as chief administrative officer of the college by pro-
   viding vision and leadership to the vice president of administration and the vice
   president of academic and student affairs. The vice presidents have been given pri-
   mary responsibility to administer the affairs of the college. The spiritual vision and
   leadership provided by Dr. Van Groningen will be that of a senior pastor bringing
   biblical insight to the creation and care of a living, learning, and worshiping com-
   munity of young people and their academic leaders.

Summary: Although Trinity has sought to clearly define its direction in the over twenty
years of its existence, the board has felt a strong need to clarify and further develop the spir-
itual direction of the college as a Reformed institution of higher learning. The board expects
Dr. Van Groningen to use his unique qualifications and experience as a biblical scholar and
expounder to develop that direction and vision for the college and to benefit the supporting
Reformed community by sharing that vision through his preaching and teaching outside the
college.

Classis Chicago South
Richard M. Hartwell, stated clerk
2. — Classis Hackensack Appeals Decision of the Synod of 1979 re Admission of Lodge Members into the Church

Classis Hackensack appeals the following decision of the Synod of 1979:

II. CONSISTORIAL AUTHORITY TO ADMIT LODGE MEMBERS

A. Material: Overture 41

B. Analysis: The Richfield Consistory alleges that its lack of freedom to receive members of fraternal organizations to be members also of the church has become a hindrance to service in its community. It requests that with respect to members of fraternal organizations each congregation, through its own consistory, be entrusted with the essential responsibility of determining whether such persons become members of that congregation.

C. Recommendation: That synod not accede to Overture 41.

Ground: Synod has already addressed itself to this issue twice in recent years: (1) in its rejection of the request of Classis Lake Erie "to declare the matter of simultaneous membership in secret societies and the Christian Reformed Church be left to the local consistories" (Acts of Synod 1970, pp. 103f.), and (2) in its response to the consistory of the Avery St. Church in South Windsor, Connecticut, which requested synod "to allow exceptional cases for lodge members to be accepted into the membership of the church" and "to leave decisions in special cases to local consistories" (Acts of Synod 1977, pp. 102-06). This overture presents no new considerations.

Grounds:

1. The basic thrust of our overture in 1979 was to determine whether or not the essential responsibility of accepting members into a local church belongs with a local consistory or the major assembly. It is our judgment that synod has not adequately declared itself on this matter.

2. The statement made by Synod of 1970—"Even though the admission of members into the church is a concern of each local consistory, yet there are certain matters on which the churches must agree to a uniform policy"—is not documented with any scriptural authentication.

3. The decision implies that the work of a previous synod is so settled and binding that the matter cannot be reopened for further deliberation.

Classis Hackensack
C. N. Van Dalfsen, stated clerk

3. — Classis Sioux Center Appeals for Review of "All the Official Actions Taken" in Case Adjudicated by the Synod of 1980 Via Judicial Code Procedure and Report of Synodical Deputies

Classis Sioux Center appeals to the Synod of 1982 to appoint a committee to review all the official actions taken in the Goderich (Ontario, Canada) case, dealing with the Rev. Wiebo Ludwig, with the suspended members of the original consistory, and with Classis Huron and its committees working with said case, with the aim of resolving more satisfactorily the present status of the Rev. Wiebo Ludwig as a minister of the Word in the Christian Reformed Church, and of the suspended members of the original consistory, with their families and friends; the above committee to consist of members who have at no time previously been involved in this painful and complicated matter.

Grounds:

1. There is reason to believe that full justice has not been done to Mr. Ludwig as the pastor of the Goderich congregation at the time of his suspension, and as a minister now eligible for call in the Christian Reformed Church. Documents state clearly that
great difficulties and dissensions were present in the Goderich congregation long be­
fore he become pastor of the Goderich congregation, but he, to all appearances, has
been made to suffer all the most serious consequences of those difficulties. His honor
as a minister is still under a cloud; his livelihood, and therefore the welfare of his
large family, has been jeopardized. And since synod itself has dealt with the matter
earlier, these unresolved matters deserve much closer attention than they seem to
have received until now.

2. There is reason to believe that full justice has not been accorded to the suspended
members of the original Goderich consistory. The question may well be raised
whether their suspension was in accord with Scripture and Church Order demands.
Even the Synod of 1980 judged that the action was hasty. Yet, to the best of our
knowledge, it was not invalidated, and certainly these men were not rehabilitated in
their honor as office-bearers in Christ’s church. Although they acknowledged that
they had made some mistakes, such acknowledgements we find nowhere on the part
of those who grievously offended and attacked them in their office. Surely, this mat­
ter deserves more careful investigation and resolution, the more so since several of
these former office-bearers cannot in good conscience, and therefore, do not, meet
with the present Goderich congregation.

3. The welfare of the Goderich congregation should also be a concern to synod. There
is still division between those who once were joined together as a congregation.
There are families suffering deep and painful wounds because of the past struggles.
Whatever can be done to heal these wounds will be to the praise of our God, and for
the welfare of our churches at large. And it seems that only a committee which at no
time in the past has been involved in this case can deal with this matter with some
hope of success.

4. In addition, there are Church Order issues which have been left unresolved. Has a
classis, even contrary to the recommendations of its original committee of investiga-
tion, the right summarily to suspend members of a local consistory without any pre-
vious warning, and in the absence of several of those directly involved? In such a
case, even when synod rebukes Classis Huron for having acted too much in haste, is
not further rehabilitation of such office-bearers required instead of merely setting
aside such suspension? Was the demand laid upon the original consistory to petition
for the release of the Rev. Wiebo Ludwig an unwarranted and, therefore, illegal de-
mand on the part of Classis Huron and its committee, which violates the inherent
rights and responsibilities of a local congregation?

We acknowledge that from this distance we are unable to make any proper evaluation
and judgment on these involved matters. But this, we believe, is within the jurisdiction of
synod, and therefore its spiritual responsibility, since it has already involved itself pre-
viously with this case. And by carrying on this matter in the light of the above, it can dem-
onstrate, not only to those who have been involved in this case but to all the congregations,
its willingness to walk the extra mile to see that full justice is done and the unity and peace
of the churches is promoted in obedience to the will of Christ our Savior and the require-
ments of the Church Order.

Classis Sioux Center
Edward J. Knott, stated clerk