AGENDA FOR SYNOD
JUNE 14 TO 24, 1988

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

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD

88

CRC PUBLICATIONS

Christian Reformed Church in North America
2850 Kalamazoo Avenue SE, Grand Rapids, Michigan, U.S.A.
Preface

The service of prayer for the Synod of 1988 will be held Monday evening, June 13, 1988, at 8:00 P.M. in the First Christian Reformed Church, 650 Bates Street SE, Grand Rapids, Michigan. The pastor of this church, Rev. Morris N. Greidanus, will be in charge of the prayer service.

The synod begins its sessions Tuesday morning, June 14, at 9:00 A.M. in the Fine Arts Center on the Knollcrest Campus of Calvin College in Grand Rapids, Michigan. Rev. Morris N. Greidanus, pastor of the convening church, will serve as president pro-tem until the Synod of 1988 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 12. Let us pray that God may bless our denomination and the Synod of 1988 as we serve our Lord Jesus Christ, and that the Holy Spirit may equip us to work in love, wisdom, and unity.

Leonard J. Hofman
Denominational 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 1988 and all other supplementary materials that may be sent to you.
Announcements

I. Taping of Synodical Sessions

The Synod of 1979 authorized the making of an official audio recording 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.

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 be advised at the opening session of synod that all the general sessions are being taped.

II. Confidentiality of the Executive Sessions of Synod

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1988 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.

(Acts of Synod 1982, Art. 11, pp. 15–16)
# Table of Contents

Preface ................................. 3  
Announcements .......................... 4  
Delegates to Synod ........................ 9

## Reports

### BOARDS AND STANDING COMMITTEES

1. Back to God Hour .......................... 15  
2. Calvin College and Seminary .................. 22  
3. CRC Publications .......................... 35  
4. CR Board of Home Missions .................. 48  
5. CR Board of World Ministries ................ 67  
6. Chaplain Committee ........................ 86  
7. Christian Reformed Church Loan Fund ....... 93  
8. Committee for Educational Assistance to Churches Abroad .......... 97  
9. Committee on Disability Concerns ............ 101  
10. Fund for Smaller Churches .................. 108  
11. Historical Committee ...................... 112  
12. Interchurch Relations Committee .......... 115  
13. Ministers' Pension Funds (Canada & U.S.) 185  
14. Pastor-Church Relations Committee ........ 196  
15. Sermons for Reading Services .............. 210  
16. Synodical Committee on Race Relations .... 213  
17. Synodical Interim Committee ............... 221  
18. Unordained Employees' Pension Fund ....... 242

### DENOMINATIONALLY RELATED AGENCIES

19. Dordt College ........................... 244  
20. Institute for Christian Studies ............ 247  
21. Redeemer College ........................ 249  
22. Reformed Bible College .................... 250  
23. The King's College ....................... 253  
24. Trinity Christian College .................. 255  
25. United Calvinist Youth .................... 257

### STUDY COMMITTEES

26. Committee to Study the Issue of Covenant Children Partaking  
   of the Lord's Supper ....................... 260  
27. Committee on Clergy Silence ............... 317  
28. Committee on the Heidelberg Catechism and the Ecumenical  
   Creeds ................................. 344
Overtures

1. Study Establishing a Denominationally Controlled and Funded Youth Ministry (Classis Niagara) ................................. 359
2. Study Establishing a Denominationally Controlled and Funded Youth Ministry (Classis Hamilton) ................................ 360
3. Approve Division of Classis Rocky Mountain (Classis Rocky Mountain). .......................................................... 360
4. Approve the Formation of a New Classis (Classes Grandville and Zeeland) ................................................... 362
5. Study Making Calvin a Private College (Classis Chatham) .................. 363
6. Direct Calvin Board Not to Grant Credit to Women Toward Seminary Degree Programs (Bethany CRC, South Holland, IL, Consistory) .................................................... 363
7. Amend Proposed Changes in Church Order Articles 74-a and 76-b (Classis Pella) .................................................. 364
8. Change Church Order Article 53 (Classis Red Mesa) ..................... 365
9. Designate Consistory and Diaconate as Church Assemblies in Church Order Articles 26 and 27 (Classis Minnesota South) .................. 365
10. Withhold Ratification of Revision of Church Order Article 40 (Classis Minnesota South) .................. 366
11. Delete Section c from Church Order Article 60 (Classis Alberta North) .......................................................... 366
12. Study the Incorporation of Lay Preaching in the Church Order (Classis Alberta South) ........................................... 366
13. Opposes Appointment of Dr. H. De Moor (Classis Alberta South) .... 367
14. Opposes Church Polity Appointment at Calvin Seminary (Classis Hamilton) ................................................... 367
15. Adopt Statement on Pornography (Classis Grandville) ................. 368
16. Delay Changes in the Heidelberg Catechism (Classis Hudson) ....... 369
17. Opposes Using Inclusive Language in Heidelberg Catechism (Classis Hamilton) ................................................... 370
18. Delay Decision on Children Partaking of the Lord’s Supper (Classis Hudson) .......................................................... 371
19. Make a Decision on Report 28 (Classis Lake Erie) ....................... 371
20. Reject IRC Proposal to Join WARC (Classis Atlantic Northeast) ...... 372
21. Reject IRC Proposal to Join WARC (Classis Alberta South) .......... 372
22. Reject IRC Proposal re WARC (Classis Orange City) .................. 372
23. Delete Rental Value of Parsonage from Compensation Guide (Classis Chicago South) ........................................... 373
24. Revise MPF Rules Governing Disability Benefits (Classis Wisconsin) .......................................................... 373
25. Revise Rules Governing MPF Disability Benefits (Classis Rocky Mountain) ................................................... 374
26. Change FSC Policy Concerning Supplementary Benefits (Classis Red Mesa) ................................................... 375
27. Develop Instruction VCRs on Doctrinal Standards (Cottage Grove CRC, South Holland, IL, Consistory) ........................................... 375
28. Develop Inventory of Approved Sermons on VCR (Classis Illiana) .... 376
29. Study and Evaluate the Report and Recommendations of the Calvin Board re Teachings and Publications of Three Professors (Classis Alberta South) ........................................... 376
Protests and Appeals

1. First CRC, Orange City, IA, Consistory Appeals Decision of Classis Grand Rapids East ........................................ 378
2. Classis Minnesota South Appeals Decision re Women Serving as Adjunct Elders .................................................. 382
3. Classis Eastern Canada Appeals Decision of FSC ...................... 384

LIST OF PERSONAL APPEALS .......................................................... 384
## DELEGATES TO THE SYNOD OF 1988

<table>
<thead>
<tr>
<th>Classis Alberta North</th>
<th>Classis Alberta South</th>
<th>Classis Atlantic Northeast</th>
<th>Classis B.C. North-West</th>
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### Delegates

#### Classis Minnesota South

**Ministers**
- Peter W. Brouwer
- Dennis J. Boogerd
- Marvin J. Leese
- Duane Schonewill

**Elders**
- Henry Esselink
- Nelvin Van Essen

#### Classis Muskegon

**Ministers**
- Eugene W. Los
- Charles J. De Ridder
- Daniel W. De Groot

**Elders**
- Henry Esselink
- Nelvin Van Essen

#### Classis Niagara

**Ministers**
- Harry A. Vander Windt
- Charles J. De Ridder
- Terry Genzink

**Elders**
- Daniel J. Westrate
- Nelvin Jager

#### Classis Northcentral Iowa

**Ministers**
- Robert B. Vermeer
- Jack Vanden Heuvel
- Jan D. Pereboom

**Elders**
- Wendell W. De Boer
- Niko Verbrugge

#### Classis Northern Illinois

**Ministers**
- Robert Vander Roest
- George D. Vanderhill

**Elders**
- Martin LaMaire
- Gerald W. Frens

#### Classis Orange City

**Ministers**
- Carl E. Zylstra
- William Renkema

**Elders**
- Steve Kiel
- Alvin Jelgerhuis

#### Classis Pacific Northwest

**Ministers**
- Henry T. Karsten
- Peter J. Mans

**Elders**
- William Brouwer
- Frank Bouwman

#### Classis Pella

**Ministers**
- Paul E. Bakker
- James D. Stoel

**Elders**
- Jim Drost
- Herman Bruxvoort

#### Classis Quinte

**Ministers**
- Henry Wildeboer
- John Groen

**Elders**
- Gerry Van Schepen
- Roelof Wagter
### Delegates

#### Classis Red Mesa

**Ministers**
- Paul H. Redhouse
- Gary Klumpenhower
- Merle H. Bienna
- Alfred Lindemulder
- Brian P. Bosscher
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- William G. Brouwers
- Philip J. Oostdyk
- Leslie J. Kuiper
- Henry B. Vanden Heuvel

**Elders**
- Herbert R. Thomas, Jr.
- Rex E. Chimoni
- E. Gail Koops
- Henry Mast
- Gerrit Meekhof
- Cornelius Vogel
- Jan de Koning
- Floris Aukema

#### Alternates

**Ministers**
- Anthony Begay
- Gordon T. Stuit
- Merle H. Bienna
- Alfred Lindemulder
- Ben J. Ridder
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- William G. Brouwers
- Philip J. Oostdyk
- Leslie J. Kuiper
- Henry B. Vanden Heuvel

**Elders**
- Boyd Garnanez
- Mike Thompson
- Duane R. Sjaardema
- Dick Suwyn
- E. Gail Koops
- Hennan Mast
- Gerrit Meekhof
- Cornelius Vogel
- Jan de Koning
- Floris Aukema

### Classis Rocky Mountain

**Ministers**
- James R. Kok
- David J. Deters
- James R. Kok
- James E. De Vries
- Ben J. Ridder
- David J. Deters
- James R. Kok
- James E. De Vries
- Ben J. Ridder

**Elders**
- E. Gail Koops
- Rex E. Chimoni
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops

### Classis Thornapple Valley

**Ministers**
- Merle H. Bienna
- Alfred Lindemulder
- Brian P. Bosscher
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- Philip J. Oostdyk
- Steven D. Westra

**Elders**
- E. Gail Koops
- Rex E. Chimoni
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops

### Classis Toronto

**Ministers**
- Merle H. Bienna
- Alfred Lindemulder
- Brian P. Bosscher
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- Philip J. Oostdyk
- Steven D. Westra

**Elders**
- E. Gail Koops
- Rex E. Chimoni
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops

### Classis Wisconsin

**Ministers**
- Merle H. Bienna
- Alfred Lindemulder
- Brian P. Bosscher
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- Philip J. Oostdyk
- Steven D. Westra

**Elders**
- E. Gail Koops
- Rex E. Chimoni
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops
- Boyd Garnanez
- Albert Gamanez
- E. Gail Koops

### Classis Zeeland

**Ministers**
- Merle H. Bienna
- Alfred Lindemulder
- Brian P. Bosscher
- James E. De Vries
- Jake Kuipers
- Simon Wolfert
- Philip J. Oostdyk
- Steven D. Westra

**Elders**
- E. Gail Koops
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REPORT 1
THE BACK TO GOD HOUR

I. INTRODUCTION

On September 11 of last year, a group of leading Christians presented General Secretary Mikhail Gorbachev and Party Chairman Andrei Gromyko a list of suggestions for changes in the laws that currently govern church life in the Soviet Union.

The requests for change seem elementary to us who have grown accustomed to the situation that prevails here. Some of them are:

• Give the church the right to conduct business, and return all the church property that has been nationalized. (Currently, all church property belongs to the state and church expenses are paid with state funds—church offerings go to the funds designated for the support of the church.)
• Change the Soviet constitution to allow the church to evangelize. (Currently only anti-religious "propaganda" is unrestricted.)
• Give the church the right to visit prisons and hospitals and conduct worship services in other places besides the designated church buildings. (The charitable activities of the church which we take for granted are prohibited in the Soviet Union.)
• Allow the church to educate its own children in Christian teachings (Sunday Schools, such as we know them, are illegal.), to educate its clergy without hindrance (Currently only the Orthodox church has seminaries.), and to have access to the media—print material for distribution and have radio programs.

These requests are a dramatic reminder of how well we have it, we who carry out these activities regularly—sometimes even complaining that the activities of the church take too much of our time and money.

For us at the Back to God Hour there is a high sense of privilege as we routinely produce thousands of hours of radio and television broadcasts each year and release them throughout North America and around the world. A representative of the Russian churches was stunned when he visited our organization several months ago and saw the volume of material that we are allowed to distribute.

It is true: our freedoms are extremely great, and, because of them, our responsibilities are very great as well. It is with a great sense of excitement that we carry out our mission. We are conscious of the ecclesiastical nature of our work and of the church that continually supervises our work and supports it generously. We have been encouraged that evidence of support for this ministry continues to remain strong, even in the face of serious scandals that disgraced the cause of gospel broadcasting during 1987. Apparently those who know our work, who listen to our broadcasts and view our programs, are able to sense that our only purpose is to bring the gospel of Christ without attempt-
ing to use the presentation of the gospel to raise funds.

We trust that all who read this report will rejoice with us as they review the work which we do together as Christ's representatives.

II. MINISTRIES

A. English-Language Ministry

The English-language radio ministry consists of The Back to God Hour, Insight, and daily programming of the Voice of Life radio station on Dominica. The English television ministry features Faith 20, spot announcements, and adaptations of programs for local release. Each of these ministries is supported by literature; the devotional Today is widely distributed.

The Faith 20 television programs are now supplemented by a network of phone centers. In addition to the Palos Heights Center that services the 7,000 cable outlets that are part of the WGN network, a Grand Rapids Center, located in Alger Park CRC, answers Michigan responses to WGN and to the Western Michigan program which airs Sunday mornings over Channel 3. (According to Nielsen, WGN now reaches 29 percent of the homes in the United States.) The Burlington, ON, Centre handles calls and continues contact with those who respond to the Global Television Network release. In Edmonton, volunteers talk to listeners who respond to the Faith 20 release over CITV. In California, phone centers in Artesia and Chino service calls that respond to KTLA. KTLA response in Arizona is handled by a newly opened center in Tucson.

B. Arabic-Language Ministry

The Arabic-language programs of the Back to God Hour are broadcast by Rev. Bassam Madany over these stations: Trans World Radio (TWR), with transmitters in Monte Carlo and on Cyprus; Cyprus Broadcasting Corporation (CBC), Nicosia, Cyprus; ELWA, Monrovia, Liberia; FEBA, the Seychelles in the Indian Ocean; and WYFR, Okeechobee, Florida. The outreach of Saatu'l Islah (the generic name for our Arabic programs) has recently been expanded from five to seven releases each week over the 600,000-watt Monte Carlo station on Cyprus, which blankets the Middle East from Tehran to Cairo. Since 1975, this station has been exceptionally effective.

A wide range of Arabic literature supports these programs, much of it consisting of books based on the broadcast messages and including a yearly guide for family devotions called Family Worship.

Rev. Madany and his wife, Shirley, who assists him, stay very close to the Middle East situation. Their family has been deeply affected by the bloody unrest in Beirut. They report strong mail response from overseas, much of it from Muslims, and many inquiries from those in our country who want to help in reaching Muslims in a biblical manner.

C. Spanish-Language Ministry

Using well over two hundred stations, the Back to God Hour broadcasts more than thirty thousand Spanish-language releases annually. They are the fifteen-minute La Hora de Reforma, the daily half-hour program Alfa y Omega, the five-minute Reflexion, and spot announcements. Spanish-language television features a version of Reflexion, Life of Christ films, preaching programs, and special releases dealing with the church year. Often radio, television, and print are used together for a "media-blitz" in a certain country or city. Recently such an approach has been used in Peru.
Rev. Juan Boonstra's radio and television programs are supplemented by literature and cassette distribution. Fifty thousand copies of his messages are mailed quarterly, and his *Curso Basico de la Doctrina Cristiana* is widely circulated. The Spanish Department also has its own version of *Today* called *Altar Familiar*.

Rev. Boonstra, the director of this work, spends a great deal of time in the countries he reaches. Jack Roeda and Don Strong of the Spanish Department, both veteran Latin American hands, spend time in these countries as well—from time to time this team prepares the groundwork for evangelistic campaigns which Rev. Boonstra conducts.

D. Portuguese-Language Ministry

The Presbyterian Church of Brazil sponsors some of the programming and conscientiously engages in follow-up for our Portuguese-language broadcast. One of its pastors, Rev. Celsino Gama, directs this work; his program *Luz Para O Caminho*, besides reaching much of Brazil, is heard in other Portuguese-speaking countries, such as Mozambique and Angola.

Five-minute messages and one-minute spots have been aired over some of Brazil’s most popular television stations. These television materials were produced in our own Palos Heights studios.

Our Portuguese ministry is characterized by aggressive literature production, which supplies books and pamphlets that supplement the broadcasts.

E. Chinese-Language Ministry

Chinese-language programs are broadcast from seven stations: HCBC, a commercial station in Hong Kong; KTWR of Trans World Radio in Guam; Far East Broadcasting Corporation’s KFBS on Saipan; MSW, an FEBC station in Iba, the Philippines; HLAZ on Cheju Island, Korea; and HLKX in Inchon, Korea. Rev. Isaac Jen, who directs this ministry, travels in China frequently and reports that “most house-church Christians listen to these stations regularly, and many young people and nonbelievers tune in.” He notes that “the signal from the medium-wave station on Cheju Island carries thirteen thousand miles—all the way to western China.”

Our Chinese-language programs, which are released in Mandarin and Cantonese, express a “three-pronged” approach: evangelistic sermons aimed at the general non-Christian public, bilingual and youth-oriented programs, and theology and Bible-study programs designed to train house-church leaders. Long-standing Chinese-language programs include a fifteen-minute preaching program, a theology program, and a devotional program. Other programs are: *Bible Study, Youth World, Women’s Corner*, and two bilingual programs, *English World* and *Today*, for the millions who want to learn English.

This ministry features literature which includes a Chinese/English version of *Today*, a Chinese-language edition of the *Heidelberg Catechism*, lesson sheets for the bilingual programs, and other booklets.

Though the programs are produced in Palos Heights, the mail, which comes from every Chinese province and other Southeast Asian countries, is serviced from our office in Hong Kong.

F. French-Language Ministry

The radio program *Perspectives Reformees* is carried by powerful stations which cover Europe and part of North Africa. Eight local stations carry our
programs daily in France. Radio ELWA, Monrovia, Liberia, and daily programs from TWR in Swaziland enable this program to reach most of Francophone Africa. Our Dominica station provides daily coverage for the French-speaking Caribbean islands. From Florida, WYFR sends the broadcasts to both Europe and Africa three times a week. Four stations in Canada carry the French program *Perspectives Bibliques*. This ministry is supported by an extensive range of literature.

The French-language television programs have become a regular part of the Quebec scene; they are also released in the Central African Republic, Zaire, Togo, and Benin. These programs feature church history, evangelism, doctrine, short children’s segments, and interviews. Some of our viewers have shown an interest in our church in Montreal.

Rev. Aaron Kayayan, our French-language minister, has produced many books and pamphlets which are widely distributed. He also continues to maintain contact with the *Eglise Reformee Confessante au Zaire*, a church which has come into existence in response to this ministry.

G. Japanese-Language Ministry

This ministry was transferred to the Back to God Hour in 1973, after being started by the Board of World Missions twenty years ago, under the supervision of Rev. Henry Bruinooge, who is now with our organization in the United States.

The program *Window to Tomorrow* blankets Japan from HLAZ, a powerful station on Cheju Island, Korea. *Morning Word*, another program, is broadcast over Radio Nippon, and the *Hour of Christ* is broadcast from Kochi. KTWR, a Trans World Radio outlet on Guam, also beams some of our programming into this country. These broadcasts are supplemented by a well-used telephone hotline that enables people to hear our programs on the telephone and by a literature ministry.

Reformed Church of Japan pastor Rev. Shojiro Ishii directs this ministry and emphasizes the development of close ties with listeners, some of whom attend retreats where they receive additional instruction in the Scriptures.

H. Indonesian-Language Ministry

Rev. Junus Atmarumeksa’s programs, *The Majestic Plan*, *Word for Today*, and *Guidelines for Living*, cover the country by shortwave radio from Manila and Guam and are broadcast on many local stations. Radio continues to be the most effective way to reach this island nation, the fifth largest in the world and the largest Muslim nation.

Our new offices, purchased in 1984, have enabled the program to grow—forty-two stations carry Indonesian programs and more are projected. This has increased follow-up activity considerably. Our ministry also involves a bookstore that is open ten hours each weekday. Our Jakarta office supplies listeners with the devotional guide *Wasiat*.

I. Russian-Language Ministry

Our Russian program has clearly found a place in the church life of that nation and is also heard by many who have no regular contact with the church. This was confirmed last summer when Dr. Joel Nederhood was able to visit the Soviet Union, preach in the churches there, and talk with many ordinary citizens who told him they are listening to *Vozrashyeneye K Bogu*. Correspond-
dence from the Soviet Union has also indicated that our first book for intellectuals has awakened keen interest.

We continue to use Trans World Radio in Monte Carlo, Far East Broadcasting Corporation, and Family Radio's WYFR to penetrate this nation. The programs, adaptations of our English ministry, feature Mikhail Morgulis as speaker and are produced by Alex Leonovich of the Slavic Missionary Service. Mr. Morgulis, formerly a newspaper editor in Kiev, insures that the program will have an authentic Russian sound.

III. ADMINISTRATION

A. Work of Staff/Board/Volunteers

The administrative division of our organization carefully monitors program response to determine the effectiveness of the stations we use.

Mr. Ira Slagter, our first executive director, who began with our organization in April 1981, retired on December 31, 1987. Mr. Slagter's prudent management and sound fiscal policies have significantly upgraded the business dimension of the Back to God Hour. We thank him for his outstanding service. Mr. David Vander Ploeg, who left a thriving law practice to join us, took up Mr. Slagter's duties as executive director on January 1.

Approximately thirty-five people comprise our staff in Palos Heights, and another twenty or so work in our offices overseas; a growing number of people are working with us on a volunteer basis.

B. Financial Matters

1. Support

The Back to God Hour revenue comes from four sources. Approximately 50 percent of the income comes from quota support, and we are deeply grateful for what the churches give. It is our judgment that this method of support for denominational ministries must be safeguarded.

Three nonquota sources provide the other half of our income. First of all, we depend on the churches for special mission giving. In this connection, it is necessary to observe that we need more church support of specific ministries and ministers. Second, we depend on individual gifts, and direct mail is an important element here. Some of our direct-mail campaigns result in revenue in excess of $100,000, so these are very important to us.

The third nonquota source is revenue that comes directly from our listeners and viewers. Though we do not ask for funds over the air, it is encouraging that so many of our audience want to share in our support. It is impossible for us to tabulate this amount, but it is significant, possibly in the neighborhood of $150,000.

2. Fund-raising

RACOM, an organization of businessmen which exists to promote this cause, and RACOM International, its subsidiary, have provided outstanding services in fund-raising and in matters related to the Voice of Life radio station on Dominica.

3. Salary Disclosure

Regarding salaries paid to our executive personnel, we report the following, according to synodical instructions (the compensation quartile includes salary plus housing allowances):
4. Cooperation with Other Agencies

Article 2, Section 2, of the "Global Media Missions Order" commits the Back to God Hour to "conduct its work in the full awareness of the activities of other synodical agencies and will, whenever possible, coordinate its efforts with those of the synodical boards." Our board continues to encourage such cooperation.

IV. MATTERS REQUIRING SYNODICAL ATTENTION

A. The board requests that its president, Rev. James R. Kok; the director of ministries, Dr. Joel Nederhood; and the executive director, Mr. David Vander Ploeg, be given the privilege of the floor when Back to God Hour matters are discussed.

B. The board requests that Rev. Bassam Madany be given permission to address synod.

C. The board requests approval of the Japanese ministry of Rev. Shojiro Ishii for four years to June 1992.

   Ground: It has proved effective and is well managed.


   Ground: It has proved effective and is well managed.

E. Nominations for board membership for three-year terms are:

   Wisconsin
   - Mrs. Mary De Smith—a member of Oostburg, WI, CRC, she is eligible for a second term of three years.
   - Mrs. Nancy Van Der Puy—a member of First Sheboygan, WI, CRC, she has worked with CRWRC.

   Pacific Northwest
   - Dr. Jack T. Veltkamp—a member of Third Lynden, WA, CRC, he is a dentist.
   - Mr. Dennis Roosendaal—a member of First Seattle, WA, CRC, he is a Christian high school teacher.

   Chicagoland
   - Rev. Douglas R. Fauble—pastor of Western Springs, IL, CRC.

   Florida
   - Rev. Harvey Ouwinga—pastor of Bradenton, FL, CRC, he is eligible for a second term of three years.
   - Rev. Farquhar J. MacLeod—pastor of Cape Coral, FL, CRC.

   Iowa
Mr. Kenneth Kredit—a member of Platte, SD, CRC, he is an automobile dealer.

Dr. James Schaap—a member of Faith CRC, Sioux Center, IA, he is an English professor at Dordt College.

Eastern United States

Dr. John Last—a member of Preakness CRC, Wayne, NJ, he is a dentist.

Mr. Garrett Dykhouse—a member of Faith Community CRC, Wyckoff, NJ, he is an insurance company executive.

F. The board requests that the proposed budget for 1987–88 be approved and the quota of $56.50 be adopted for the Back to God Hour ministries, and the quota of $18.85 be adopted for CRC-TV ministries.

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

H. The board requests that CRC-TV be recommended for one or more offerings for above-quota needs.

* * * * * * * * *

We consider it a great privilege to represent our beloved denomination in this broadcast outreach. Even more are we impressed with the privilege we have to represent our Lord Jesus Christ and bring the saving gospel to this needy world.

Thank you for reviewing our work, and please join us in prayer that God may use this element of our church's work and all we do together to glorify his holy name.

The Back to God Hour Board

Joel Nederhood, director of ministries

David Vander Ploeg, executive director
REPORT 2
CALVIN COLLEGE AND SEMINARY

I. INTRODUCTION

This report covers the actions of the Board of Trustees of Calvin College and Seminary from June 1987 to February 1988. A supplementary report will follow after the May 1988 meeting of the board.

II. THE BOARD OF TRUSTEES

A. Meetings

The semiannual session of the Board of Trustees was held February 8–11, 1988. The board is composed of forty-six members, of whom forty-two are classical trustees and four are at-large trustees. Nineteen ministers and twenty-three laypersons represent the classes and the four at-large representatives are laypersons. The following trustees were elected as officers at the February board meeting.

<table>
<thead>
<tr>
<th>Position</th>
<th>Name</th>
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</thead>
<tbody>
<tr>
<td>President</td>
<td>Rev. Charles De Ridder</td>
</tr>
<tr>
<td>First vice president</td>
<td>Mr. Jack De Korne</td>
</tr>
<tr>
<td>Second vice president</td>
<td>Mrs. Mildred Buma</td>
</tr>
<tr>
<td>Secretary</td>
<td>Dr. Orin G. Gelderloos</td>
</tr>
<tr>
<td>Assistant secretary</td>
<td>Rev. Henry C. Van Wyk</td>
</tr>
<tr>
<td>Treasurer</td>
<td>Mr. William Boer</td>
</tr>
</tbody>
</table>

B. Trustee Assignments

In keeping with regulations, trustees visited the classes of college and seminary faculty members eligible for reappointment.

C. Annual Conference

The board and faculty enjoyed its annual conference. This year the trustees and faculty attended a presentation and discussion on the topic “The Role of the Board of Trustees in Maintaining Confessional Integrity and Academic Freedom at Calvin College and Seminary.”

D. Communications

The board received a number of communications concerning the published writings of Professor Howard Van Till in The Fourth Day and other expressions about creation and evolution by Professors Clarence Menninga and Davis Young. In view of these concerns, the board at its February 1987 meeting appointed a committee to study and evaluate the published statements of the above-named professors. After reading all of the writings of these men, paying special attention to the books mentioned in the correspondence, and holding extensive interviews and discussions with each one, the committee presented

...
its report to the February 1988 Board of Trustees meeting. Based on the committee's report, the Board of Trustees adopted the following recommendations:

1. That the Board of Trustees receive the report with gratitude and that it refer this report to Professors Clarence Menninga, Howard Van Till, and Davis Young for their study and guidance.

2. That the Board of Trustees declare, based on the study, evaluation, and collegial discussion between the committee and the three faculty members, that the writings of Professors Menninga, Van Till, and Young fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church; but, at the same time, the board reminds the professors of the limitations that these guidelines place upon the interpretation of Scripture.

3. That the Board of Trustees commend these three professors for their deep personal devotion to Christ and their diligence in subjecting their scholarship to his service.

4. That the Board of Trustees accept this report as its "... recommendations which may serve as answers to the various communications received by the board."

These recommendations, along with a letter of explanation and a copy of the committee's report, were sent to eighty-three persons from whom the board received correspondence, either commendatory or critical, on this issue.

E. Nominations for Trustees-at-Large

All four of the at-large positions are open at this time. The terms of John Breuker and Mildred Buma expire in September and they are not eligible for reelection. Jack De Korne and Stanley Konynenbelt have served three years and are willing to serve another term. The board made an attempt to nominate minority members in cooperation with information received from SCORR.

The Board of Trustees presents the following nominations for the four positions:

Position A
At-large member
Jack De Korne (incumbent)—a member of Westview CRC, Grand Rapids, MI, he is president of De Korne Furniture.
Pierson Van Alten (present alternate)—a member of Elmhurst, IL, CRC, he is professor of anatomy and microbiology and immunology at the University of Illinois.

At-large member alternate
Manuel Ortiz—a member of Trinity CRC, Philadelphia, PA, he teaches practical theology at Westminster Theological Seminary.
Nominee not elected as member.

Position B
At-large member
Roger Brummel—a member of Fourteenth Street CRC, Holland, MI, he is a chemist at Parke Davis. He formerly served as a member of the Board of Trustees.

*Note: A complete copy of the report is available upon request to the Board of Trustees office.*
Loren Veldhuizen—a member of Calvary CRC, Orange City, IA, he is an attorney.

At-large member alternate
Paul Pettinga (present alternate)—a member of Second CRC, Fremont, MI, he is a research supervisor for Gerber Products Company.
Nominee not elected as member.

Position C
At-large member
Thomas Chen—a member of Plymouth Heights CRC, Grand Rapids, MI, he is a vice president of Greiner, Inc. (formerly Daverman Associates).
Stanley Konynenbelt (incumbent)—a member of Third CRC, Zeeland, MI, he is an optometrist.

At-large member alternate
Phillip Nez—a member of Shiprock, NM, CRC, he is a materials analyst with Arizona Public Service Company.
Nominee not elected as member.

Position D
At-large member
Patricia Nederveld (present alternate)—a member of Grace CRC, Grand Rapids, MI, she is an editor for the Education Department at CRC Publications.

Edward Stuursma (present alternate)—a member of Fellowship CRC, Grandville, MI, he is senior financial consultant at Primus Financial Services.

At-large member alternate
Glen Walstra—a member of First CRC, Cutlerville, MI, he is director of Support Services at Christian Schools International.
Nominee not elected as member.

III. THE SEMINARY

A. Faculty and Staff Matters

1. Seventeen people hold appointments as regular, full-time faculty members. Of these professors, five have reduced teaching loads in order to oversee facets of seminary administration. Synod 1987 ratified the appointments of Professors De Vries, Gamble, and Mast after successful interviews.

2. The board recognized Professor Robert De Vries, Church Education, who was awarded the Ph.D. degree from Michigan State University. His dissertation won the "Outstanding Doctoral Dissertation" award of the Michigan Association for Adult and Continuing Education (MAACE).

3. The board approved Raymond Van Leeuwen's rescheduled sabbatical leave for the first quarter, interim, and second quarter of the 1988–89 academic year and during the second quarter of the 1989–90 academic year as a one-year leave at two-thirds salary.

4. Thirteen part-time teaching staff assist the faculty. They are: Dr. Melvin Berghuis, Dr. John Boer, Rev. William Brander, Dr. Emily Brink, Rev. Harold Dekker, Dr. Richard De Ridder, Dr. Edna Greenway, Dr. Roger Greenway, Dr. Donald Griffioen, Rev. Dirk Hart, Dr. Alvin Vander Griend, Rev. James White, and Dr. Herbert Wolf.
5. New Appointments

The faculty presented recommendations for regular appointments concerning the vacancies in the following departments:

a. World Missiology
Twenty-three names were suggested by churches, classes, or individuals. The faculty presented the names of Dr. Roger Greenway and Rev. David Stravers to the board. The board interviewed both nominees and appointed Dr. Roger Greenway as Professor of World Missiology for three years. Synod will be asked to interview him and ratify the board's appointment (see Section VI, A, 1, a).

b. Church Polity and Church Administration
Twenty-nine names were submitted. The faculty recommended Dr. Henry De Moor for the position. After a successful interview, the board appointed Dr. De Moor as Associate Professor of Church Polity and Church Administration for three years. Synod will be asked to interview Dr. De Moor and ratify his appointment (see Section VI, A, 1, b).

c. Systematic Theology
Seventeen names were suggested by various persons. The faculty recommended the following nominees: Ronald J. Feenstra, Ph.D.; George Vanderwelde, Th.D.; and John Bolt, Ph.D.

After interviewing each of the nominees, the board appointed Dr. John Bolt as Associate Professor of Systematic Theology for three years. Synod will be asked to interview Dr. Bolt and ratify his appointment (see Section VI, A, 1, c).

d. Domestic Missiology
Twenty-two names were suggested. The candidate presented by the faculty was Craig Van Gelder, Ph.D. After successful interview, the board appointed Dr. Craig Van Gelder as Lecturer in Domestic Missiology for two years (1988-90).

6. Reappointments (see Section VI, A, 2, a-c)

The board approved the following reappointments:

a. John W. Cooper, Associate Professor of Philosophical Theology for two years
b. Arie Leder, Instructor in Old Testament for the 1988-89 academic year
c. Raymond D. Van Leeuwen, Associate Professor of Old Testament for two years

Synod will be asked to ratify the reappointments.

7. Vacancy in Old Testament

In light of Professor John Stek's planned retirement in 1990, the board declared a vacancy in the field of Old Testament, to be filled effective with the beginning of the 1990 academic year.

B. Academic Matters

1. The board approved a new course entitled "Preaching the Common Lectionary."

2. In June 1987 the Calvin seminary faculty authorized the president and the academic office to accept an invitation from Redeemer College to explore a proposal that Redeemer pattern its planned fourth (honors) year curriculum in
religion and theology after the first seminary year and offer these courses in cooperation with Calvin Seminary. After studying the plan, revising it, and reaching agreement with college personnel, the committee brought the proposal to the faculty. The faculty presented it to the Board of Trustees. The board approved a cooperative program between Redeemer College and Calvin Seminary for a two-year trial period (1988-89 and 1989-90), authorizing part-time staffing as needed to meet the seminary commitments to this program.

3. Synodical Mandate: Coordinated System

The Synod of 1987 charged “the World Missions Committee, the Board of Home Missions, and Calvin Theological Seminary to assign their executive officers the responsibility of developing an integrated system for the preparation and placement of multicultural pastors and missionaries in cooperation with agencies involved in this task; and . . . to report to the synod in 1988 on the progress toward the development of this system” (Acts of Synod 1987, Art. 92, pp. 620–21). The report surveys what is currently being done by way of coordinated agency effort and identifies areas needing further attention. The report as presented to the Board of Trustees is presented as the Appendix to this report. The other two agencies will reference the document in their reports to synod.

4. Board of Trustees Handbook

Editorial changes were made in synodically approved materials in the revised section of the Board of Trustees Handbook, Seminary section. The advisory committee on educational matters will be advised of the changes.

IV. THE COLLEGE

A. Five-year plan

President Diekema presented to the Board of Trustees a comprehensive five-year plan (1988–93) for Calvin College entitled “Christian Excellence: A Call to Leadership.” For the past year and a half Calvin College has been conducting the research and study that undergirds this new plan. Calvin was greatly aided in the process by several external evaluations by national and regional accreditation teams, all of which required comprehensive self-study before on-site visits. The college has received very positive recognition in popular publications, such as Selective Guide to Colleges, The Best Buys in College Education, and the U. S. News & World Report college survey. The recognition reflects a significant change in the general reputation of Calvin. Students, alumni, faculty, and leading educators increasingly perceive Calvin College as an institution which can serve as a leading center for Christian higher education in the nation, if not the world.

In the next five years

1. the college’s mission statement will be reviewed to establish more clearly the clientele it should serve, the issues it should address, and the character of the Reformed Christian college;

2. the college will experience modest growth to 4,750 students; and

3. a feasibility study will be conducted to “. . . identify more effective means to solicit and integrate contributions of leadership finance, expertise, and influence from the entire college community,” so that Calvin may “. . . multiply the talents it has been given.”
The Board of Trustees gave "in concept" approval to the plan and instructed the administration to begin its implementation. (A copy of the plan is available upon request to the Office of the President, Calvin College.)

B. Faculty Profile

1. The board approved seven appointments to the staff (see Section VI, C, 1, a–c).

2. The board approved the reappointment of thirty-one faculty and staff members (see Section VI, C, 2, a–e).

3. Leaves of absence

Sabbatical leaves of varying lengths were approved for seventeen faculty and staff members, and nonsabbatical leaves were approved for three faculty members.

4. The board approved Calvin Research Fellowships for six faculty members.

5. Calvin Center for Christian Scholarship (CCCS)

The topic for study for 1988–89 is "Youth, Electronic Media, and Popular Art." The board approved the appointment of the following four Calvin professors and two visiting professors as fellows in the Calvin Center for Christian Scholarship for 1988–89:

Calvin Fellows:
James D. Bratt, Ph.D., Associate Professor of History
Quentin Schultze, Ph.D., Professor of Communication Arts and Sciences
John W. Worst, Ph.D., Professor of Music
Lambert Zuidervaart, Ph.D., Associate Professor of Philosophy

Visiting Fellows:
Roy M. Anker, Ph.D., Associate Professor of Language and Literature, Northwestern College
William D. Romanowski, M.A., Resource Specialist, Coalition for Christian Outreach

C. Academic Matters

1. The board approved the following academic programs:
   a. Revision of the bachelor of fine arts (BFA) degree program
   b. Introduction of a new course in nursing, Nursing 346
   c. Introduction of a new course in chemistry, Chemistry 295
   d. Program of Concentration in Geography
   e. Study in Britain program

2. A project proposal entitled "Gender Roles: Stability and Change in the Context of a Christian Worldview" was approved for study in the Calvin Center for Christian Scholarship during the 1989–90 academic year.

V. BUSINESS AND FINANCE

A. Quota (see Section VI, D)

B. The board adopted a base college tuition rate for full-time students of $6,180 for 1988–89.

C. The board adopted a fee of $2,620 for room and board for 1988–89.
D. The board adopted the following seminary tuition rates for 1988-89:
1. $67.00 per credit hour for M. Div. courses
2. $101.00 per credit hour for Th. M. courses
3. $24.00 per credit hour for audit
4. $34.00 per unit of field education

E. According to synodical regulation, the board submits the following executive-level compensation report for 1988:

<table>
<thead>
<tr>
<th>Job level</th>
<th>No. of positions in job level</th>
<th>Compensation quartile (includes housing allowance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>1</td>
<td>4th quartile</td>
</tr>
<tr>
<td>7</td>
<td>3</td>
<td>4th quartile</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>4th quartile</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>3rd quartile</td>
</tr>
</tbody>
</table>

F. A committee was appointed to review historical funding patterns and resource allocation for the college and seminary.

VI. RECOMMENDATIONS

A. Board

Election of members-at-large and alternates (see Section II, E)

B. Seminary

1. The board recommends the following appointments:
   a. Roger S. Greenway, Th.D., Professor of World Missiology for three years (see Section III, A, 5, a) (synod interview required)
   b. Henry De Moor, Th.D., Associate Professor of Church Polity and Church Administration for three years (see Section III, A, 5, b) (synod interview required)
   c. John Bolt, Ph.D., Associate Professor of Systematic Theology for three years (see Section III, A, 5, c) (synod interview required)
   d. Craig Van Gelder, Ph.D., Lecturer in Domestic Missiology for two years (1988–90) (see Section III, A, 5, d)

2. The board recommends the following reappointments:
   a. John W. Cooper, Associate Professor of Philosophical Theology for two years (see Section III, A, 6, a)
   b. Arie Leder, Instructor in Old Testament for the 1988–89 academic year (see Section III, A, 6, b)
   c. Raymond D. Van Leeuwen, Associate Professor of Old Testament for two years (see Section III, A, 6, c)

3. The board recommends that synod approve the changes contained in the seminary section of the Board of Trustees Handbook, revised 1988 (see Section III, B, 4). These changes will be presented to the Advisory Committee on Educational Matters.
C. College

1. Faculty appointments
The board recommends the following:

a. Regular two-year appointments
   1) Linda L. Belleville, Ph.D., Assistant Professor of Religion and Theology
   2) Marilyn R. Bierling, M.A., Assistant Professor of Spanish
   3) Thomas B. Dozeman, Ph.D., Assistant Professor of Religion and Theology
   4) Edna C. Greenway, Ph.D., Professor of Spanish
   5) Donald R. Hettinga, Ph.D., Associate Professor of English

b. Adjunct appointment
   Alvin C. Plantinga, Ph.D., Adjunct Professor of Philosophy for four years (effective January 1, 1988)

c. Appointment of Athletic Director of Men
   Ralph Honderd, Ph.D., for two years

2. Faculty reappointments
The board recommends the following:

a. Reappointments with tenure (italics indicate a promotion to that rank)
   1) Ynes M. Byam, Ph.D., Professor of Spanish
   2) Sandra K. Clevenger, Ph.D., Professor of Spanish
   3) Derald De Young, Ph.D., Professor of Music
   4) Robert J. Hoeksema, Ph.D., Professor of Engineering
   5) Gene A. Klaasen, Ph.D., Professor of Mathematics and Computer Science
   6) Shirley J. Roels, M.B.A., C.M.A., Associate Professor of Economics and Business
   7) Glenn E. Van Andel, Re.D., Professor of Physical Education
   8) David A. Van Baak, Ph.D., Professor of Physics
   9) William J. Vande Kopple, Ph.D., Professor of English
  10) Randall G. Van Dragt Ph.D., Professor of Biology

b. Regular two-year reappointments (italics indicate a promotion to that rank)
   1) Henry Aay, Ph.D., Professor of Geography and Environmental Studies
   2) Anton E. Armstrong, D.M.A., Associate Professor of Music
   3) Lionel L. Basney, Ph.D., Professor of English
   4) Patricia Vanden Berg Blom, Ph.D., Associate Professor of Communication Arts and Sciences
   5) James Bradley, Ph.D., Professor of Mathematics and Computer Science
   6) Jack E. Brothers, M.B.A., Associate Professor of Economics and Business
   7) James A. Clark, Ph.D., Professor of Geology
   8) John W. Dodge, Ph.D., Professor of Economics and Business
   9) Edward R. Douma, M.A., Assistant Professor of Physical Education
  10) W. David Laverell, Ph.D., Professor of Mathematics and Computer Science
11) Laurence L. Louters, Ph.D., Associate Professor of Chemistry
12) Nancy L. Meyer, Ed.D., Associate Professor of Physical Education
13) Raymond L. Slager, M.S., C.P.A., Associate Professor of Economics and Business
14) Gary W. Talsma, Ph.D., Associate Professor of Mathematics and Computer Science
15) Evert M. Van Der Heide, Ph.D., Professor of Economics and Business

c. One-year reappointment
   Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education

d. Administrative reappointments
   1) Allen W. Emerson, M.A., appointment to the Academic Support Program (with faculty status) for two years
   2) Roger D. Griffioen, Ph.D., Dean for Mathematics and the Natural Sciences and for the Contextual Disciplines for three years
   3) Rodger R. Rice, Ph.D., Dean for the Social Sciences and for Language, Literature, and the Arts for two years
   4) Ruth E. Stegeman, M.A., appointment to the Academic Support Program (with faculty status) for two years

e. Reappointment of Provost
   Gordon L. Van Harn, Ph.D., for three years

D. Business and Finance
   The board recommends a 5 percent quota increase for 1989.

   Board of Trustees
   Calvin College and Seminary
   Orin G. Gelderloos, secretary
APPENDIX
Report from
The Committee to Develop an Integrated Approach to Multiethnic Leadership Recruitment

I. BACKGROUND

Since the 1960s the Christian Reformed Church has been increasingly and intentionally involved in a variety of efforts to become a multiethnic church. As a church we have become more and more aware that the recruitment of multiethnic leadership is a key to those efforts. Denominational agencies, as well as local churches and their leaders, have developed a variety of programmatic approaches to that recruitment. Because many of those programs have been developed independently within churches and agencies, the Synod of 1987 decided to ask the heads of several agencies and institutions to develop an integrated approach to multiethnic leadership recruitment.

II. MANDATE

That synod charge the World Missions Committee, the Board of Home Missions, and Calvin Theological Seminary to assign their executive officers the responsibility of developing an integrated system for the preparation and placement of multicultural pastors and missionaries in cooperation with agencies involved in this task . . . ; and that the respective boards be asked to report to the Synod of 1988 on the progress toward the development of this system . . .

Grounds:

a. It is important for the CRC to continue to adapt to its changing multicultural situation.
b. It is important that agencies coordinate this work.

Acts of Synod 1987, Art. 92, I, B, 3, pages 620–21

Although SCORR is not explicitly named in the mandate, the heads of the three agencies felt that, given SCORR's crucial role in multiethnic concerns, it was essential to have SCORR involved in the fulfillment of this mandate. Therefore, we have invited SCORR to be a part of this integration effort.

III. PROGRESS REPORT

As the first step toward an integrated approach to multiethnic leadership recruitment, this committee presents the following description of what the agencies/institutions are currently doing. It is clear that "recruitment" has four distinguishable phases: identification of potential leaders, and recruitment, training, and placement of those leaders.

A. Identification

Identification of potential multiethnic leaders in North America is primarily done by local churches and their leaders, by SCORR and Home Missions, and, to a lesser degree, Calvin Seminary. Local bodies and urban ministries are at
the forefront of the identification effort, channeling the names of potential leaders to both Calvin Seminary and Home Missions. On-site representatives of Calvin Seminary and Home Missions in places like Chicago and Classis Red Mesa are also crucial in this process. The World Missions Committee has done a splendid job of raising up such leadership worldwide.

B. Recruitment

Once potential leaders are identified, the recruitment effort is carried out by local leaders and denominational agencies.

Calvin Seminary maintains a complete list of all people so identified by the church, and regularly follows up on them via letters, phone calls, and personal visits. Additionally, advertisements in various Christian publications, attendance at evangelical conventions, and personal visits to our Christian colleges are designed to increase the pool of potential leaders. Various forms of financial assistance offered by the seminary help to make attendance at Calvin Seminary a possibility for many potential multiethnic leaders.

The Board of Home Missions contributes to the recruitment of multiethnic leaders with its Multiethnic Recruitment Program, a work/study program lasting for one year. This program helps both the church and the potential leader to determine their theological, spiritual, and personal compatibility.

SCORR, of course, contributes to the recruitment phase in a variety of ways, which includes the provision of scholarships.

C. Training

The training of multiethnic leadership is, not surprisingly, primarily in the hands of Calvin Seminary. SCORR and the Board of Home Missions seek to work closely with Calvin Seminary in this training. Home Missions sometimes supplies personnel to teach in the seminary's on-site extension courses. Since 1984 the seminary has offered the Master of Ministry degree program, which is a contextualized ministry program specifically designed to equip pastors for North America multiethnic churches. Additionally, Calvin Seminary, in cooperation with SCORR and Home Missions, has developed a course for Black pastors. Asian students receive credit for work done at International Theological Seminary (ITS) in Pasadena, CA, because Calvin Seminary has a cooperative relationship with ITS in which professors and administrators from the seminary are shared with ITS. The Korean Theological Education Committee is another effort by the seminary to help students with field education and ministry placements and to advise the seminary regarding its program for Asian students.

Home Missions participates in this training phase in a more direct way through its internship program in Classis Red Mesa, a program that also ties into the seminary's field education program.

World Missions has participated in the training of many leaders worldwide through a broad spectrum of educational and ecclesiastical institutions in the countries of potential leaders.

D. Placement

Since Reformed church polity puts the "placement" of ministers squarely in the hands of the local church, the agencies play a rather limited role in the placement of multiethnic leaders. Home Missions has the most direct influence in placement through its creation of new church development projects for
multiethnic leaders. Also, Home Missions functions as liaison between churches seeking multicultural leadership and potential leaders. Further, Home Missions attempts to facilitate the placement of multiethnic leaders in ethnic churches being led by Anglo pastors.

Calvin Seminary's role in placement is largely as a dispenser of information about multiethnic leaders through the candidacy process, although the Field Education Program provides ministry experience for the student that often leads to a call and, thus, to placement.

IV. Issues Needing Further Attention

This committee has identified several issues that probably should be addressed:

A. Vision

Although there seems to be general agreement about the need for multiethnic leadership development in the CRC, there is not a specific, articulated vision about where that leadership development fits into the overall program and ministry of the CRC. Where is God leading us as a church? What sort of church does God consider us to be? Our Reformed theology gives broad answers to these kinds of questions, but the committee thinks there is a need for a more precise multiethnic vision statement.

B. Recruitment of North American Multiethnic Leaders for Overseas Mission Work

As can be seen from the preceding information, World Missions has very little to do with multiethnic leadership recruitment in North America. The reasons, although easily identifiable, are not so easily remedied. However, those remedies must be found if World Missions is to be successful in multiethnic recruiting in North America.

C. Standards for Ministries in the CRC

The traditionally high educational standards for ministers in the CRC often prove to make it difficult to recruit multiethnic leaders. The needs of our multiethnic churches are often not met because our standards seem impossibly high to potential leaders. As a result, they look elsewhere for entrance into ministry. The Master of Ministry program at Calvin Seminary (and similar related efforts by SCORR and Home Missions) addresses this problem of "standards." Should the CRC move even farther in the direction of contextualizing our program of multiethnic leadership recruitment, so that our task of recruitment is more successful? What is genuinely necessary for a multiethnic leader in the CRC? How much like an Anglo-Dutch pastor does he or she need to be? This is a problem that would take synodical action to solve, since it is the church as a whole that has established standards for ministerial preparation and achievement.

V. Conclusion

Before a truly integrated recruitment program can be finalized, the committee must deal with these issues, and it plans to do so in its report to the Synod of 1989.
In the coming year, this committee will further integrate what is currently being done by the several agencies. Additionally, a thorough discussion of the three issues raised above will, we hope, result in a more fully integrated program of multiethnic leadership recruitment.

William Van Tol, World Missions
Mart Essenburg, World Missions
John Rozeboom, Home Missions
Duane VanderBrug, Home Missions
Bing Goei, SCORR
James De Jong, Seminary
Stanley Mast, Seminary
Lynda Cockroft, Seminary
John Vander Lugt, Seminary
CRC Publications celebrates its twentieth anniversary during 1988 as the publishing arm of the Christian Reformed Church. During 1987 its resources were again directed toward accomplishing its mandate as given by synod:

To support and communicate the Reformed faith within the Christian Reformed Church and throughout the world by directing the denomination's program of church education, periodicals, and other publications.

Because of the nature of publishing, it has become increasingly clear that if CRC Publications is to effectively serve the CRC as its publishing agency, close cooperation with others is required—cooperation with other CRC agencies, with other denominations, and with people of various ethnic backgrounds.

It might be helpful to introduce this report of the board's ministries by summarizing some of the cooperative efforts that have moved forward during the past year.

CRC Publications has worked closely with a number of CRC agencies on several projects. Work is progressing on a witnessing course being developed in cooperation with Home Missions. Much work has also been done on planning a pilot test for officebearer/leadership training within the CRC; this would be a joint project of several CRC agencies. And the denominational survey, a cooperative project with many CRC agencies, was completed last year. The Banner staff began planning the first of a number of special issues on the CRC agencies. The World Literature Committee, now under the umbrella of CRC Publications, has initiated communication between publications staff and members of the five language committees located in diverse regions of the world.

Bible Way curriculum maintains its appeal among not only the CRC, but also among many other denominations. A strong quality of the material is its concentration on teaching biblical truths from a Reformed perspective. It continues to draw new users every year. During 1987 two Bible Way courses were selected as part of the Protestant Cooperative Curriculum for use in the U.S. Armed Forces around the world. This selection translated into approximately twelve thousand additional students using Bible Way curriculum during the past year. Approximately two-thirds of all Bible Way customers are from churches other than Christian Reformed.

CRC Publications has worked closely with the Reformed Church in America on various projects. The two denominations pooled their film and video resources into the restructured/updated TRAVARCA video and film distribution center based in Grandville, MI. In addition, the RCA has begun distributing the Bible Way curriculum and other CRC Publications material through its distribution center. Staff members from similar service areas in the two de-
nominations met for a two-day conference to discuss present and future areas of cooperation.

Cooperation with other denominations has also taken place with members of NAPARC (North American Presbyterian and Reformed Church) denominations. Adult education resources, including those published by CRC Publications, were the focus of NAPARC’s first cooperative brochure which was mailed to all churches of each denomination.

Cooperation with various ethnic groups has also proceeded on several fronts. The Education Department plans to work with a minority caucus group from the CRC in order to assess the needs of minority groups within the church, hear advice on editorial direction, and gain reaction to proposed projects and requests for translated material. A new task force has also been organized to formalize a plan for increasing minority representation on the CRC Publications Board and within management. The task force, consisting of staff members, will consult with representatives of SCORR, the CRC Publications Board, and others in preparing their plan.

In summary, the year 1987 was one of outreach to other entities to better enable the board to build on CRC Publications’ own strengths—all for the benefit of the God and church we seek to serve.

II. BOARD ORGANIZATION AND MEMBERSHIP

A. Organization

CRC Publications is governed by a board of forty-five delegates, one nominated by each of the forty-two classes and three (at-large) delegates elected by synod. The board ordinarily meets annually in February.

Between board meetings, a fifteen-member executive committee (elected annually by the board) normally meets three or four times to supervise the ongoing work of the organization. Each member of the executive committee serves on one of three subcommittees: administrative, education, or periodicals.

B. Officers

The officers of the CRC Publications Board through August 1988 are as follows:

Rev. Alvin L. Hoksbergen, president
Dr. Sidney Dykstra, vice president
Rev. Howard D. Vanderwell, secretary
Mr. Philip Vanden Berge, treasurer

C. Nominations for At-Large Delegate

RECOMMENDATION:

The board respectfully requests that synod elect one of the following persons as an at-large member for a three-year term beginning September 1, 1988, through August 31, 1991.

Mr. Philip Vanden Berge (incumbent)—a Calvin College graduate, he majored in economics and earned an AB in accounting; he did post-graduate work at Michigan State University. He joined Touche Ross & Company where, during his twenty-two years of employment, he was awarded his CPA and became a partner in the firm. Since 1980, Mr. Vanden Berge has been employed as senior vice president of Bil-Mar Foods, Inc., of Zeeland, MI (now merged
with the Sara Lee Corporation). The Vanden Berge family currently attends Beckwith Hills CRC (Grand Rapids). Mr. Vanden Berge has served as deacon and elder several times. He has also been a member of the Board of Directors for Wedgewood Acres Youth Homes, Inc. He is presently a member of the Bethany Christian Services Board and an at-large member of the CRC Publications Board. Phil and his wife, Mary Brouwer, have four children.

Mr. Donald Pruis—after earning an ABA from Calvin College, an MBA from the University of Michigan in Ann Arbor, and, upon completing his dissertation, a Ph.D. in Business at the University of Michigan, he is now a CPA. He worked for the Touche Ross & Company Accounting Firm for two years, for the Auditor-General Branch of the U.S. Air Force for two years, and has been a professor of business at Calvin College for the past thirty years. Mr. Pruis also serves as secretary/treasurer of Stevens, Inc., a local advertising agency. Mr. Pruis and his family are members of Calvin CRC (Grand Rapids), where he has served as elder and currently leads a men's Bible study group. He has served as school board member and has been a member of the CRWRC Board for eight years. He is married to Alice Hulst; they have three children.

III. REPRESENTATION AT SYNOD

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

For the Board: Rev. Alvin Hoksbergen, president
Rev. Howard Vanderwell, secretary
Mr. Gary Mulder, executive director

For The Banner: Rev. Andrew Kuyvenhoven, editor in chief
For Business: Mr. Allen Van Zee, finance director
For Education: Dr. Harvey Smit, editor in chief

IV. PROGRAM/POLICY INFORMATION AND RECOMMENDATIONS

A. The Banner

At its 1987 meeting the CRC Publications Board granted Banner editor Andrew Kuyvenhoven a four-month educational leave from August 15 through December 8, 1987. Rev. Kuyvenhoven spent that time in southern California. During his absence Dr. Harvey Smit, editor in chief of the Education Department, ably served as interim editor.

From the continuing positive response of its readers and from the awards The Banner continues to receive, it is evident that The Banner continues to meet its stated purposes with distinction:

1. To inform readers about what is going on in the CRC and in the church at large.
2. To stimulate the spiritual life of readers.
3. To challenge readers to study and react to issues facing the CRC.

The Banner staff is constantly exploring new editorial approaches in an attempt to insure that its quality does not diminish. The most significant editorial feature change during this past year was the inauguration of a new column called "Contemporary Comment." This column replaced the "Review"
and "Book Briefs" pages. The purpose of the new column is to "discuss the culture in which we participate" and to "assist each other in knowing the will of God and in making decisions that are consistent with our discipleship."

Other editorial changes which have been instituted include:

• a series of special issues on the work of the CRC agencies
• a periodic "New Products Page" featuring new products of CRC agencies

During the past year the Banner staff explored the possibility of publishing two new periodicals: a youth periodical (since Insight is no longer published by YCF) and a Spanish periodical. The board has decided to go no further with the development of a youth periodical. Staff will continue to investigate the concept of a Spanish-language periodical before a final determination is made on that matter.

Some of the results of the denominational survey comparing Banner subscribers to nonsubscribers are perhaps of interest: About 55 percent of CRC members are Banner subscribers. In general, the survey found that subscribers are more positive towards the denomination and its agencies, more involved in their local congregations, older, and better educated than nonsubscribers.

B. Education Department

The range of activity within the Education Department continues to broaden. In 1986 the department was restructured into five offices to provide for more effective management and ease in communicating to churches information about the ministries of this department. Dr. Harvey Smit serves as editor in chief of the department.

1. Curriculum Office

The ministries of this office include curriculum materials for all ages from preschool through adult. Most of these materials are part of what is known as the Bible Way curriculum.

Some of the key developments in this office are summarized below:

a. The 3's course has been thoroughly revised and will be ready for distribution by this summer.

b. The "core" Bible Way courses are undergoing NIV adaptions.

c. The junior high materials are being altered so that instead of designated quarters of materials there will be a menu of varied courses. The Church Cares and The Church Serves were added to this menu during the past year. All of the old Crossroads courses will be revised or replaced over the next two years.

d. A twenty-four-session video course on Christian doctrine (following the Belgic Confession) is under development. It should be available during 1988.

e. A new course for adults, called Witness Among Friends, will be published jointly by CRC Publications, CRC Home Missions, and two arms of the RCA.

f. As requested by the Synod of 1986, the first booklet of the new series Issues in Christian Living, called "Alcohol and Other Drugs: A Study and Action Guide," will be available by the time synod meets. Other studies in this series will be forthcoming.

2. General Publications Office

The ministries within this office include publishing projects that are re-
quested by synod/churches or intended for use in churches but do not fall under the other offices.

a. Recent products from this office include:
   - Creeds and Confessions of the CRC—updated version
   - Team Ministry: A Handbook for Planning and Nurturing Multiple-Staff Ministry in the Church.

b. Later this year a video designed to encourage minority groups to join the CRC should be available. This project is being cosponsored with SIC and a number of other CRC agencies.

3. Training and Consultancies Office

The primary function of this office has traditionally been to coordinate the activities of the church education consultants. Developments within this office during the last year include:

a. The title “teacher trainer” was changed to “church education consultants.” This was done to reflect more accurately the services these people contribute, to encourage them and the churches to develop broader consulting functions, and to get away from the negative (to many churches) connotations of the term trainer.

b. Because of many requests from churches, CRC Publications is also developing plans to provide resources for churches in a new area—children’s worship. A two-pronged approach is planned:
   1) a handbook which will suggest how churches can make corporate worship more inclusive of and meaningful to children, and
   2) for those churches who wish to develop separate children’s worship programs, a program for providing training and consulting services. These services will be done in close cooperation with the RCA. As we begin these services, we intend to use the Berryman/Stewart approach that has been featured in a number of week-long workshops at Western Seminary and should be available from Westminster Press this coming fall.

c. A significant amount of planning work was done in the area of officebearer or leadership training. Research over the past several years has validated perceptions that there is a need for officebearer training in the CRC and also a need for additional resources to assist local churches and classes in their attempts to respond to that need. An Interagency Leadership Development Task Force approved a proposal that, to respond to these needs, we move in the direction of establishing a network of officebearer trainers/consultants.

Funding for an approved year-and-a-half pilot effort is to be provided from a number of participating agencies.

4. Music and Liturgy Office

The new Psalter Hymnal and the Reformed Worship periodical has dominated the activities of this office. It was with a great sigh of relief that the staff saw the new Psalter Hymnal go to press in late January. That has been a draining and sometimes frustrating project, encountering repeated and unexpected delays and complications. However, the satisfaction of seeing the book completed and the eventual benefit to the churches should compensate for all of the painstaking work involved. In the future a greater diversity of projects is anticipated.
a. The New Psalter Hymnal

As of this writing it appears that orders for the initial printing of the new *Psalter Hymnal* will be delivered to the churches well before synod meets. The Synodical Interim Committee approved a public service of dedication for 8:00 P.M. Thursday, June 18.

By the end of December we had received orders for 52,842 copies of the *Psalter Hymnal* (worship edition). This number was reduced by 5,595 copies when twenty-one churches decided to delay their orders. (All the churches which had placed orders were informed about the possible changes in a second printing if synod approves certain [synodical study committee] recommended changes in the Heidelberg Catechism and ecumenical creeds.)

Plans to assist the churches in introducing the new *Psalter Hymnal* to their congregations include the following: regional conferences (plus a denominationwide conference at Calvin College on July 12–15), a packet of materials to help churches adapt to the new hymnal, two additional recordings of music from the new *Psalter Hymnal*, and a *Bibliography of Organ Music* (based partially on tunes in the *Psalter Hymnal*).

One other item regarding the *Psalter Hymnal* should be brought to the attention of synod: In response to an overture, Synod 1985 instructed CRC Publications to “include orchestrations of *Psalter Hymnal* selections in the music and liturgy journal” and to “offer the orchestrations for sale separate from the journal.” To date we have published in *Reformed Worship* a few instrumental descants and have produced one separately published arrangement of an Easter hymn, but as yet no instrumentation of songs straight out of the *Psalter Hymnal*.

Because the cost of carrying out this project is prohibitive, before beginning this venture we intend to explore the possibility of computerized music notation. If this works for us, we plan to include one or two examples in *Reformed Worship* this coming year; this could serve as an initial step before we proceed with any plans for separate publication of these selections.

b. The CRC Worship Committee (formerly Liturgical Committee)

In 1985, synod approved the merger of the Liturgical Committee with what was then called the Board of Publications. During the past year or so the committee and the CRC Publications Board has had extensive discussions regarding the mandate and function of this committee. These discussions have led to the following decisions on the part of the board:

- that the name of the Liturgical Committee be changed to CRC Worship Committee.
- that the mandate of the committee should now read (only the first part is altered):

  To meet the contemporary needs of the Christian Reformed churches in the area of liturgical forms and worship resources.

  To study liturgical uses and practices in our churches in the light of Reformed liturgical practices and past synodical decisions, and to advise synod (through CRC Publications Board) as to the guidance and supervision it ought to provide local congregations in all liturgical matters.

The committee now consists of: Rev. Henry Admiraal (chairperson), Dr. David Diephouse, Dr. Henry Hoeks, Ms. Linda Male, Dr. Bert Polman, Dr.

During the past year the committee has also been working on developing forms that combine baptism and profession of faith services and on a booklet explaining the Reformed view of funerals. The booklet will include models of funeral services.

5. World Literature Office

a. Background

Synod of 1986 approved a merger of the World Literature Committee and CRC Publications. The merger arrangement contained a number of "provisos," including the stipulation that the merger be reevaluated after a five-year period—with separate financial accounting mandated during that period.

b. The current membership of the committee is as follows: Mr. G. Brinks (World Missions), Mr. J. Brondsema (member at large), Rev. B. Madany (The Back to God Hour), Mr. W. Medendorp (World Relief Committee), Rev. R. Recker (Calvin Theological Seminary), Dr. H. A. Smit—chair (CRC Publications), Dr. A. J. Vander Griend—secretary (Home Missions), and Mr. D. Vander Hart (member at large).

c. Planning Activities

John De Jager joined the CRC Publications staff as World Literature Committee manager last June. Previously frustrated by its own lack of knowledge of the complex tasks being carried on by the literature subcommittees and lack of time to rectify that ignorance, the WLC has been happy to have a manager who can answer many of these questions. Over the last six months, Manager De Jager has met with each of the literature committees (some several times), checked all of their financial disbursements and inventories, explored the relationships they have established with various publishers, and investigated the methods each follows in determining needs in the language area and in deciding on materials to translate and publish. At the request of one of the committees and with the approval of WLC, he spent several weeks this fall visiting the Middle East and Africa.

The World Literature Committee will continue to work with Manager De Jager and the CRC Publications Board over the next year or so to develop a long-range plan for this ministry. The following are excerpts from a report summarizing some of the planning work that has already been done:

1) Why a world literature ministry?

Over the last few decades, there has been a dramatic increase in the number of new Christians and church members in many Third World countries. Since 1970 there also has been a great increase in literacy in these parts of the world. This means that great numbers of new Christians are urgently turning to literature (and audio resources) to gain knowledge. Many of these people are fifteen to twenty-five years old and are demanding a broad range of Christian literature focused especially on Bible study helps and Christian life studies.

Because these are two areas in which we, as Reformed Christians, have a strong tradition and have been gifted with great resources, we can make a major contribution by presenting a witness to God's hope for humankind and for the renewal and redemption of all creation.
Some of these Third World countries, particularly those that are under the influence of Islam, are relatively closed to a personal Christian witness—laws forbid it. Literature is (to those governments and religious authorities) less threatening and easier to control.

A special challenge lies in the area of basic English publications. Demographers project that by the year 2000 at least 50 percent of the world's population will live in urban centers. English is rapidly becoming the common language in these centers, especially in the Third World, therefore an already immense market for Christian (Reformed) literature in basic English continues to grow.

2) What has the CRC done up to now?

A number of CRC agencies have been peripherally involved in producing literature in foreign languages based on specific requests and needs. But there has been a singular lack of coordination of these efforts and some overlap, primarily because up to now there has been no single center and staff who has had primary responsibility in this area.

Much of what the CRC has done has been carried out through parachurch organizations: World Home Bible League; Faith, Prayer and Tract League; and The Evangelical Literature League. These independent agencies have developed their own excellent programs, but they are not coordinated with the ministries of the CRC.

The World Literature Committee is an attempt to coordinate denominational efforts in this area. In this it has been partially successful. The committee itself and its subcommittees include, whenever possible, members from various agencies as well as experts in the languages/cultures. We are becoming more aware of what other agencies are doing, but as yet we have tended to respond to received requests rather than to provide united leadership and a direction-giving vision.

3) Future directions

The WLC agrees with most of the directions listed below and many of the language committees recognize the need for some of these changes and new directions.

a) Develop within CRC Publications, the World Literature Committee, and the literature committees a clear and unifying vision of the world literature ministry.

b) Develop within the Christian Reformed churches a greater awareness of and vision for the world literature ministry.

c) In the area of finances, make better use of denomination resources by more realistic budgeting, by obtaining competitive bids on projects, and by encouraging cooperative ventures with other publishers.

d) Determine clearly the needs in each of the language areas we serve; this includes identifying the reading audience, describing its literacy level, defining how the products will meet their needs, and developing a clear projection as to the needed quantity.

e) Develop better distribution channels for the materials we produce.
f) Initiate the basic English literature ministry that will provide and distribute Reformed literature to beginning users of English in Third World countries.

Note: See the appendix to this report for a brief summary of the work of each of the language committees supervised by the World Literature Committee.

d. Budget and Quota request

For many years WLC had received a quota of $2.40. Because these moneys were not spent as rapidly as anticipated, a substantial cash balance accumulated. Synod, therefore, reduced this quota to $0.40 for 1987. Last year we requested and received a quota of $1.40.

The 1989 budget projections show a beginning balance of $104,000. This is not an adequate reserve for a publishing venture. The CRC Publications Board believes that a $2.40 quota is needed to carry on this ministry. Substantial commitments have already been made by the various language committees (publishing requires a one- to two-year lead time). It will take a number of years and strenuous efforts for us to increase sales income and offerings/donations to the desired level. Therefore there will be a need as well for greatly increased offerings and donations both this year and next.

C. Services Department

The Services Department is responsible for the publishing activities that occur after the basic editorial work is completed: design, composition, copy editing, production, warehousing, and shipping. This department provides printing and related services not only for CRC Publications products, but also for other CRC agencies and related organizations. The total operating budget for this ministry is approximately $3.4 million. Approximately 45 percent of its work is for the Education Department, 20 percent for The Banner, and 35 percent for other organizations. The largest single element (in terms of space) of the building expansion project was the on-site warehouse. We formerly leased warehouse facilities in an off-site location.

The 1984 Long-Range Plan, approved by synod, called for the following regarding our "publishing services": Maintain full production capacity and services, including the commitment to state-of-the-art equipment, processes, and training for personnel.

Under Director Chuck Vlieg's leadership the Services Department has continued to make significant progress in meeting this goal. Improvements in the quality of the final product and efficiency in doing this work have been obvious. Progress has been made in promoting good relations with customers and the resulting improvement in financial operations is evident.

The Services Department has initiated a study to determine whether, as part of its effort to achieve the goal set in the long-range plan, the board should consider the purchase of a new printing press. Plans call for the study to be completed by the 1989 board meeting.

V. Finance

The board remains firmly committed to the goal that our ministry, as nearly as possible, be financially self-supporting. Our quota request for 1988 constitutes only 2.5 percent of our annual budget.

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended August 31, 1987, and the
budgets for fiscal years 1988 and 1989. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 1988—Financial and Business Supplement.*

**RECOMMENDATIONS:**

A. CRC Publications respectfully requests that synod approve a quota of $2.10 per family to support the ongoing ministries of the CRC Publications Board during (calendar year) 1989.

B. CRC Publications respectfully requests that synod approve a quota of $2.40 per family to support the ministries of the World Literature Committee.

C. CRC Publications respectfully requests that synod designate the World Literature Committee as a denominational cause recommended to the churches for one or more offerings for above-quota needs in calendar year 1989.

D. CRC Publications respectfully requests that synod recommend the Friendship Foundation and Friendship Groups Canada to the churches for financial support in 1989.

**VI. PERSONNEL**

**A. General**

The CRC Publications staff team is organized into four major departments—Periodicals Department (seven staff members), Education Department (thirteen staff members), Services Department (forty-seven staff members), and Finance Department (thirteen staff members). In addition, there is an administrative office made up of four positions.

The staff council is an informal management group made up of the executive director and the department heads: Andrew Kuyvenhoven, Periodicals Department (*Banner*); Harvey Smit, Education Department; Chuck Vlieg, Services Department; and Allen Van Zee, Finance Department.

**B. Salary Disclosure**


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<tr>
<th>Job level</th>
<th>No. of positions in job level</th>
<th>Compensation quartile (includes housing allowances)</th>
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<tbody>
<tr>
<td>8</td>
<td>1</td>
<td>3rd quartile (100–109%)</td>
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<tr>
<td>6</td>
<td>1</td>
<td>3rd quartile (100–109%)</td>
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<tr>
<td>5</td>
<td>3</td>
<td>4th quartile (101–118%)</td>
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The information listed above represents compensation data for the five top positions in our organization. These are the only positions to date that are part of the Hay Associates analysis program. As in past years, our complete salary schedule, which includes compensation ranges for all of our staff members, is part of the *Agenda for Synod 1988—Financial and Business Supplement.*
VII. MATTERS REQUIRING SYNODICAL ACTION

A. CRC Publications Board representation at synod (see Section III)
B. Election of an at-large delegate for CRC Publications Board (see Section II, C)
C. Allocation of quota for CRC Publications Board (see Section V, A)
D. Allocation of quota for World Literature Committee (see Section V, B)
E. Recommendation of WLC to churches for one or more offerings (see Section V, C)
F. Recommendation of Friendship Foundation and Friendship Groups Canada to churches for financial support (see Section V, D)

CRC Publications Board
Gary H. Mulder, executive director
APPENDIX

Summary of the Work of the Language Committees Supervised by the World Literature Committee

A. Work of the Arabic Literature Committee

Frustrated by lack of progress in publishing any of its projects, ALC is rethinking its vision and is reorganizing. New contacts and agencies are being sought to assist with publishing and marketing and new members have been appointed to fill vacated positions.

The committee is encouraged by the report projecting the great potential for literature in the Middle East, especially among fifteen- to twenty-five-year-olds. Middle Easterners who can write from a Reformed perspective will be encouraged to submit manuscripts to meet this challenge.

Reformed literature is urgently needed to help pastors and church leaders. Translation work has been completed on the first part of Bavinck's *Our Reasonable Faith*. ALC hopes to engage a publisher and have a distribution plan in place for this first volume during 1988.

The following members served on this committee in 1987: V. Atallah (resigned in July), B. De Vries, S. Hennein, P. Ipema, and B. Madany. A. Zaka, a PCA minister serving a church in Philadelphia, and H. Staal, emeritus missionary of the RCA, are newly appointed members.

B. Work of the Chinese Literature Committee (DAO GAUNG)

CLC copublished four books with Tien Doa in Hong Kong:

- *Christian Meditation* by E. Clowney
- *Perspectives on Pentecost* by R. B. Gaffin, Jr.
- *Israel In Prophecy* by W. Hendriksen
- *An Introduction to the Science of Missions* by J. H. Bavinck

Tien Dao is committed to publishing Hendriksen's *New Testament Commentary: I and II Timothy* this year. Other publishers will be asked to consider copublishing:

- *Holy Spirit Baptism* by A. Hoekema
- *The Mystery of Providence* by J. Flavel
- *Every Thought Captive* by R. Pratt Jr.

Other projects in process this past year were:

- *More Than Conquerors* by W. Hendriksen
- *Reason to Believe* by R. C. Sproul
- *Beyond Doubt* by C. Plantinga, Jr.
- *Women and the Word of God* by S. Foh
- *Called to the Ministry* by E. Clowney
- *Preaching and the Biblical Theology* by E. Clowney
- *Genesis* by G. Aalders
CLC expects to expand its ministry to mainland China and to Chinese communities in North America.

Members serving this committee this past year were: I. Jen, T. H. Tsien, P. Yang, S. Ling, and E. Van Baak.

C. Work of the French Literature Committee (Publications Alliance)

Working with a French Publisher (Sator Ltd.), FLC plans to publish thirty titles over the next five years. These titles will come out in a series of six each year and will be marketed mainly through subscriptions. Titles of the first series are:

- Issues Facing Christians Today, Vol. 1 by J. Stott
- Forgive and Forget by L. Smedes
- The Transforming Vision by Middleton
- The Freedom We Crave by W. Lenters
- Biblical Concept for Christian Counselling by Kirwan
- When the Kings Come Marching In by R. Mouw

The committee is selecting titles for the next two series and is checking completed translations. FLC is also subsidizing a new French Bible dictionary which will be printed during the next four years in twelve volumes.

Serving this committee in 1987 were: C. Balwin, G. Dube, M. Geleynse, H. Kallemeyn, and A. Otten.

D. Work of the Hausa Literature Committee

Taking advantage of favorable exchange rates and the diligent work of the Nigerian assistant, Matthew Adams, the HLC published during 1987 eight books on Christianity and Islam and five books for illumination and encouragement. Distribution is a difficult challenge but the committee feels it now has a list of titles attractive to distributors and that it will be able to develop adequate channels.

Members serving on this committee were: D. G. Angye, J. Boer, A. Horlings, J. Mambulla, and R. Veltkamp

E. Work of the Spanish Literature Committee

Projects completed in 1987 are the fourth year of Sunday school papers and the teacher's manual for El Gran Libro, Trench's The Parables, and a revision of The Ministry of Christ. Eight titles were reprinted. Projects presently in typesetting include De Graaf's Promise and Deliverance, III, and a revision of Ministry of Christ, III. Projects in editing or proofreading are Hendriksen's commentaries on Mark, Luke, and Romans, De Graaf's Promise and Deliverance, IV, Murray's Redemption Accomplished and Applied, and a teacher's manual for El Gran Libro.

The following members served on this committee in 1987: H. Baker, J. Boonstra, P. Borgedorff (term completed in July), T. De Vries, B. Dokter, and D. Vander Hart. Lydia Dokter is production supervisor (a part-time position).
I. Vision: Gathering God's Growing Family, a Twelve-Year Plan for the Growth of the CRC

Introduction

The Christian Reformed Church is being challenged to pray that God will increase its membership to at least 400,000 members by the year 2000. This goal for the growth of the CRC was affirmed by Synod 1987 (Acts of Synod 1987, p. 550). The motivation is simple and biblical: God wants his lost children to be found and to be enfolded into the church, and we want God to use us to accomplish that vision.

Many thousands of unchurched people do not share in the riches of the Christian faith nor in the hope of glory in Christ Jesus: friends, neighbors, colleagues at work, even some members of our families. It is God's will that we work and pray so that these people will come to faith in Christ and be discipled for active participation in his body, the church. It also is God's will that Christian Reformed congregations embrace the rising generation of youth and offer believers—new and old—the experience of living and ministering together as Christ's body-in-action.

A. The Mission of God Triune Is the Church's Call to Action

1. God's Will

It is the Father's desire that his lost children be found and enfolded (Luke 15; 1 Tim. 2:4). Jesus Christ enlists the church in God's redemptive plan and commissions us, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit" (Matt. 28:18). The Holy Spirit, the gift of power from the ascended Jesus, is poured out on the church at Pentecost to equip believers for personal and communal witness (Acts 1:8).

The church, Jesus' living body-in-action in the world, is the main instrument for carrying out God's redemptive will, for bringing the lost into fellowship with the Father and with the church (1 Cor. 12:27-31).
2. The Home Missions Task

Because of the clear, urgent requirements of the mission of the triune God expressed in the Bible, synod mandates Christian Reformed Home Missions to give leadership to the CRC in its task of bringing the gospel to the people of North America and gathering them into fellowship with Christ and his church. (CRHM Mandate, Art. 2)

Synod 1987, further, took note of and affirmed a goal and plan for the growth of the CRC, prayerfully aiming at 400,000 members by 2000. The church has approximately 309,000 members now.

3. A Vision for the Church

Gathering God's Growing Family is a comprehensive denominational effort aimed at evangelistic growth in obedient response to God's will for North America. What follows is a plan to link work with prayer and resources with vision.

B. Main Goals of Gathering God's Growing Family: 400,000 by 2000

1. Prayer

To mobilize the CRC for personal and group prayer that God will use us to find his lost children through outreach and add them daily to the church.

"Devote yourselves to prayer, being watchful and thankful . . . that God may open a door to the word, to declare the mystery of Christ." Colossians 4:2-3

2. Established Church Growth

To encourage and assist established churches to add at least 60,000 members by the year 2000.

"Then I will gather my flock. I will bring them to the fold . . . they shall be fruitful and multiply." Jeremiah 23:3

3. New Church Development

To assist in developing 360 dynamic new congregations in cities and suburbs, in Anglo and ethnic communities, adding at least 30,000 members to the CRC by the year 2000.

"I will build my church, and the powers of death shall not prevail against it." Matthew 16:18

4. Special Ministry Opportunities

To add at least 5,000 members by the year 2000 through affiliation of independent congregations, and evangelize and disciple thousands through campus, harbor, hospitality house and educational ministries, resulting in 12,000 reaffirmations/conversions and the intensive discipling/training of another 20,000 persons by the year 2000.

"Go out to the highways and hedges and compel them to come in . . . that my house may be filled." Luke 14:23

5. Leadership

To enlist, motivate, train, and equip the leadership needed for the CRC to grow to at least 400,000 members by the year 2000.

"The harvest is plentiful but the laborers are few. Pray the Lord of the harvest,
therefore, to send out workers into his harvest field." Matthew 9:37b–28

6. Financial Resources

To challenge the church in stewardship by projecting costs, raising funds, and allocating resources necessary to enable the CRC to grow to at least 400,000 members by the year 2000.

"Bring the whole tithe into the storehouse. . . . Test me in this and see if I will not throw open the floodgates of heaven for you and pour down an overflowing blessing." Malachi 3:10

Notes:
1. Goal 1, Prayer leads the way in establishing vision. Prayer is also pivotal in sustaining Goals 2, 3, and 4 by interceding for provision of leaders, Goal 5, and of finances, Goal 6. Regular, specific prayers were a vital part of the board meeting which shaped and approved these goals.
2. Primary objectives under each goal have been developed by Home Missions for one, three, and twelve years. Complete lists of primary objectives are available from Home Missions.
3. This plan is the result of work and prayer by many—church leaders throughout Canada and the United States, board members, the CRHM leadership team, and individual members of the CRC who pray for the growth of the church—by people who have caught the vision of a growth goal and its motivating, energizing effect as the CRC gives obedient response to the will of God to find and enfold the lost.
4. CRHM will continue to work for a shared vision for denominational growth among fellow agencies and institutions of the CRC.
5. Many members of the CRC are wide awake to the need for improvement in denominational membership growth. The graph below shows this concern to be well founded.

CHRISTIAN REFORMED CHURCH IN N.A.

KINDS OF GROWTH

II. The Board

A. Information

The Board of Home Missions consists of forty-six members. The board is the
agent of synod, charged with guiding and carrying out the denominational home missions program. Forty-two members of the Home Missions Board are chosen by their respective classes. There are four board members at large who have expertise in real estate, architecture, finance, and banking. Currently twenty-six delegates are ordained ministers and twenty delegates serve God in other vocations.

The officers of the board and corporation are: Rev. John M. Hofman, president; Rev. Jack Stulp, vice president; Rev. John A. Rozeboom, executive director; Rev. Dale Vander Veen, board secretary; Mr. Gerard J. Borst, director of finance (treasurer); Mr. Dale Sall, assistant treasurer.

B. Board Member at Large, Finance

The names of three nominees will be presented to synod in the Home Missions' supplemental report, one of whom will be elected to replace Mr. Cor Baarda, board member at large specializing in finance.

III. Office and Regional Personnel

The Home Missions office is located at 2850 Kalamazoo Avenue in Grand Rapids, Michigan. Home Missions regional directors serve Home Missions and the churches administratively and with church growth consultation, and live in the regions they serve.

A. Executive

Executive director: Rev. John A. Rozeboom
Director of finance: Mr. Gerard J. Borst
Director of personnel: Dr. Duane E. VanderBrug
Director of ministries: Rev. Alfred E. Mulder
Director of evangelism: Rev. Dirk J. Hart
Associate director of evangelism: Dr. Alvin J. Vander Griend
Director of communications: Mr. R. Jack De Vos

B. Regional Directors

Central & Eastern Canada (London, ON) Rev. John Van Til
Central U.S. (Bedford, TX) Rev. Earl Dykema
Eastern U.S. (Hawthorne, NJ) Rev. Ron Peterson
Mid-Eastern U.S. (Kalamazoo, MI) Rev. Paul Vermaire
Northern Pacific (Snohomish, WA) Rev. Henry De Rooy
Red Mesa (Ft. Defiance, AZ) Mr. Jack De Groat
Southern Pacific (Bellflower, CA) Rev. Peter Holwerda

C. Administrative Personnel

Controller: Mr. Howard Meyers
Church Relations administrator: Miss Nancy Goeman
Graphic artist: Mr. Joe Vriend
Coffee Break administrators: Mrs. Laurie Deters*
Bookkeeper: Miss Jeanne Faber

D. Secretarial/Support Personnel

Miss Kim Bronkema
Mrs. Edi Bajema*
Mrs. Marideen Holtrop
Mrs. Gert Rotman
Mrs. Elaine De Jager*  
Mrs. Betty Grasman

Mrs. Fran Vander Molen  
Mrs. Lori Worst

*Part-time

E. Volunteers
   Communications volunteer.........................Mr. Bernie Sharpe
   Church relations .......................................Miss Dorothy Ibershof

F. Reappointment of Executive Director, Rev. John A. Rozeboom

Subsequent to election by the Board of Home Missions in February 1986 and appointment by synod, Rev. John Rozeboom served a two-year appointment as executive director of Christian Reformed Home Missions. Before the end of his present term, a committee of the board was appointed to conduct a performance evaluation for board consideration of a recommendation to synod regarding John Rozeboom’s reappointment. The committee was chaired by board president Rev. John M. Hofman, and board member Dr. Calvin Bremer served as reporter.

In preparing its recommendation the committee received written evaluations from board members, Home Missions office personnel, Home Missions regional directors, home missionaries, and directors of other denominational agencies. An independent, written evaluation was received from Home Missions staff and John Rozeboom submitted a self-evaluation. Personal interviews by the committee included dialogue with John and Linda Rozeboom. A letter of recommendation was received from Oakdale Park CRC, John’s calling church.

In its report to the Christian Reformed Home Missions Board, the committee noted agreement among these evaluations—that John brings to the director’s task strengths of vision, leadership, enthusiasm, staff direction, communication, and encouragement. He received high performance ratings from staff and regional directors. Goals for growth and improvement in John’s self-evaluation were endorsed by the board and they recommended that John focus future efforts on providing leadership in, understanding of, and resources for Gathering God’s Growing Family, the twelve-year plan for the growth of the CRC.

Upon positive recommendation of its committee the Home Missions Board recommends to synod the reappointment of Rev. John A. Rozeboom to a four-year term as executive director of Christian Reformed Home Missions.

Ground: A thorough evaluation has shown that John’s leadership of Christian Reformed Home Missions has received the blessing of God and has met with positive response in Home Missions and the church.

IV. MINISTRIES DEPARTMENT

A. Description of Terms

1. Ministries

A ministry may be a new or emerging church or any other outreach program with salaried personnel working in a contractual relationship with Home Missions. Financial assistance may be by way of direct sponsorship (DS), grant-in-aid (GIA), or a special funding arrangement (SFA).
2. New Church Development Ministries (NCD)

Approximately 120 young churches in the CRC are assisted financially by Home Missions as NCD ministries. At least 50 of these churches are administered under variable term funding, Type B, either because they are located in communities with fewer resources or because they find little or no precedent in the CRC for achieving self-support within a predictable time period. Another 70 NCD ministries are classified as definite term funding, Type C, and are expected to graduate from Home Missions financial support within a three- to eight-year period.

3. Church Development Staff Positions

Established churches committed to outreach ministry in their communities that need additional staff may qualify for financial assistance through the grant-in-aid program. About twenty congregations received such assistance during 1987.

4. Specialized Ministries

This group includes nineteen campus ministries, four hospitality houses, three harbor locations, three schools in New Mexico, and several training and coordinating positions. Specialized ministries also are referred to as Type A.

B. Ministries Highlights During 1987

1. The 1987–88 Freshman Class

New churches were opened and/or funding began for new ministries at the following locations:

<table>
<thead>
<tr>
<th>Location/Name</th>
<th>Personnel</th>
<th>Adm</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anaheim, CA/So Mang Korean</td>
<td>Do Ryang Chung</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>Big Springs, CA/Community</td>
<td>John De Witt</td>
<td>GIA</td>
<td>B</td>
</tr>
<tr>
<td>Boca Raton, FL/Korean</td>
<td>John D. S. Cho</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>Chicago/Mustard Seed Ministry</td>
<td>Tony Gonzales</td>
<td>SFA</td>
<td>B</td>
</tr>
<tr>
<td>Guildford, BC</td>
<td>Steven C. Elzinga</td>
<td>DS</td>
<td>C</td>
</tr>
<tr>
<td>Halifax, NS/Northend Mission</td>
<td>John W. Van Donk</td>
<td>DS</td>
<td>B</td>
</tr>
<tr>
<td>Hartford, CT/Hispanic</td>
<td>Esteban Lugo</td>
<td>SFA</td>
<td>B</td>
</tr>
<tr>
<td>Long Beach, CA/Korean</td>
<td>John Choi</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>Kalamazoo, MI/Korean</td>
<td>Jung Suck Rhee</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>McMinnville, OR</td>
<td>Mark Timmer</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>Naperville, IL</td>
<td>Jerome Batts</td>
<td>GIA</td>
<td>C</td>
</tr>
<tr>
<td>Pickering, ON</td>
<td>Jack De Vries</td>
<td>DS</td>
<td>C</td>
</tr>
<tr>
<td>San Diego, CA/Hispanic</td>
<td>Federico J. Machado</td>
<td>DS</td>
<td>B</td>
</tr>
<tr>
<td>San Francisco, CA</td>
<td>Hendrik De Young</td>
<td>DS</td>
<td>C</td>
</tr>
<tr>
<td>Austin, TX/Sunrise Comm.</td>
<td>James I. Koopman</td>
<td>DS</td>
<td>C</td>
</tr>
<tr>
<td>St. Vital, MB</td>
<td>Timothy J. Berends</td>
<td>DS</td>
<td>C</td>
</tr>
</tbody>
</table>

NCD residencies are in process at Fairfield, CA, and the Korean CRC of Los Angeles. Funding for new second staff positions began at the Tri-Cities CRC of Kennewick, WA; Good Samaritan CRC of Miami; Zion CRC of Oshawa, ON; the CRC of Riverside, CA; and the Avery Street CRC in South Windsor, CT.

2. NCD Ministry Milestones

During the past twelve-month period six “Stage I” congregations were approved by their respective classes for organization with first-time elders and deacons. They are: Anaheim, CA/So Mang Korean; Arlington, TX/Trinity
Oaks; Chicago/Roseland Christian Ministries Center; Garden Grove, CA/Orange Dong San; Heart Lake, ON/Living Hope CRC; Zuni, NM/Zuni CRC. Four DS churches took a “leap of faith” by transferring to grant funding, which ordinarily means decreasing funding annually until graduation.

The American Indian Chapel in Chicago was closed and its remaining members referred to the care of a neighboring consistory. The Repentigny ministry in Quebec transferred to other Reformed sponsorship, and the Maranatha (Haitian) church in Lake Worth, FL, affiliated with another denomination.

The Enumclaw CRC in Washington State, the Immanuel CRC of Salt Lake City, and the Hope Korean CRC of San Jose, CA, all graduated from Home Missions sponsorship in 1987.

3. Statistical Summary for Ministry Year 1986–87

a. NCD Attendance and Member Growth—9/1/86–8/31/87

<table>
<thead>
<tr>
<th>DESCRIPTION</th>
<th>NCD’s</th>
<th>2nd STAFF</th>
<th>TOTALS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of churches reporting</td>
<td>72</td>
<td>13</td>
<td>85</td>
</tr>
<tr>
<td>AM worship/Avg att</td>
<td>5451</td>
<td>2432</td>
<td>7883</td>
</tr>
<tr>
<td>PM worship/Avg att</td>
<td>1775</td>
<td>929</td>
<td>2704</td>
</tr>
<tr>
<td>Church school/Avg att</td>
<td>2530</td>
<td>665</td>
<td>3195</td>
</tr>
<tr>
<td>Total member families</td>
<td>1505</td>
<td>772</td>
<td>2277</td>
</tr>
<tr>
<td>Total prof/Nonprof mem</td>
<td>6092</td>
<td>3206</td>
<td>9298</td>
</tr>
<tr>
<td>Professions of faith</td>
<td>162</td>
<td>56</td>
<td>218</td>
</tr>
<tr>
<td>Adult baptisms</td>
<td>82</td>
<td>34</td>
<td>116</td>
</tr>
<tr>
<td>Reaffirmations</td>
<td>119</td>
<td>37</td>
<td>156</td>
</tr>
<tr>
<td>Child baptisms</td>
<td>226</td>
<td>101</td>
<td>327</td>
</tr>
<tr>
<td>Total growth/Prof and nonprof</td>
<td>1016</td>
<td>305</td>
<td>1321</td>
</tr>
<tr>
<td>Total losses/Prof and nonprof</td>
<td>440</td>
<td>262</td>
<td>702</td>
</tr>
<tr>
<td>TOTAL NET GROWTH</td>
<td>576</td>
<td>43</td>
<td>619</td>
</tr>
</tbody>
</table>

b. Comparison of NCD Statistics to Previous Years

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of churches reporting</td>
<td>79</td>
<td>95</td>
<td>110</td>
<td>109</td>
<td>85</td>
</tr>
<tr>
<td>AM worship/Avg att</td>
<td>6422</td>
<td>8875</td>
<td>9779</td>
<td>9071</td>
<td>7883</td>
</tr>
<tr>
<td>PM worship/Avg att</td>
<td>2773</td>
<td>2993</td>
<td>2882</td>
<td>2833</td>
<td>2704</td>
</tr>
<tr>
<td>Adult baptisms</td>
<td>56</td>
<td>80</td>
<td>160</td>
<td>283</td>
<td>116</td>
</tr>
<tr>
<td>Reaffirmations of faith</td>
<td>86</td>
<td>84</td>
<td>130</td>
<td>152</td>
<td>156</td>
</tr>
<tr>
<td>Child baptisms</td>
<td>181</td>
<td>281</td>
<td>351</td>
<td>405</td>
<td>327</td>
</tr>
</tbody>
</table>

c. Specialized Ministries—9/1/86–8/31/87

<table>
<thead>
<tr>
<th>Categories</th>
<th>Campus ministries</th>
<th>Hospitality houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number reporting with CRHM forms</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Sunday worship attendance</td>
<td>122</td>
<td>—</td>
</tr>
<tr>
<td>Bible study enrollment</td>
<td>130</td>
<td>31</td>
</tr>
<tr>
<td>Bible study attendance</td>
<td>161</td>
<td>27</td>
</tr>
<tr>
<td>Fellowship events</td>
<td>70</td>
<td>37</td>
</tr>
<tr>
<td>Fellowship attendance</td>
<td>103</td>
<td>23</td>
</tr>
<tr>
<td>Training events</td>
<td>115</td>
<td>—</td>
</tr>
<tr>
<td>Training attendance</td>
<td>64</td>
<td>—</td>
</tr>
<tr>
<td>Persons discipled/counseled</td>
<td>193</td>
<td>55</td>
</tr>
<tr>
<td>Conversions/Reaffirmations</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>Total persons served</td>
<td>574</td>
<td>229</td>
</tr>
</tbody>
</table>
Notes:
1. The 3 schools in New Mexico (Crownpoint, Rehoboth, and Zuni) reported a student enrollment of 34, 345, and 98 respectively for the 1987-88 school year.
2. In 1987, for the first time, summary statistics are tabulated strictly on the basis of data provided on CRHM forms and entered into computer.
3. Additional information and analysis is available to the CRHM board and the synod.

C. Ministries Plans for 1988

1. Campus Ministries
   Hard questions go hand in hand with college and university life, and so also with campus ministry. Appointed in 1987, a campus ministry task force continues its work on a proposed vision statement for denominational campus ministry, including primary objectives and results desired as well as key indicators for evaluating effectiveness. Home Missions also is exploring ways in which classes and congregations might assume greater ownership of those campus ministries in their own front or back yards.

2. Strategy for Ethnic Ministries
   The number of new churches started by ethnic and multiracial groups is increasing annually. In response to the need and opportunity for such ministries, Home Missions is providing additional leadership and assistance to classes and ministries by way of part-time coordinators or consultants: Rev. Peter Yang for Chinese ministries, Rev. John Taek Kim as Korean Ministries coordinator, Rev. Harold Kallemeyn as French Ministries coordinator, and Rev. Manuel Ortiz as Urban/Hispanic Ministries consultant. Recruitment is in process for a part-time coordinator or consultant for Black church development.

3. NCD Cooperative Sponsorships
   Cooperative sponsorship (CS) is an exciting new approach approved for new church development—an established congregation can reach beyond its own classical boundaries and, in partnership with CRHM, assume major financial responsibility for an NCD ministry located in another classis of Canada or the United States. At its annual meeting the board approved the approach and authorized its staff and regional directors to implement this decision as soon as possible.
   With reference to Article 12-b of the Church Order, CRHM therefore requests synod to approve the calling of a home missionary by a church outside the classis in which he is serving when that church also is a CS congregation, with the understanding that the missionary's ministerial credentials will transfer to the new congregation at the time of its organization (see also Acts of Synod 1964, p. 58).

4. New Ministries Approved for Funding

<table>
<thead>
<tr>
<th>Location &amp; Name</th>
<th>ADM</th>
<th>Kind</th>
<th>Ethnic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ames, IA/Korean CRC of Ames</td>
<td>GIA</td>
<td>NCD</td>
<td>Korean</td>
</tr>
<tr>
<td>Arlington, TX/NCD Residency</td>
<td>DS</td>
<td>R/NCD</td>
<td>Anglo</td>
</tr>
<tr>
<td>Boynton Beach, FL/Faith Com.</td>
<td>GIA</td>
<td>NCD</td>
<td>Anglo</td>
</tr>
<tr>
<td>Chicago, IL/Our Shepherd Korean</td>
<td>GIA</td>
<td>NCD</td>
<td>Korean</td>
</tr>
<tr>
<td>Fairfield, CA/NCD Residency</td>
<td>DS</td>
<td>R/NCD</td>
<td>Anglo</td>
</tr>
<tr>
<td>Lockport, IL/Community Life</td>
<td>GIA</td>
<td>NCD</td>
<td>Anglo</td>
</tr>
</tbody>
</table>
Los Angeles, CA/Torrance (J. J. Lee)
Los Angeles, CA/W. Bethel Korean
Mill Creek, WA/NCD Ministry
Minneapolis, MN/NCD Residency
Moreno Valley, CA/NCD Ministry
Quebec City, PQ/CRC South Shore
Rancho Cucamonga, CA/NCD Ministry
San Diego, CA/Coord Youth/Evang
San Fernando, CA/Valley Korean
Santa Rosa/NCD (N. Jasperse)

SFA  NCD  Korean
GIA  2Staff  Korean
DS  NCD  Anglo
DS  R/NCD  Anglo
DS  NCD  Anglo
GIA  NCD  French
DS  NCD(R)  Anglo
GIA  2Staff  Anglo
GIA  NCD  Korean
DS  NCD  Anglo

Notes:
1. The CRHM executive committee was given power to act regarding NCD proposals for Salt Lake City, UT; Santa Clara, CA; and five more ethnic ministries, pending additional information and necessary approvals.
2. For complete listing of all Home Missions ministries and personnel see Appendix to this report.

V. PERSONNEL DEPARTMENT

Home Missions is primarily involved with people. That fact is dramatically underlined by the high number of people employed by or in a working relationship with Home Missions, their overall level of maturity, skills, and gifts for mission ministry and the high percentage (58.8 percent) of Home Missions budget designated for salaries. God has provided excellent people resources for new church development, for specialized ministries, and for assisting congregations in reaching out to their communities. Home Missions gives high priority to recruiting and equipping these persons.

Because Home Missions ministries are located in communities that are constantly changing, the personnel training task is ongoing. As home missionaries grow and mature, they desire to learn new skills and meet new challenges. To help them in this, Home Missions formally evaluates some of its personnel each year through its personnel assessment program and makes individualized recommendations for continuing education needs and opportunities.

Home Missions enables personnel to obtain training through various resources by providing money and time each year. Home Missions also provides training conferences for missionaries (and frequently for their spouses) and for other pastors who want to lead the church they serve to grow through outreach. The training concentrates on the vital signs of a healthy church/ministry and provides pastors of these churches and other leaders in these congregations with resources for growing out-reaching congregations whose ministry is tipped to the needs of those who are not yet Christians or members of a church. These conferences offer training according to a ministry model that has eight components:

(1) A mission vision which leads the way for (2) the ministering body, which is served by (3) leadership, which enables the congregation to (4) worship and pray, to be (5) educated for Christian discipleship, to experience (6) care and fellowship, and to (7) witness and serve. All this is supported by (8) the physical and financial resources of God's people and designed to enable them as a church to reach out to others who do not share the riches of the Christian faith.
The Vital Signs of a Healthy Church

Those giving leadership in this training are the Rev. Dirk J. Hart, Dr. Henry Hoeks, Rev. Alvin L. Hoksbergen, Rev. and Mrs. Allen E. Likkel, Dr. Marion Snapper, Rev. Duane E. VanderBrug, and Rev. Duane A. Visser.

A major conference involving home missionaries and other pastors who lead their churches in reaching out was held in May in Glen Eyrie, CO. Last January Home Missions led a training event for twenty-five Christian Reformed ministers and their spouses in connection with the Institute for Successful Church Leadership.

Home Missions cooperates with Calvin Theological Seminary in the Master of Ministry Program for Native American leaders in the churches of Classis Red Mesa and in their other developing programs for multiethnic leadership for the churches.

A Home Missions training program called DIRECTIONS (subtitled: Discerning God's Intent for Your Ministry) is a three-phase training and recruitment program for ministers and their spouses. It is designed for those who are interested in exploring involvement in a Home Missions ministry or a more intentional outreach ministry in their present church. The program includes instruction, involvement with a home missionary on location, and a time of reflection and evaluation.
In a continuing effort to recruit and train skilled people for the speciality of new church development, Home Missions has a new church development residency program. This is a one- or two-year post-M.Div. training program for candidates for the ministry or ordained ministers. It enables them to learn the basic missiology and practice of new church development and it provides Home Missions with carefully trained new church developers to meet the growth challenge facing the CRC.


VI. EVANGELISM DEPARTMENT

For a local congregation to grow the first requirement is for the pastor to want the church to grow; or, to put the same thing more broadly, the congregation’s leadership must want the church to grow. When evangelism is the concern of a few members who are permitted to evangelize by the leadership but not supported by them, little church growth occurs. The Church Order recognizes this when it directs the church’s elders and pastor to engage in and promote the work of evangelism.

In line with this thinking, several activities of the Evangelism Department have focused on the church’s leadership. Much has been done to help the leadership formulate the vision and purpose for the local congregation. FOCUS, a manual for this purpose, required a second printing. Several classical home missions committees organized a seminar on outreach and renewal (SOAR) conference. The conference is taught by Evangelism Department staff and intended primarily for ministers. It can be followed by LEADERSHIP, a conference for the pastor and four or more leaders.

The self-guided EVANGELISM AND WORSHIP workshop helps councils come to grips with the connection between evangelism and the church’s worship services, sometimes called “front-door evangelism.”

Consultation with churches is taking on a more prominent profile with the revision of MAP (Mission Analysis and Projection) and the VOLUNTARY PARTNERSHIP program which will help churches do strategic planning for the future. In addition, staff, regional directors, Coffee Break regional representatives, and Men’s Life trainer consultants are frequently on the road and on the phone helping churches and their leadership in formal and informal ways.

The emerging assimilation workshop, now in the development stage, will be a key resource to help the church’s leadership close the back door of the church, thereby retaining more of its members.

The second requirement for church growth is that the members must want the church to grow. There is a great deal of evidence that this desire beats strongly in the hearts of many Christian Reformed people. The progress of two programs especially shows this. Men’s LIFE, a discipling, assimilating, and evangelizing program for men, now has a full-time administrator, thanks to a generous donor who recognizes the strategic importance of reaching men in our society. A dozen Men’s Life trainer consultants throughout the U.S. and Canada trained several hundred men in this activity. COFFEE BREAK and STORY HOUR, church-based evangelistic Bible study for women and children, continue to be much appreciated and popular programs. In the fall of 1987 alone, more than thirteen hundred women were trained for leadership roles. A new
workshop was developed, several new Bible studies were published, and the new Story Hour materials were completed. In August of this year the Calvin College campus in Grand Rapids, MI, will be visited by nearly fifteen hundred women from our two nations for the third Coffee Break convention.

Evangelism through visitation is still widely practiced by congregations in the CRC. Congregational Evangelism Training materials are often used for this. Now Home Missions is offering an alternative by marketing Night of Caring, a more relationally oriented approach that uses video for the teaching. In addition, a new manual, Building Bridges: The Art and Practice of Evangelistic Calling, came off the press early in 1988. The manual explains several kinds of visitation and will help elders and members do more effective calling.

Churches are beginning to make more effective use of the telephone and the mail for reaching new people. Advice on telemarketing is frequently given and the mailer Quality Life is used by many churches to make regular contact with the community. These and other means of communication may be used to attract people to attend one of the seven Family Life Series seminars which help church and community people build stronger families.

Christian Reformed congregations and congregations in other denominations make extensive use of the Evangelism Resource Catalogue to order a large selection of materials. Discover Your Gifts remains a best-seller, in large part because the discovery and use of spiritual gifts motivate members to minister the good news in a variety of ways. The Healthy Church Series, brief booklets on vision, motivating members, evangelism, and hospitality and assimilation, inform and stimulate leaders and members alike to be about the business of gathering God's growing family.

VII. COMMUNICATIONS AND CHURCH RELATIONS DEPARTMENT

A. Purpose

The Communications Department makes known the needs, opportunities, and accomplishments of Home Missions in Canada and the United States to stimulate needed prayer and financial support.

B. How It's Done

Information about Home Missions is brought to members of the church through The Banner, Mission Courier, and Calvinist Contact. The Prayer Guide, published each month, communicates prayer needs and reasons for thanksgiving. Additionally, displays, brochures, bookmarks, bulletin covers, and missionary information cards are produced by the Communications Department. Also, audiovisuals and videos are used by many churches. A new video, "Gathering God's Growing Family"—a vision for the growth of the CRC—is now available.

Board members and twenty-five volunteers in twenty-three classes help do communications work in local churches. Missionaries and staff members made more than 360 recorded appearances on behalf of Home Missions.

Bulletin covers were used by 430 churches on Easter Sunday in 1987; 417 additional churches used Home Missions bulletin covers throughout the year. Mission events are held in 253 churches.

C. Report of Results

Fiscal year 1986–87 receipts were encouraging, and salary support receipts
were ahead of the year before. Overall, above-quota giving—salary support, church collections, and individual giving—increased 7 percent over the previous fiscal year. There are forty persons who provide salary support to nine missionaries; 328 churches give prayer and financial support to missionaries compared to 322 churches in 1986. Missionary Unions also contribute substantially to Home Missions, and 391 churches contributed above-quota offerings. There are 676 support relationships between churches and missionaries. A variety of Sunday school projects for Home Missions support are available.

D. Plans for 1988

The public relations efforts of board members, missionaries, volunteers, and office personnel will continue. Printed materials, audiovisuals, and videos will be produced as needed. A stereo tape is also planned. The donor base will be increased by targeted mailings. Cooperative work with planned-giving organizations will continue.

The significance of prayer in church growth will be highlighted. Identification and recognition of model church-growth leaders and churches will be featured in publications. Videos will be produced and more widely used in promotional and training programs. A new "How To" Mission Emphasis Planner will be produced.

Classes will be encouraged to become involved in special partnership arrangements for support of Home Missions ministries (see Section IV, C, 3). The volunteer system will be expanded, and new approaches will be used to increase salary support. A special fund-raising effort marking the centennial of Rehoboth Christian School is planned for September 25, 1988.

VIII. Finance Department


A. General Information

Actual receipts during the 1987 fiscal year were greater than budgeted expectations, through the unexpected sale of properties, through increased giving from churches and individuals, and through note repayments. Disbursements for the twelve-month period were less than planned, resulting in an increase in working capital. Home Missions was able to provide for all programmed ministries planned for 1988, in spite of a reduction in our quota request by Synod 1987. The gifts of God's people and careful fiscal management enabled Home Missions to meet all of its obligations to missionaries and approved programs.

1. The percentage of total quota income received in 1987 (84.4 percent on an annual basis) was 1.9 percent less than the amount received in 1986. Home Missions is deeply concerned about this decline since it has been a trend since 1980, with the exception of the year 1986 when the percentage rose.

2. Income from missionary salary support for the twelve months was $77,000 more than the amount received in the prior year, but less than planned.

3. Income from above-quota sources (churches and individuals) other than missionary salary support, was greater than the planned budget and was
higher than the amount received the year before. This income included gifts for new ministries amounting to $162,000 and gifts for land grants of $98,000. In addition, $99,150 was received for the Church Building Loan Fund from bequests and $39,000 was received for annuity agreements.

4. Income from real estate loan repayments was $30,000 over our budgeted amount, with certain churches making early loan payments added to the proceeds from the sale of properties of discontinued ministries.

5. A compilation of the loans, as of August 31, 1987, to those Home Missions churches that have been developed with denominational assistance is included in the audited report and is summarized as follows:

| Former Home Missions churches (Stage IV) | $2,806,777 |
| Present Home Missions churches | 4,242,049 |
| Total loans | $7,047,826 |

6. Ministry site selection and building programs are occurring as follows:

a. Site selection in progress: Traverse City, MI; Springfield, IL; Silverdale, WA
b. Selection completed: Heart Lake, ON
c. Building programs in progress: Nashville, TN; Corvallis, OR
d. Building programs completed: Chandler, AZ

B. Proposed Budget for 1989

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
SUMMARY OF PROPOSED BUDGET
Period September 1, 1988 through August 31, 1989

<table>
<thead>
<tr>
<th>AMOUNT (In thousands)</th>
<th>TOTAL</th>
<th>% of TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>SUPPORT QUOTA $6,025.0</td>
<td>67.0</td>
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<tr>
<td>ABOVE-QUOTA Churches and individuals</td>
<td>735.0</td>
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<tr>
<td>Church missionary support</td>
<td>1,283.0</td>
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<tr>
<td>Land grants</td>
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<tr>
<td>TOTAL ABOVE-QUOTA</td>
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<tr>
<td>OTHER RECEIPTS Evangelism</td>
<td>372.5</td>
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<tr>
<td>Note repayments</td>
<td>160.0</td>
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<tr>
<td>Interest and other</td>
<td>115.0</td>
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</tr>
<tr>
<td>TOTAL OTHER RECEIPTS</td>
<td>$ 647.5</td>
<td>7.2</td>
</tr>
<tr>
<td>TOTAL SUPPORT AND OTHER RECEIPTS</td>
<td>$8,990.5</td>
<td>100.0</td>
</tr>
</tbody>
</table>

EXPENDITURES PROGRAM SERVICES Evangelism | $ 658.5 |
| Type A Ministries— Specialized ministries | 1,782.2 |
| Type B Ministries— New-church development | 1,514.3 |
| Type C Ministries— New-church development | 4,146.6 |
| TOTAL PROGRAM SERVICES | $8,101.6 | 90.1 |
C. Salaries

1. Ministries Personnel

The following schedule for 1988–89 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 provide adequately for missionaries. Housing, hospitalization, insurance, and pension are provided, as well as mileage allowance for church business.

| Base salary (A/B degree or equivalent) | $21,000 |
| Professional allowances | |
| Ordained evangelist | 600 |
| Ordained minister | 800 |
| Education allowances | |
| M.A./M.C.E. degree | 600 |
| M. Div.B.D. degree | 700 |
| D.Min./Th.D./Ph.D. degree | 800 |
| Other allowances | |
| Service allowance—$100/year | |
| Children’s allowance | |
| Ages 1–6 | 400 |
| Ages 7–14 | 500 |
| Ages 15–21 | 600 |
| Christian school tuition allowance | |
| 1/3 of tuition per child | 500 |
| Social Security allowance (ordained—U.S. only) (Based on total salary plus housing) | 50% |

For persons with less than A.B. degree, the following base salary and educational allowances apply:

| Base salary | $17,800 |
| Educational allowances: | |
| High school | 1,000 |
| One year Bible school | 1,500 |
| Two years Bible school | 1,700 |
| Three years Bible school/college | 1,900 |
| Three years Bible school (graduate) | 2,100 |

2. Office Personnel

Staff and administrative persons are being paid within the salary ranges approved by synod (Acts of Synod 1986, p. 711). Using the system approved by synod and the job-level ranking assigned by the special denominational committee, the board reports that its executive personnel will be compensated during calendar year 1988 as follows:
### Job Level and No. of Positions in Job Level

<table>
<thead>
<tr>
<th>Job level</th>
<th>No. of positions in job level</th>
<th>Compensation quartile (includes housing allowance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>1</td>
<td>3rd quartile</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>3rd quartile</td>
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<tr>
<td>5</td>
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<td>4th quartile</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>4th quartile</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>4th quartile</td>
</tr>
</tbody>
</table>

3. Land Grants and Loan Funds

Land grants were provided to Hialeah, FL, and Heart Lake, ON, to enable the purchase of property for a church site. Church building loans were extended to Chandler, AZ, and Hialeah, FL.

### IX. MATTERS FOR SYNODICAL ACTION

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

B. The board requests permission to make a presentation of its program and some of its personnel at one of the sessions of synod.

C. The board requests that synod reappoint Rev. John A. Rozeboom executive director for another term (see Section III, F).

D. The board requests election by synod of a member-at-large specializing in finance from the nominees (to be provided in Home Missions Report 4-A).

E. The board requests that synod approve the calling of a home missionary by a church outside of the classis in which the missionary will serve when the calling church is a cooperative sponsorship congregation (see Section IV, C, 3).

F. The board requests that synod place Christian Reformed Home Missions on the list for denominational causes recommended for one or more offerings.

G. The board requests that synod approve the Hospitality House ministries (previously known as the Armed Forces Fund) for one or more offerings.

H. The board requests that synod approve a quota of $101 per family for 1989.

Christian Reformed Board of Home Missions
John A. Rozeboom, executive director
## CRHM MINISTRIES AND PERSONNEL AS OF MARCH 1, 1988

(See explanation at end of listing.)

<table>
<thead>
<tr>
<th>Location and Name</th>
<th>Personnel</th>
<th>Adm</th>
<th>CL/ST</th>
<th>Ethnic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbotsford, BC/Zion CRC</td>
<td>Chen, Livingstone</td>
<td>GIA</td>
<td>NCD2</td>
<td>Chinese</td>
</tr>
<tr>
<td>Akron, OH/Radix Chr Ministries</td>
<td>Hermann, Kenn</td>
<td>GIA</td>
<td>CAMP</td>
<td>Anglo</td>
</tr>
<tr>
<td>Albany, CA/Korean CRC</td>
<td>Hwang, Ho Kwan</td>
<td>GIA</td>
<td>NCD1</td>
<td>Korean</td>
</tr>
<tr>
<td>Albuquerque, NM/SW Campus CF</td>
<td>Begay, Anthony</td>
<td>SFA</td>
<td>CAMP</td>
<td>Anglo</td>
</tr>
<tr>
<td>Albuquerque, NM/Fellowship CRC</td>
<td>Veltkamp, Albert J.</td>
<td>GIA</td>
<td>D/G</td>
<td>Anglo</td>
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<tr>
<td>Ames, IA/Reformed Campus Min</td>
<td>Roller, Neal (temp.)</td>
<td>GIA</td>
<td>D/S</td>
<td>Anglo</td>
</tr>
<tr>
<td>Anaheim, CA/Latin American CRC</td>
<td>Nyenhuis, Clarence J.</td>
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<td>NCD2</td>
<td>Hispanic</td>
</tr>
<tr>
<td>Anaheim, CA/So Mang Korean CRC</td>
<td>Chung, Do Ryang</td>
<td>GIA</td>
<td>NCD2</td>
<td>Korean</td>
</tr>
<tr>
<td>Appleton, WI, Covenant CRC</td>
<td>Van Halsema, Clark</td>
<td>GIA</td>
<td>NCD3</td>
<td>Anglo</td>
</tr>
<tr>
<td>Arlington, TX/Trinity Oaks CRC</td>
<td>Kromminga, Carl G., Jr.</td>
<td>GIA</td>
<td>NCD2</td>
<td>Anglo</td>
</tr>
<tr>
<td>Arroyo Grande, CA/Central Coast</td>
<td>Vacant</td>
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<td></td>
<td></td>
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<tr>
<td>Atlanta, GA/New Hope Dunwoody</td>
<td>Leys, W. Wayne</td>
<td>D/G</td>
<td>NCD3</td>
<td>Anglo</td>
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<tr>
<td>Atlanta, GA/Christ's Community</td>
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<td>D/S</td>
<td>NCD1</td>
<td>Chinese</td>
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<tr>
<td>Austin, TX/Christ's Fellowship</td>
<td>Deckinga, Peter W.</td>
<td>D/S</td>
<td>NCD1</td>
<td>Anglo</td>
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<tr>
<td>Austin, TX/Sunrise Community</td>
<td>Koopman, James I.</td>
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<tr>
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<tr>
<td>Big Rapids, MI/Campus Ministry</td>
<td>Ausema, Lee</td>
<td>GIA</td>
<td>CAMP</td>
<td>Anglo</td>
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<td>Big Springs, CA/Community CRC</td>
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<td>NCD1</td>
<td>Anglo</td>
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<tr>
<td>Boca Raton, FL/Korean CRC</td>
<td>Cho, John D.</td>
<td>GIA</td>
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<td>Korean</td>
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<tr>
<td>Boise, ID/Cloverdale CRC</td>
<td>Vosteen, J. Peter</td>
<td>D/S</td>
<td>NCD3</td>
<td>Anglo</td>
</tr>
<tr>
<td>Boston, MA/Iglesia Chr Ref</td>
<td>Vanga, Edwin Jose</td>
<td>SFA</td>
<td>NCD1</td>
<td>Hispanic</td>
</tr>
<tr>
<td>Boulder, CO/Univ of Colorado</td>
<td>De Vos, Christopher J.</td>
<td>D/S</td>
<td>CAMP</td>
<td>Anglo</td>
</tr>
<tr>
<td>Brigham City, UT/Living Hope</td>
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<td>Anglo</td>
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<tr>
<td>Brooklyn, NY/Messiah's CRC</td>
<td>Schlissel, Steve M.</td>
<td>GIA</td>
<td>NCD2</td>
<td>Multi-ra</td>
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<tr>
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<td>Cerritos, CA/Central Korean CRC</td>
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<td>Anglo</td>
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<tr>
<td>Chandler, AZ/Christ's Comm</td>
<td>Lindemulder, Alfred</td>
<td>D/S</td>
<td>NCD2</td>
<td>Anglo</td>
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<tr>
<td>Chesapeake, VA/Black NCD</td>
<td>Sherow, Donald C.</td>
<td>D/S</td>
<td>NCD1</td>
<td>Black</td>
</tr>
<tr>
<td>Chicago, IL/Lawndale CRC</td>
<td>Tucker, Lynn</td>
<td>GIA</td>
<td>2STAF</td>
<td>Black</td>
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<tr>
<td>Chicago, IL/Roseland CMC</td>
<td>Van Zanten, Anthony</td>
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<tr>
<td>Chicago, IL/Christ's Vineyard</td>
<td>Flores, Juan</td>
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<tr>
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<td>Gonzalez, Antonio</td>
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<td>Yang, Peter</td>
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<tr>
<td>Location</td>
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<td>CAMP</td>
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<td>NCD1</td>
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<td>Van Donk, John W.</td>
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<td>Geisterfer, Aren P.</td>
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<td>CAMP</td>
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<tr>
<td>Hayward, CA/CRC</td>
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<td>GIASC</td>
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<tr>
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<td>GIASC</td>
<td>NCD2</td>
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<tr>
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<td>Pool, Cornelius</td>
<td>GIASC</td>
<td>NCD3</td>
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<tr>
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<td>Bishop, Dave/Colleen</td>
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<td>HH</td>
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<td>Dyk, W. Dean</td>
<td>DS/G</td>
<td>NCD3</td>
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<td>Houston, TX/Hope CRC</td>
<td>De Young, Roger</td>
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<td>NCD1</td>
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<td>Chen, Jason</td>
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<td>CAMP</td>
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</table>

Explanatory notes:
1. ADM = administrative arrangements; DS = directly sponsored; DS/G = DS on grant funding; GIA = grant-in-aid; SFA = special funding arrangements.
2. CUST = classification or stage of new church development (NCD): NCD1 = foundation stage, NCD2 = organization, usually on grant funding; NCD3 = date for conclusion of funding is established.
3. ETHNIC = predominate ethnicity of congregation or of community served.
REPORT 5
CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

I. INTRODUCTION

The goal of World Ministries as defined in its constitution is a unified, worldwide ministry of word and deed on the part of synod's agencies, World Missions and World Relief. Accomplishing this goal does not require complete uniformity between the agencies in all their operations. Nor does it erase the organizational identity and integrity of either World Missions or World Relief. The constitution adopted by synod affirms the continued structures and specialized functions of the two agencies while joining and regulating their work under the supervision of the Board of World Ministries and in keeping with the Scriptures, the Reformed confessions, and the Church Order. Unified ministry is accomplished through interagency planning and coordination on the fields and in the home offices.

In the past year, significant progress was made in terms of the changes in attitudes, relationships, understanding, structural organization, and operational procedures. Each of the changes has contributed toward developing trust and cooperation between directors, office staffs, and missionaries on the field. Joint planning is taking place and the agency budgets reflect this. Problems are being resolved and increasingly ministries are being coordinated through the administrative structures set forth in the constitution.

In short, the goal placed before the Board of World Ministries is being energetically pursued. All the possible dimensions have not yet been achieved; but the tensions and seemingly irreconcilable differences of the past are now behind or are being dealt with in a positive manner. New solutions are being applied to old problems and creative ways of integrating the agencies' ministries while at the same time protecting each agency's identity and integrity are being tried in various places. There is optimism about the future and a general feeling that coordinated and integrated ministry benefits both agencies.

Synod 1986 requested an annual assessment of the joint fields. The staff conducted this assessment and presented it at the board meeting. The report concluded by identifying four issues which remained unresolved in the process of integrating the ministries of the two agencies. The board approved a set of guidelines for integrated ministry which staff had drawn up in response to the unresolved issues. These guidelines will be tested and refined during the coming year.

II. WORLD MINISTRIES

A. Membership

Board membership this past year was as follows:

<table>
<thead>
<tr>
<th>Members</th>
<th>Area</th>
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</thead>
<tbody>
<tr>
<td>Dr. Lawrence Den Besten</td>
<td>U.S. Far West</td>
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</table>
B. Meetings

The Board of World Ministries has met once since Synod 1987. This eleven-hour meeting, held entirely on one day, immediately followed the three-day annual sessions of the two agency committees held in February.

The Officers Committee met five times to monitor the progress being made by the executive director and the Administrative Management Team (AMT), to give the executive director advice on current issues, and to carry out special assignments from the board.

The meetings of the AMT played a key role in the integration and coordination process. Chaired by the executive director and attended by the two agency directors, plus staff as needed, AMT meetings are the arena where interagency differences are dealt with and overall supervision occurs on a weekly basis.

C. Board Actions and Recommendations

The reports of the Christian Reformed World Missions Committee (CRWM) and Christian Reformed World Relief Committee (CRWRC) are included as sections of this report, and a number of recommendations coming to the board from these committees were approved by the board and are passed on to synod. These matters are found within the CWRM and CRWRC sections and are designated “Matters Requiring Synodical Action” and appear as Section V of this report. Besides these, the board took the following actions in the form of recommendations to synod.

1. Resolution on World Missions Centennial Year

Since it is now one hundred years ago that the Synod of the Christian Reformed Church in North America appointed a Board of Heathen Missions; and since, with the leading and blessing of almighty God, those feeble beginnings have expanded and grown to a world missions program of bringing the gospel to peoples in twenty-six foreign countries; and since the Christian Reformed World Missions (CRWM) agency and committee serve the churches in the conduct of their missionary enterprise around the world;
Be it resolved

That synod, meeting in June 1988, recognize 1988 as World Missions Centennial Year and support and join with the Christian Reformed Church and its World Missions agency and committee in celebrating one hundred years of proclaiming the coming of the kingdom of God, calling people of all the world to repentence and faith in Jesus Christ, and building the church of Christ;

That synod voice its thanksgiving to God for his leading and blessing the work of World Missions in the CRC throughout its first century;

That synod acknowledge with gratitude the vision, leadership, and labors of men and women who devoted their service and lives in bringing the message of salvation in foreign countries;

That synod entreat our Triune God for his continued guidance and blessing on the World Missions program and that he continue to raise up missionaries in his service;

And further that synod encourage the churches of the denomination to participate in the celebration of World Missions Centennial Year in appropriate ways with praise and thanksgiving to God as a special time of remembrance, prayer, and commitment to missions.

2. Reappointment of Rev. William Van Tol as Director of World Missions

After careful evaluations, interviews with staff and missionaries, and the recommendation of the World Missions Committee, the board recommends that synod reappoint Rev. Van Tol for a four-year term.

3. Petition to the Governments of the United States and Canada

The board recommends that synod petition the government of the United States to terminate its participation in the Nicaraguan war, and petition the governments of Canada and the United States to seek peace, justice, and stability in Central America by every other possible means.

Grounds:

a. The war in Nicaragua is causing intense human suffering.

b. The U.S. participation in this war is negatively affecting our church's witness in both word and deed in that country.

c. The Central American Regional Council (CARC) has proposed a similar petition (February 1987).

d. The petition is consistent with "Guidelines on Political Statements" (CARC 283), The Church and its Social Calling (RES 1980), and "Ethical Decisions About War" (Acts of Synod 1977, Art. 41, pp. 44-48).

4. Retention of the Services of the Executive Director

In view of the appointment by the Board of Trustees of Calvin College and Seminary of Dr. Roger S. Greenway to the position of Professor of World Missiology in the seminary beginning on September 1, 1989, subject to synod's approval, the Board of World Ministries requests that synod authorize the board to negotiate with Calvin Seminary to retain the services of Dr. Greenway as executive director at the rate of one-quarter time from September 1989 through February 1990.

The board further mandated its Officers Committee to present a search process proposal to the February 1989 meeting of the Board of World Ministries.
5. Presentation of the Missionaries of Both Agencies at Synod

The board requests that the missionaries of both agencies who are presently in North America be presented and acknowledged at synod.

6. Board Representation at Synod

The board authorized the president of the Board of World Ministries, the presidents of Christian Reformed World Missions Committee and Christian Reformed World Relief Committee, the executive director of World Ministries, and the directors of the two agencies to represent the board at synod.

7. Reporting to Synod

The board asks synod to allow it to submit, by way of the Agenda for Synod, a complete report of its program and ministries as in the past, rather than an abbreviated summary as recommended this year.

**Grounds:**

a. A comprehensive report of the work of the agencies should be available to the entire denomination annually.

b. The Agenda for Synod, which is circulated to all churches, provides this.

c. The Agenda report is a key element in the agencies' accountability to the denomination.

8. Appointment of Board Members

The three-year terms of four board members and four alternates expire on August 31, 1988. Since each is eligible to serve another three-year term and all have consented to nomination, the board recommends to synod that the following incumbents be appointed for additional three-year terms.

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<th>Area</th>
<th>Member</th>
<th>Alternate</th>
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<td>U.S. Far West</td>
<td>Dr. Lawrence Den Besten</td>
<td>Dr. Melvin Mulder</td>
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<td>U.S. West &amp; Midwest</td>
<td>Mr. Stanley Vermeer</td>
<td>Mr. Kenneth Van Gilst</td>
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<td>U.S. Great Lakes</td>
<td>Rev. Charles Terpstra</td>
<td>Rev. Raymond Opperwall</td>
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<tr>
<td>Eastern Canada</td>
<td>Rev. Derk Pierik</td>
<td>Rev. Jack B. Vos</td>
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</table>

D. Financial Matters

1. Salary of the Executive Director

The board decided that for the next fiscal year the salary of the executive director remain at the mid-point of range 8, including housing allowance.

2. Budget

The board submits to synod the following summary of the budget of World Ministries for 1988–89, and the detailed budget statements of the agencies in the sections of this report pertaining to them, and recommends their adoption.

**SUMMARY**

**BOARD OF WORLD MINISTRIES**

**FISCAL YEAR 1988–89**

<table>
<thead>
<tr>
<th></th>
<th>World Missions</th>
<th>World Relief</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>E. Africa/Nigeria</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>East Africa R &amp; D</td>
<td>$ 64,534</td>
<td>$ 130,292</td>
<td>$ 194,826</td>
</tr>
<tr>
<td>Kenya</td>
<td></td>
<td>105,509</td>
<td>105,509</td>
</tr>
<tr>
<td>Tanzania</td>
<td></td>
<td>316,103</td>
<td>316,103</td>
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<tr>
<td>Uganda</td>
<td></td>
<td>525,931</td>
<td>525,931</td>
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<tr>
<td>Nigeria/CRCN</td>
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<td>80,374</td>
<td>80,374</td>
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<tr>
<td>Nigeria/Urban</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>World Missions</td>
<td>World Relief</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>--------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>Nigeria/NKST</td>
<td>332,513</td>
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<tr>
<td>Nigeria/E. Kambari</td>
<td>271,821</td>
<td></td>
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<td>Nigeria/NMSC</td>
<td>475,710</td>
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<td><strong>Total Nigeria</strong></td>
<td><strong>1,686,349</strong></td>
<td>203,044</td>
<td>1,889,393</td>
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<td><strong>W. Africa</strong></td>
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</tr>
<tr>
<td>Liberia/Bassa</td>
<td>416,663</td>
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<tr>
<td>Liberia/Capemount</td>
<td>154,170</td>
<td></td>
<td></td>
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<tr>
<td><strong>Total Liberia</strong></td>
<td><strong>570,833</strong></td>
<td>71,666</td>
<td>642,499</td>
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<tr>
<td>Guinea</td>
<td>294,211</td>
<td>63,686</td>
<td>357,897</td>
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<tr>
<td>Mali</td>
<td>282,698</td>
<td>251,564</td>
<td>534,262</td>
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<td>Sierra Leone</td>
<td>90,000</td>
<td>883,352</td>
<td>973,352</td>
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<td><strong>Asia</strong></td>
<td></td>
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<tr>
<td>Aust/N. Zealand</td>
<td>3,000</td>
<td></td>
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</tr>
<tr>
<td>Bangladesh</td>
<td></td>
<td>271,038</td>
<td>271,038</td>
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<tr>
<td>Chinese</td>
<td>474,567</td>
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<tr>
<td>Guam</td>
<td>95,010</td>
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<td>India</td>
<td></td>
<td>34,146</td>
<td>34,146</td>
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<td>Indonesia</td>
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<td>158,156</td>
<td>158,156</td>
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<td>Japan</td>
<td>1,311,681</td>
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<tr>
<td><strong>Total Asia</strong></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Latin America</strong></td>
<td></td>
<td></td>
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<tr>
<td>Argentina</td>
<td>148,536</td>
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<tr>
<td>Belize</td>
<td></td>
<td>130,293</td>
<td>130,293</td>
</tr>
<tr>
<td>Brazil</td>
<td>134,136</td>
<td></td>
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<tr>
<td><strong>Total Central America</strong></td>
<td><strong>1,087,088</strong></td>
<td><strong>1,031,527</strong></td>
<td>2,118,615</td>
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<tr>
<td>CITE</td>
<td>133,947</td>
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<tr>
<td>Cuba</td>
<td>45,404</td>
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<tr>
<td>Dominican Republic</td>
<td>664,068</td>
<td>423,485</td>
<td>1,087,553</td>
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<tr>
<td>Ecuador</td>
<td></td>
<td>69,708</td>
<td>69,708</td>
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<tr>
<td>Haiti</td>
<td>143,207</td>
<td>433,513</td>
<td>577,720</td>
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<tr>
<td>Mexico</td>
<td>550,423</td>
<td>283,466</td>
<td>833,889</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>132,514</td>
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<td></td>
</tr>
<tr>
<td>Jewish</td>
<td>41,641</td>
<td></td>
<td></td>
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<tr>
<td>Leadership development</td>
<td>68,406</td>
<td></td>
<td>68,406</td>
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<tr>
<td>Service &amp; training</td>
<td>234,818</td>
<td></td>
<td>234,818</td>
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<tr>
<td>Rapid deployment</td>
<td>12,000</td>
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<td>12,000</td>
</tr>
<tr>
<td><strong>Vacancy factor (11%)</strong></td>
<td><strong>(995,228)</strong></td>
<td></td>
<td><strong>(995,228)</strong></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
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<td></td>
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<tr>
<td>Administration, U.S.</td>
<td>388,770</td>
<td>444,200</td>
<td>832,970</td>
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<tr>
<td>Administration, Canada</td>
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<td>169,350</td>
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<td>Building</td>
<td>32,308</td>
<td>50,000</td>
<td>82,308</td>
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<tr>
<td>Planning &amp; training</td>
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<td>141,800</td>
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<td>Communication</td>
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<td>366,543</td>
<td>1,144,133</td>
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<td>Personnel</td>
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<td></td>
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<tr>
<td>U.S. representatives</td>
<td>99,437</td>
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<tr>
<td>Canadian representatives</td>
<td>35,862</td>
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<tr>
<td>Diaconal and DRS</td>
<td>913,075</td>
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<td>913,075</td>
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<tr>
<td>World Ministries</td>
<td>55,000</td>
<td>55,000</td>
<td>110,000</td>
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<tr>
<td>Contingency (Admin.)</td>
<td>145,209</td>
<td></td>
<td>145,209</td>
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<tr>
<td>Exp. pd. by Field Receipts</td>
<td>733,032</td>
<td></td>
<td>733,032</td>
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<tr>
<td><strong>Grand Total</strong></td>
<td><strong>$10,606,302</strong></td>
<td><strong>$7,889,302</strong></td>
<td><strong>$18,495,604</strong></td>
</tr>
</tbody>
</table>
3. Quota Request

The board recommends to synod the quota request of $95.65 for World Missions, and the request of both CRWM and CRWRC to be continued on the list of agencies recommended to the churches for one or more offerings during 1989.

III. CHRISTIAN REFORMED WORLD MISSIONS

A. Centennial Year

This is the centennial year of Christian Reformed World Missions. On June 15, 1888, the synod appointed the committee for heathen mission work and charged it with the task of sending missionaries to Native Americans. The first mission to the Sioux Indians in Rosebud, SD, was not successful, but from this faint start came our mission to the Navajo and Zuni peoples. And from this has grown an expanding mission to foreign peoples which has sent missionaries to over thirty countries in the last century and which now gives support to over thirty partner churches and agencies around the world. We thank the Lord of the harvest for opportunities to sow and reap with him, and we commit ourselves to let the whole world know about his grace as this second century begins.

To celebrate these one hundred years of service we are preparing a number of books and articles; a sight-sound program will be ready this year; and five films giving a historical perspective to our missions will be developed over the next five years. We respectfully request synod to grant permission for a half-hour service of worship and praise to God during the sessions of synod for this century of missions.

B. Agency Highlights During Fiscal 1987

In accordance with the desire of synod and the stated clerk to reduce the length of reports in the Agenda for Synod, we are presenting in this report information that will be useful to delegates in the decisions they need to make regarding World Missions. Those who wish to obtain more information may obtain our annual report in single or multiple copies by contacting our office.

1. Results of Ministry

It will take another year before our new reporting system gives us an accurate description of results. CRWM had 134 regular missionaries—many with spouses—and about 40 associate missionaries, volunteers, and short-termers at work. We gave support to over thirty partner churches and agencies and estimate that their membership grew by over 20,000 during fiscal 1987. (Estimates are necessary because of incomplete reporting).

During FY1987 15 regular missionaries and 35 associate missionaries, volunteers, interns, and short-term workers were appointed. In the first months of FY1988, 7 regular missionaries and about 12 volunteers and short-term workers have been designated.

2. Joint Fields

As a general observation, on all fields where we share ministry with CRWRC a growing sense of unity and common commitment to the purpose of World Ministries is in evidence. We are engaged in serious planning for effective joint ministry on every field. On a few fields, active attention to joint planning and work temporarily raises tension, but this is much better than the separate drift
of past years. We appreciate CRWRC, its leadership, and its growing commitment to diaconal development overseas. We are also most appreciative of Dr. Roger Greenway’s leadership.

3. Reorganization

Most of the reorganization of CRWM was completed in the last six months of FY1987. The communication-finance director, Dr. Dick Eppinga; the foreign director, Rev. Merle Den Bleyker; and the personnel director, Dr. Martin Essenburg, assumed their tasks and are serving well.

The four regional directors assumed their assignments: Asia, Rev. Dick Kwantes; Latin America, Rev. W. Thomas De Vries; Nigeria and Eastern Africa, Rev. Harold de Jong; and Western Africa, Mr. Ronald Geerlings. Most field directors have now been appointed and continuing work needs to be done to train and support them in their tasks.

Most positions in the central office have been realigned to some degree. Three members of staff took early retirement offers. On September 1, 1987, we began using the new planning, reporting, evaluation systems approved by the committee last year. The systems are working, but more understanding and experience is needed to make the systems work more smoothly. Some time lines for submitting reports and plans were not met. The new administrative structure does make it easier for us to relate with CRWRC. However, some CRWM staff resist the reorganization because they think it is modeled too much after secular Western corporate structures.

4. Canada: Joint Venture Agreement

Last February the CRWM committee authorized the administration to develop a joint venture agreement between the Canadian and U.S. corporations of CRWM in order to meet the growing expectations of Revenue Canada and other governmental agencies. Documents were completed in consultation with AMT, attorneys, and the stated clerk’s office. The committee gave general endorsement to the concepts of corporate reorganization of CRWM’s Canadian and Michigan corporations and to the formation of a joint venture agreement and committee as proposed by staff. Staff was authorized to obtain legal advice and to draft the agreement and related documents. The proposal will be reviewed by the executive committee and submitted to the next committee meeting for action.

The committee approved the concept that all classical delegates be trustees of their respective national corporations and that they all represent their corporations on the international committee of the joint venture. The committee requested the board to communicate this decision to the Structure Review Committee to make it aware of our strong desire that the current involvement of each classis in the world mission of the church not be reduced.

5. Interagency Advisory Council

The last year has been a time of growing cooperation between agencies in the context of the Interagency Advisory Council (IAC) and Missions Coordination Council (MCC). CRWM welcomes this renewed commitment to joint planning and expects to continue vigorous pursuit of joint work with the other agencies of the church.

6. Communication

CRWM experienced a year of improved communication with the sending
church. Forty-five missionaries spent part of the year on deputation assignments. Six of the seven regional representatives were appointed and are at work throughout the United States and Canada. New sight-sound programs, newsletters, and other educational materials were developed.

C. Special Agency Issues and Concerns

For the information of synod we provide a prioritized list of special issues and concerns that we are working on at this time:

- Recruitment for vacant positions
- Possibilities for joint evangelism with CRWRC among unreached peoples
- Curricula and models for leadership training in national churches
- Improvement of training programs for missionaries
- Missionary compensation: Application of both positive and negative differentials for cost-of-living adjustments
- Improvement in planning, reporting, and evaluation
- Joint venture agreement
- Cost of the Japan mission

D. Multiethnic Leadership Recruitment

Last year the synod decided to assign to the executive officers of Calvin Seminary, the World Missions Committee, and the Home Missions Committee the responsibility of developing an integrated system for the preparation and placement of multicultural pastors and missionaries. It asked the respective boards to report to the synod of 1988 on its progress. The World Missions Committee reviewed the report prepared by this committee and notes that it is being submitted to synod as part of Agenda Report 2, Calvin College and Seminary.

E. Meetings and Officers of the Committee

The annual meeting of the committee took place on February 16–18, 1988. The executive committee of ten members met three times during the year. The officers of the committee during fiscal 1988 are Dr. Carl E. Zylstra, president; Rev. Marvin Beelen, vice president; Rev. Gerry G. Heyboer, secretary-treasurer; and Dr. Harvey Bratt, assistant secretary-treasurer. On February 18 Dr. Bratt replaced Rev. Heyboer as secretary-treasurer and Mrs. Ruth Krabbe was elected to serve as assistant secretary-treasurer, replacing Rev. Heyboer who moved to another classis and no longer serves on the committee. Elected as officers for fiscal 1989 were: Dr. Carl E. Zylstra, president; Rev. Marvin Beelen, vice president; Dr. Harvey Bratt, secretary-treasurer; and Rev. Dwayne F. Thielke, assistant secretary-treasurer.

F. Nomination of Members and Alternates to the Board

The following were nominated as members and alternate members to the Board of World Ministries for the year September 1, 1988 to August 31, 1989:

- Members: Rev. Marvin Beelen, Mrs. Ruth Krabbe, Rev. Duane F. Thielke, Dr. Everett Van Reken, Dr. Carl E. Zylstra; alternates: Mr. Quentin Remein, primus; Rev. Jacob A. Quartel, secundus.
G. Financial Matters

1. Salary Disclosure Information
   a. Compensation of Executive Staff

   The committee submits the following information regarding compensa-
   tion of executive personnel for fiscal 1988: The director is placed on job level
   8 at 100 percent ($46,343) of the midpoint of this range. The communication-
   finance director, foreign director, and personnel director are placed on job
   level 6 between 91 and 109 percent ($37,280–44,654) of this range. Housing
   allowances are included in and part of these salaries.

   b. Missionary compensation for fiscal 1988 is as follows:

   Basic salary: $13,800
   Marriage allowance: $4,500
   Education allowance: $100-$600 (depending on degree)
   Prior service allowance: $75 per year (ten-year maximum)
   Annual service allowance: $200 (for each year of CRWM service)
   Children's allowance: $500 per child per year
   Social Security payments or allowances
   Pension plan payments
   Medical and hospitalization costs (50 percent of dental)
   Housing on fields and during home service
   Automobile or transportation cost overseas
   Assistance for educational costs for children
   Cost-of-living differential (negative or positive)

   The committee approved a $1,000 increase in the basic salary, a $50
   increase in the annual service allowance, and a $125 increase in the prior
   service allowance for fiscal 1989.


   The income we report for fiscal 1987 was higher than budgeted primarily
   because of accounting adjustments we have made with the advice of our
   auditor. Our expenses on the fields were lower than expected because of
   vacancies in planned positions, and (in Nigeria) because of the devaluation of
   the Nigerian currency. In Asia, however, expenses were higher than expected
   because of the decline of the dollar value in relation to the yen.

   FISCAL 1987 FINANCIAL REPORT

<table>
<thead>
<tr>
<th>Income</th>
<th>Budget</th>
<th>Actual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quota ($89.05)</td>
<td>5,002,189</td>
<td>5,129,860</td>
</tr>
<tr>
<td>Missionary support</td>
<td>2,085,552</td>
<td>2,036,371</td>
</tr>
<tr>
<td>Gifts, offerings, and legacies</td>
<td>1,542,806</td>
<td>2,020,583</td>
</tr>
<tr>
<td>Grants</td>
<td>50,000</td>
<td>0</td>
</tr>
<tr>
<td>Field receipts</td>
<td>0</td>
<td>431,621</td>
</tr>
<tr>
<td>Sale of field assets</td>
<td>0</td>
<td>179,358</td>
</tr>
<tr>
<td>Interest and miscellaneous</td>
<td>180,000</td>
<td>108,541</td>
</tr>
<tr>
<td>Total</td>
<td>9,113,284</td>
<td>9,906,334</td>
</tr>
</tbody>
</table>

   | Expenses                    |           |           |
   | Africa missions             | 3,225,000 | 2,611,502 |
   | Asia missions               | 2,043,725 | 2,675,064 |
   | Latin America missions      | 2,332,275 | 2,191,512 |
   | General and administrative  | 1,102,284 | 913,056   |
   | Mission education and promotion | 410,000   | 621,659   |
   | Total                       | 9,113,284 | 9,012,793 |
Operating funds support and revenue in excess of expenses and transfers to Foundation Fund:

893,541
(812,108)

Operating funds support and revenue in excess of expenses, and transfers to Foundation Fund:

$81,433

The audited report and related financial statements for this fiscal period (from September 1, 1986, through August 31, 1987) as prepared by Jack L. Jipping, C.P.A., will be presented to synod through the Agenda for Synod 1988—Financial and Business Supplement.

3. Fiscal 1988 Projection

The projected income and expenses shown below are based on our experience during the period of September 1 through December 31 of this fiscal year. Income is higher than projected because of accounting adjustments which include field receipts.

### FISCAL 1988 FINANCIAL PROJECTION

<table>
<thead>
<tr>
<th>Income</th>
<th>Budget</th>
<th>Projection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quota ($92.05)</td>
<td>$5,216,028</td>
<td>$5,216,028</td>
</tr>
<tr>
<td>Missionary support</td>
<td>2,231,606</td>
<td>2,125,000</td>
</tr>
<tr>
<td>Gifts, offerings</td>
<td>1,768,179</td>
<td>1,625,000</td>
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<tr>
<td>Grants</td>
<td>50,000</td>
<td>25,000</td>
</tr>
<tr>
<td>Field receipts</td>
<td>0</td>
<td>600,000</td>
</tr>
<tr>
<td>Foundation Fund</td>
<td>170,000</td>
<td>170,000</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>160,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Total</td>
<td>$9,595,813</td>
<td>$9,861,028</td>
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</table>

<table>
<thead>
<tr>
<th>Expenses</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign ministries</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asia region</td>
<td>2,222,120</td>
<td>2,275,000</td>
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<tr>
<td>Chinese/Guam missions</td>
<td>465,1251</td>
<td>1,085,000</td>
</tr>
<tr>
<td>Latin America region</td>
<td>2,735,924</td>
<td>2,575,000</td>
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<tr>
<td>Nigeria &amp; E. Africa region</td>
<td>1,971,846</td>
<td>1,500,000</td>
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<tr>
<td>Western Africa region</td>
<td>1,156,650</td>
<td>1,050,000</td>
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<tr>
<td>Foreign director's office</td>
<td>95,590</td>
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<tr>
<td>Vacancy factor</td>
<td>(692,002)</td>
<td>(700,000)</td>
</tr>
<tr>
<td>North America ministries</td>
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<td></td>
</tr>
<tr>
<td>Administration</td>
<td>597,790</td>
<td>600,000</td>
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<tr>
<td>Communication</td>
<td>713,770</td>
<td>713,000</td>
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<tr>
<td>Canada office</td>
<td>109,500</td>
<td>100,000</td>
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<tr>
<td>Regional offices</td>
<td>109,500</td>
<td>100,000</td>
</tr>
<tr>
<td>World Ministries levy</td>
<td>52,500</td>
<td>52,500</td>
</tr>
<tr>
<td>Capital costs</td>
<td>57,500</td>
<td>57,500</td>
</tr>
<tr>
<td>Total</td>
<td>$9,595,813</td>
<td>$9,503,000</td>
</tr>
</tbody>
</table>

4. Quota Request, Proposed Plan and Budget for Fiscal 1989

The plan proposes that CRWM place and support 157 regular missionaries in twenty-four countries where they will develop and/or give the support of both our human and financial resources to over thirty partner churches and other agencies. It is hoped that these partner groups will add over 20,000 new members to their rolls in fiscal 1989. In addition to the regular missionaries varying degrees of support will be given to a growing group of over 40 associate
missionaries, volunteers, and short-term workers.

This plan concludes our missionary presence and working agreements we have had with other agencies in Bangladesh, Jordan, and Papua New Guinea. This plan approves research for a mission to the Jews in Europe or Israel, for a possible field in Thailand, and for a possible agreement with the Micronesian Bible Institute on Guam.

A detailed budget for fiscal 1989 will be submitted to synod and members of its Financial Advisory Committee through the Agenda for Synod 1988—and Business Supplement. We are submitting a budget with a projected North America income of $9,852,270, which is about $250,000 or 2.7 percent higher than fiscal 1988. We are requesting a quota increase from $92.05 to $95.65 per family, an increase of 3.9 percent. In its five-year income plan World Missions is still anticipating that its quota will level off at $100 per family by 1992 as we are able to obtain more of our income from other income categories. We are also respectfully requesting that synod continue this agency on its list of denominational agencies recommended for one or more offerings during fiscal 1989. A summary of the budget follows:

PROPOSED FISCAL 1989 BUDGET

<table>
<thead>
<tr>
<th>Income</th>
<th>Budget</th>
<th>% of Total</th>
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</thead>
<tbody>
<tr>
<td>Quota ($95.65)</td>
<td>$5,435,081</td>
<td>51.3</td>
</tr>
<tr>
<td>Missionary support</td>
<td>2,298,554</td>
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<tr>
<td>Gifts, offerings</td>
<td>1,791,635</td>
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<td>Foundation Fund</td>
<td>187,000</td>
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</tr>
<tr>
<td>Grants</td>
<td>50,000</td>
<td>.5</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>90,000</td>
<td>.9</td>
</tr>
<tr>
<td>Field receipts</td>
<td>733,032</td>
<td>6.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$10,585,302</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Expenses

<table>
<thead>
<tr>
<th>Foreign ministries</th>
<th>Budget</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia region</td>
<td>$2,429,359</td>
<td>22.9</td>
</tr>
<tr>
<td>Chinese/Guam missions</td>
<td>569,577</td>
<td>5.4</td>
</tr>
<tr>
<td>Latin America region</td>
<td>3,039,323</td>
<td>28.7</td>
</tr>
<tr>
<td>Nigeria &amp; E. Africa region</td>
<td>1,750,883</td>
<td>16.5</td>
</tr>
<tr>
<td>Western Africa region</td>
<td>1,237,742</td>
<td>11.7</td>
</tr>
<tr>
<td>Mission to the Jewish people</td>
<td>41,641</td>
<td>.3</td>
</tr>
<tr>
<td>Vacancy factor</td>
<td>(995,228)</td>
<td>-9.4</td>
</tr>
<tr>
<td>Expenses paid by field receipts</td>
<td>733,032</td>
<td>6.9</td>
</tr>
</tbody>
</table>

North America Ministries

| Administration, U.S.    | 388,770  | 3.7         |
| Administration, Canada  | 110,076  | 1.0         |
| Communication           | 777,590  | 7.4         |
| Personnel               | 300,930  | 2.9         |
| Regional offices, U.S.  | 99,437   | .9          |
| Regional offices, Canada| 35,862   | .3          |
| World Ministries levy   | 55,000   | .5          |
| Building costs          | 32,308   | .3          |
| **Total**               | $10,606,302 | 100.0     |
In conclusion, we seek the prayers of synod and of God's people everywhere. The many years of fruitful labor will be celebrated in this centennial year. But this responsibility to glorify God through the salvation of sinners, the building of the church, and the coming and extension of his kingdom continues as a great burden in the hearts of our missionaries. Opportunities to work in harmony with other churches and agencies around the world abound. The number of unreached people grows as the population of the world explodes. We pray that God will use us all to bring his kingdom in powerful ways.

IV. CHRISTIAN REFORMED WORLD RELIEF

A. Introduction

During the past year, CRWRC's overseas staff have experienced a great deal of political turbulence. This has been especially true for those serving in the Philippines, Haiti, and East Africa.

In North America, CRWRC has become much more sensitive to the issue of government regulations. In the past, CRWRC has not been as responsive to the requirements of Revenue Canada as it might have been. This has occurred at a time when Canadian financial support for CRWRC has been outstanding—approximately one-third of our entire budget comes from Canada. The Canadian and the U.S. CRWRC corporations hope to meet both the letter and spirit of Canadian law, while maintaining both the unity of the ministry and of the CRC in North America.

Both the foreign and domestic programs have been involved in a great deal of research development, actively trying to find better ways of doing Christian ministry. We appreciate the opportunity to field test a joint venture evaluation tool.

B. Foreign Programs

1. Agency Highlights

In a world in which 500 million people are chronically malnourished and millions of children die each year from hunger and related sickness, CRWRC must remain true to the Lord's command to help the "least" of this world—such as the children, people in distress, and people needing hope—with both ready and steady help.

The expatriate staff person's purpose is to develop effective and responsible development and/or diaconal organizations so that many may experience hope, opportunity, success, and growth. Expatriate staff multiply their impact by concentrating on institution building. High quality and independent institutions and groups need competence in the areas of management, financial control, community control, technical mastery, and skills in evangelism linkage and wholistic ministry. Overseas programs will increasingly focus on leadership training. In addition to training, CRWRC staff assist the partner organization to implement information and supervisory systems.

Over time CRWRC work will increasingly be done through partner groups and by trained, competent leaders from within the country so that the work is more appropriate and sustainable.

Normally, country and project proposals will include strategies and tactics which recognize a complexity of factors involving poverty, ignorance, disease, and sin. Therefore the proposals will often include components that address agricultural and economic growth, health conditions, and literacy training.
### DEVELOPMENT PROGRAMS 1986/1987

<table>
<thead>
<tr>
<th>Country</th>
<th>Year begun</th>
<th>Community organizing</th>
<th>Food production</th>
<th>Health nutrition, sanitation</th>
<th>Literacy</th>
<th>Income earning</th>
<th>Assistance to deacons</th>
<th>Staff</th>
<th>Families served*</th>
<th>U.S.</th>
<th>or Canadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>1972</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4**</td>
<td>17,250</td>
<td>$317,000</td>
<td>$ 431,100</td>
</tr>
<tr>
<td>Belize</td>
<td>1984</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2½</td>
<td>200</td>
<td>$ 78,600</td>
<td>$ 106,900</td>
</tr>
<tr>
<td>Canada</td>
<td>1967</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>*** $100,900</td>
<td>$137,200</td>
<td></td>
</tr>
<tr>
<td>Costa Rica</td>
<td>1982</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>1,500</td>
<td></td>
<td></td>
<td></td>
<td>$ 96,600</td>
<td>$ 131,400</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>1982</td>
<td></td>
<td></td>
<td></td>
<td>7**</td>
<td>3,060</td>
<td></td>
<td></td>
<td></td>
<td>$342,000</td>
<td>$465,100</td>
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<tr>
<td>Ecuador</td>
<td>1985</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>560</td>
<td></td>
<td></td>
<td></td>
<td>$ 37,500</td>
<td>$ 51,000</td>
</tr>
<tr>
<td>El Salvador</td>
<td>1976</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>920</td>
<td></td>
<td></td>
<td></td>
<td>$196,200</td>
<td>$266,800</td>
</tr>
<tr>
<td>Guatemala</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>3,680</td>
<td></td>
<td></td>
<td></td>
<td>$181,500</td>
<td>$246,800</td>
</tr>
<tr>
<td>Guinea</td>
<td>1986</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>beginning</td>
<td></td>
<td></td>
<td></td>
<td>$ 62,100</td>
<td>$ 84,500</td>
</tr>
<tr>
<td>Haiti</td>
<td>1975</td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td>1,880</td>
<td></td>
<td></td>
<td></td>
<td>$353,300</td>
<td>$480,500</td>
</tr>
<tr>
<td>Honduras</td>
<td>1974</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>2,280</td>
<td></td>
<td></td>
<td></td>
<td>$212,200</td>
<td>$288,700</td>
</tr>
<tr>
<td>India</td>
<td>1965</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>240</td>
<td></td>
<td></td>
<td></td>
<td>$ 21,500</td>
<td>$ 29,200</td>
</tr>
<tr>
<td>Indonesia</td>
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<td></td>
<td></td>
<td></td>
<td>1</td>
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<td></td>
<td></td>
<td></td>
<td>$ 61,200</td>
<td>$ 83,200</td>
</tr>
<tr>
<td>Kenya/Uganda</td>
<td>1983</td>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>5,120</td>
<td></td>
<td></td>
<td></td>
<td>$317,200</td>
<td>$431,400</td>
</tr>
<tr>
<td>Liberia</td>
<td>1982</td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>2,330</td>
<td></td>
<td></td>
<td></td>
<td>$ 83,700</td>
<td>$113,800</td>
</tr>
<tr>
<td>Mali</td>
<td>1984</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>600</td>
<td></td>
<td></td>
<td></td>
<td>$ 85,800</td>
<td>$116,700</td>
</tr>
<tr>
<td>Mexico</td>
<td>1969</td>
<td></td>
<td></td>
<td></td>
<td>1½</td>
<td>2,280</td>
<td></td>
<td></td>
<td></td>
<td>$243,000</td>
<td>$330,500</td>
</tr>
<tr>
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<td>1973</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>3,990</td>
<td></td>
<td></td>
<td></td>
<td>$175,500</td>
<td>$238,700</td>
</tr>
<tr>
<td>Nigeria</td>
<td>1969</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>900</td>
<td></td>
<td></td>
<td></td>
<td>$137,900</td>
<td>$187,500</td>
</tr>
<tr>
<td>Panama</td>
<td>1987</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>230</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philippines</td>
<td>1970</td>
<td></td>
<td></td>
<td></td>
<td>6</td>
<td>4,700</td>
<td></td>
<td></td>
<td></td>
<td>$299,100</td>
<td>$406,800</td>
</tr>
<tr>
<td>Sierra Leone</td>
<td>1979</td>
<td></td>
<td></td>
<td></td>
<td>10</td>
<td>2,480</td>
<td></td>
<td></td>
<td></td>
<td>$803,400</td>
<td>$1,092,600</td>
</tr>
<tr>
<td>Sri Lanka</td>
<td>1984</td>
<td></td>
<td></td>
<td></td>
<td>beginning</td>
<td>29,700</td>
<td></td>
<td></td>
<td></td>
<td>$ 40,400</td>
<td></td>
</tr>
<tr>
<td>United States</td>
<td>1962</td>
<td></td>
<td></td>
<td></td>
<td>25</td>
<td>7,420</td>
<td></td>
<td></td>
<td></td>
<td>$601,800</td>
<td>$818,500</td>
</tr>
</tbody>
</table>

*These figures are approximate. A full financial report is available on request.

**One on loan, two volunteers, respectively.

***These are included with the United States' as North America figures. The number of families served comes from diaconal conference programs.
2. New Country Proposal

For some time CRWRC has considered Tanzania a logical country for expanding its work in East Africa. Projections for involvement were made in the Africa director's long-range plan as early as 1985. Bordering both Kenya and Uganda, where CRWRC is currently involved, Tanzania has many Christian churches and organizations, and the needs are great.

a. Previous Consultation

In 1986, the CRWRC East Africa field director made initial contacts with several Christian groups and organizations in Tanzania, including the Evangelical Lutheran Church of Tanzania (ELCT). Since then consultation with personnel in such organizations as the Lutheran World Relief, Lutheran World Foundation, Christian Council of Tanzania, Tanganyika Christian Refugee Service, Christian Medical Board of Tanzania, and the Baptist Church has made CRWRC more aware of the feasibility of working with ELCT. Consultation with CRWM did not take place since our sister organization does not yet have programs or personnel in East Africa. Brief discussions were held, however, with Harold de Jong, the CRWM East Africa director, when he made a visit to Nairobi in February 1987. To our knowledge, there are no Reformed churches in Tanzania and only one Presbyterian church located in Dar es Salaam, the capital city.

b. Determination That an Effective Ministry Is Possible

Data from an extensive needs assessment/feasibility study in Tanzania during October 1987 supported the concept of a partnership with ELCT. The ELCT is governed by its national synod and executive council. In 1982, the ELCT synod authorized a Projects and Development Department to be established. This department, at a national level, is responsible for coordinating development work in the church. ELCT has fifteen dioceses throughout the country with a membership of approximately one million. Each diocese has a development officer who has been elected from the local church and is responsible for coordinating projects at a diocesan level.

Since most of the diocesan development officers and personnel have been established very recently, the ELCT Projects and Development Office has the important role of providing training for its personnel and assisting dioceses in strategy formulation, implementation, and evaluation of projects. At the moment three Tanzanian employees have this awesome task. The church has recognized that there is a lack of well-trained people in the area of development education and program management, especially with a Christian perspective. It is in this area that CRWRC could provide assistance.

ELCT feels CRWRC could provide consultation to their development office and personnel at a national level. In addition, CRWRC could assist in training diocesan development officers and local church development committee members in areas of management and leadership as outlined in ELCT's five-year training plan. Great potential exists to effectively impact thousands of families through this diocesan network.

c. Determination That a Christian Witness Will Be Achieved

The rationale for ELCT's involvement in development work is outlined in the challenge from Luke 4:18-19, "He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are
oppressed, to proclaim the acceptable year of the Lord.” The vision of ELCT for its mission programs is “a wholistic approach to development, one that ensures that systemic evil is eradicated through social action and education.”

Several community-based projects of ELCT, such as the Masai Health Center and the Dairy Development Project, have proven to be effective, integral parts of the church and successful in their Christian witness.

d. Plans and Terms

CRWRC expects to complete its work with ELCT in five years. During this period, it intends to cover at least five dioceses through multi-sector programs that will benefit at least 4,500 families. Joint evaluations with ELCT will be conducted annually to review progress towards organizational and program goals, future expectations and the time necessary to achieve them.

ELCT is staffed by dedicated Christian leaders who cooperate effectively with the larger Christian church and who have a good working relationship with the government of Tanzania. Their values and vision for Christ’s kingdom are very similar to those of CRWRC and the CRC. As partners, CRWRC and ELCT show high potential for synergistically empowering poor communities in Tanzania to develop themselves as more complete image bearers of our Savior.

C. North American Programs: Diaconal Ministries

1. Regionalization

The regionalization plan passed by CRWRC in 1986 (see Agenda for Synod 1987, p. 109) was completed in the 1988 committee meeting with the approval of a diaconal consultant for the East Coast. Positions now filled by diaconal consultants are as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>CRWRC Consultant</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Coast</td>
<td>Ken Van Dyken</td>
</tr>
<tr>
<td>Farm Belt</td>
<td>&quot;Mike“ Marion Menning</td>
</tr>
<tr>
<td>Midwest</td>
<td>Don Zeilstra</td>
</tr>
<tr>
<td>Western Michigan</td>
<td>Jay Van Groningen</td>
</tr>
<tr>
<td>Grand Rapids</td>
<td>Joe Rodriguez</td>
</tr>
<tr>
<td>East Coast</td>
<td>Neil Molenaar currently responsible along with Disaster Response</td>
</tr>
<tr>
<td>Red Mesa/Rocky Mt.</td>
<td>Andy Ryskamp</td>
</tr>
<tr>
<td>Canada</td>
<td>Peter Zwart</td>
</tr>
</tbody>
</table>

Regionalization has allowed CRWRC to more fully develop its partnership with deacons, deacon conferences, and their staff. CRWRC is thus more responsive to the needs at the classical and church level in terms of training, providing organizational consultation, implementing programs, and generating support for diaconal outreach at all levels, including internationally.

Regionalization has also highlighted the need for cooperation with other agencies, especially Home Missions. A number of joint projects already are underway. Discussions with Home Missions and the Interagency Advisory Council have also resulted in greater networking between all the agencies with the overall vision of enhancing outreach in the CRC.
2. Specific Goals

Increasingly diaconal leaders are enthusiastically endorsing the goal of the deacons leading the congregation in ministry to people in need. Specific goals for CRWRC in diaconal ministry for 1991–92 are:

a. Help 5,582 needy families become self-sufficient through the work of deacons.

b. Assist 20,000 families through diaconal conferences.

c. Include 7,000 church members in ministry in these two areas.

3. Barriers and Issues

a. Turnover in diaconal offices at the church and classis level impedes program continuity.

b. Administrative responsibilities of deacons limit time for developing outreach ministries.

c. Putting in place measurable results-focused evaluation systems meets with initial skepticism and concern.

d. Integrating Disaster Response Services, World Hunger, and other perceived CRWRC programs into the conference network takes time and sensitivity.

4. Recommendation

That synod encourage councils to use Ordination Form Number 2 as a basic job description for deacons, and see to it that proper orientation is provided for new deacons to enable them to carry out all aspects of the task.

Ground: The 1982 Form for Ordination carefully and sensitively articulates the ministry of deacons, calling attention to a diaconal ministry that focuses on much more than the collection and distribution of monies.

D. Administration

In accordance with synod's mandate to report the executive levels and the percentage of midpoint, CRWRC reports the following:

<table>
<thead>
<tr>
<th>Job level</th>
<th>No. positions in job level</th>
<th>Compensation quartile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 8</td>
<td>1</td>
<td>115%</td>
</tr>
<tr>
<td>Level 6</td>
<td>2</td>
<td>106%</td>
</tr>
<tr>
<td>Level 5</td>
<td>2</td>
<td>115%</td>
</tr>
<tr>
<td>Level 4</td>
<td>1</td>
<td>100%</td>
</tr>
</tbody>
</table>

1. Long-Range Plan

<table>
<thead>
<tr>
<th>Families Served for Self-sufficiency</th>
<th>Compensation</th>
<th>Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$4,300,000</td>
<td>$5,789,000</td>
</tr>
<tr>
<td>Foreign:</td>
<td>$4,774,071</td>
<td>$6,048,000</td>
</tr>
<tr>
<td></td>
<td>$5,602,000</td>
<td>$5,789,000</td>
</tr>
<tr>
<td>Domestic:</td>
<td>$4,774,071</td>
<td>$6,048,000</td>
</tr>
<tr>
<td></td>
<td>$5,602,000</td>
<td>$5,789,000</td>
</tr>
<tr>
<td></td>
<td>$5,602,000</td>
<td>$5,789,000</td>
</tr>
<tr>
<td>Agency:</td>
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<td>$7,696,000</td>
</tr>
<tr>
<td></td>
<td>$6,741,019</td>
<td>$8,405,147</td>
</tr>
<tr>
<td></td>
<td>$9,029,607</td>
<td>$8,405,147</td>
</tr>
</tbody>
</table>

*Higher budgets will not be possible unless outside funds such as U.S. A.I.D. (similar to CIDA funds from Canada) are available. We are actively seeking these funds.
2. CRWRC's Special Long-Range Plan
At its annual meeting CRWRC endorsed the following proposals:
   a. The Interagency Advisory Committee
      Participation in an interagency cooperative effort "to develop, im-
      plement, and field test a method of cooperative agency ministry that
      will: (a) entitle the church to face outward, (b) in keeping with the
      'Effective Ministry Plan,' and (c) which meets the intent, definition,
      and criteria established at the Outreach Conference."
   b. The Missions Coordination Council
      Working with the Mission Coordination Council on long-range
      planning in keeping with the Missions Coordination Council's mis-
      sion statement and purpose and including specific objectives for
      consultation and education, growth, agency cooperation, and evalua-
      tion.
   c. The Christian Reformed Church
      The request of the administration to carry on research and develop-
      ment programs which will reveal working models for utilizing spe-
      cific target groups.
   d. CRWRC
      The long-range planning proposals which are being presented by
      the various departments of CRWRC for research and development.
3. Committee Members
CRWRC delegates and alternates elected to the Board of World Minis-
tries are:

Peter Kamp  Classis Chicago South
Russell Hoeksema Classis Florida
Wendell Wierenga Classis Kalamazoo
John De Best Classis Toronto
Peter Kladder III Member at Large

Alternates:
Keith Johnson Classis Zeeland
Ade Schierbeek Classis Grandville

4. Joint Venture Agreement
The committee approved a recommendation that the officers from CRWRC
Canada and CRWRC USA work out a joint venture agreement between these
two corporations which will:
   a. Be in keeping with the November 13, 1987, Wierenga/Fedde letter to
      staff;
   b. Meet the requirements of the SIC which will specify both govern-
      ments' requirements. It is also assumed that this will require a separate U.S.
      and Canadian corporation.
   c. Determine the feasibility of having:
      1) The number of Annual International Committee Meeting delegates
         be based on classical representation;
2) The number of International Executive Committee Meeting delegates be based on resources provided, and
3) The number of International Officers Committee delegates be based on equality and be limited to officers of the two corporations.

E. Finance

1. Budget

CRWRC is submitting to synod a planned budget of $6,741,019. In addition, CRWRC submits an expansion budget of $7,889,302 if funds from the Agency for International Development or income from other sources is received.

For the year 1988-89 CRWRC approved a budget as follows:

<table>
<thead>
<tr>
<th></th>
<th>Planned</th>
<th>Expansion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Programs</td>
<td>$4,774,071</td>
<td>$5,604,125</td>
</tr>
<tr>
<td>Administration, U.S.</td>
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<td>444,200</td>
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<tr>
<td>Administration, Canada</td>
<td>150,783</td>
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<tr>
<td>Building</td>
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<td>50,000</td>
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<tr>
<td>Planning/Training</td>
<td>122,673</td>
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<tr>
<td>Communication</td>
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<td>366,543</td>
</tr>
<tr>
<td>Diaconal &amp; DRS</td>
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<td>913,075</td>
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<tr>
<td>World Ministries</td>
<td>55,000</td>
<td>55,000</td>
</tr>
<tr>
<td>Contingency</td>
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<td>145,209</td>
</tr>
<tr>
<td>Total</td>
<td>$6,741,019</td>
<td>$7,889,302</td>
</tr>
</tbody>
</table>

2. Request for Approval for Denominational Offerings

CRWRC recommended to the Board of World Ministries that it request synod to commend to our churches the work of mercy carried on by CRWRC and urge the churches to take offerings on a regular quarterly basis to provide the necessary funds for this ministry.

V. MATTERS REQUIRING SYNODICAL ACTION

A. Resolution on World Missions Centennial Year and request for one-half hour of worship and praise to God for a century of missions (see Section II, C, 1; III, A)

B. Reappointment of Rev. William Van Tol as director of World Missions for three years (see Section II, C, 2).

C. Petition to the governments of the United States and Canada (see Section II, C, 3).

D. Retention of the services of the executive director (see Section II, C, 4).

E. Presentation of the missionaries at synod (see Section II, C, 5).

F. Board representation at synod (see Section II, C, 6).

G. Reporting to synod (see Section II, C, 7).

H. Renomination of board members (see Section II, C, 8).

I. Request for quota and offerings (see Section II, D, 3; III, F, 4; IV, E, 2).
J. CRWRC's request for approval of a new field in Tanzania (see Section IV, B, 2).

K. Use of 1982 Ordination Form for Elders and Deacons (see Section IV, C, 4).

Christian Reformed World Ministries
  Roger S. Greenway, executive director
  Christian Reformed World Missions Committee
  William Van Tol, director
  Christian Reformed World Relief Committee
  John De Haan, director
I. ORGANIZATION

Synod has appointed the following persons to serve on the Chaplain Committee (dates indicate end of term):


Ms. Jan Schregardus (1988) resigned from the committee due to a change of employment and Mr. Neal Berghoef (1989) resigned from the committee for reasons related to his retirement activities. The committee thanks them for their services and wishes them well.

Rev. Harold Bode has served the committee as executive director since 1974. Rev. Melvin J. Flikkema was selected to fill the position of assistant executive director. He began in February 1988. This position had been vacant since March 1987, when Rev. Peter J. Niewiek died.

Ms. Judy VerStrate provides secretarial assistance to the committee and staff.

II. INSTITUTIONAL CHAPLAIN PERSONNEL

Ecclesiastical endorsement has been given by the Chaplain Committee for ministry in specialized institutional settings to two chaplains during the past year:

Rev. Peter Mantel serves as chaplain at the Westover Treatment Center of Thamesville, ON, a drug and alcohol treatment center.

Rev. Gerard Ringnalda now serves as chaplain to persons from Reformed churches who are patients at the Toronto hospitals. Rev. Jacob Geuzebroek pioneered this ministry and provided this service during the early years of his retirement but is no longer able to carry on this demanding ministry.

Three institutional chaplains have left chaplaincy:

Chaplain Jerry L. Alferink accepted the call to be the pastor of the Hillcrest Christian Reformed Church in Denver, CO. He was serving as chaplain at Pine Rest Christian Hospital.

Chaplain Melvin J. Flikkema is now serving as assistant executive director of the Chaplain Committee.

Chaplain Thomas Vanden Bosch retired on January 2, 1988, after serving the Veterans Administration Chaplaincy for many years. We thank him for many years of faithful ministry as a chaplain.

Those serving in institutional settings are:

Chaplain William A. Bierling, CARE Ministries to the Developmentally Disabled, Sun Valley, CA
Chaplain Henry Bouma, Menard Correctional Center, Menard, IL
During 1987 a number of Christian Reformed institutional chaplains pre-
reported papers at professional conferences, performed research, and were given special citations for their ministry. Such recognition reflects favorably on the chaplain's ministry and also the denomination they represent.

One of our chaplains, Rev. Donald Klompeen, was selected by his supervisor at Harper Hospital to be a part of a team which ministered to families and employees of General Motors who suffered losses when Northwest Flight 255 crashed in Detroit. For several weeks Chaplain Klompeen spent many extra hours in this special ministry.

III. MILITARY CHAPLAIN PERSONNEL

One new military chaplain was added during the past year. Rev. Bruce M. Anderson was accepted into the United States Navy chaplaincy. He is assigned to a Navy Communication Station at Kamiseya, Japan, about twenty miles from Tokyo.

Ecclesiastical endorsement has been given by the Chaplain Committee to eighteen reserve or guard chaplains and twenty chaplains serving full-time on active duty in the Armed Forces. A roster of active-duty chaplains, their assignments, with the year of induction, follows:

**Air Force**

- Chaplain, Capt. Thomas Klaasen, Keesler AFB, MS (1986)
- Chaplain, Capt. Marinus Vande Steeg, Kadena AB, Japan (1982)
- Chaplain, Capt. Karl Wiersum, Beale AFB, CA (1986)

**Army**

- Chaplain, Capt. Dale Ellens, Schofield Barracks, HI (1983)
- Chaplain, COL John J. Hoogland, President of the Army Chaplain Board, Ft. Monmouth, NJ (1959)
- Chaplain, LTC Herman Keizer, Jr., Schofield Barracks, HI (1968)
- Chaplain, Capt. Timothy Kikkert, Hosbach, Germany (1985)
- Chaplain, LTC Marvin Konynenbelt, Darmstadt, West Germany (1965)
- Chaplain, Capt. Jack Van Dyken, Jr., Crailsheim, West Germany (1982)
- Chaplain, Major Karl Willoughby, Syracuse University Army Comptroller Program, Syracuse, NY (1975)

**Navy**

- LTJG Bruce M. Anderson, CHC, USNR, Kamiseya, Japan (1982)
- CDR Donald G. Belanus, CHC, USN Navy Chaplain School, Newport, RI (1979)
- CAPT Herbert L. Bergsma, CHC, USN Kaneohe Bay, HI (1966)
- LT Norman F. Brown, CHC, USN Holy Loch, Scotland (1983)
- LCDR George D. Cooper, CHC, USN MCAS, Cherry Point, NC (1980)
- CAPT Albert J. Roon, CHC, USN Barbers Point Naval Air Station, HI (1966)

Currently there are four military chaplains serving in the European theater, three in Germany, and one in Scotland. They, with other Christian Reformed families, participate in the Presbyterian/Reformed retreat held each year at Berchtesgaden the first weekend of May. We also have four chaplains serving in Hawaii.
IV. INDUSTRIAL CHAPLAIN PERSONNEL

Chaplain Donald J. Klompeen, Waste Management, Inc., Dearborn, MI
Chaplain Donald J. Steenhoek, Waste Management, Inc., Ft. Lauderdale, FL
Chaplain Jack L. Vander Laan, Waste Management, Inc., Oak Brook, IL

During 1987, one minister began serving full-time and another half-time as industrial chaplains: Chaplain Vander Laan serves full-time at corporate headquarters; Chaplain Steenhoek serves full-time in the southeastern region; and Chaplain Klompeen serves half-time in Michigan and Ohio.

Chaplain and Mrs. Vander Laan suffered a tremendous shock this past year when their son, Douglas, was found dead in a field near Ft. Lauderdale. As this report is being written, the circumstances surrounding Doug's death are still veiled in mystery.

V. CANADIAN COMMITTEE REPORT

We begin our report about chaplaincy in Canada with a quote from the Throne Speech delivered by the lieutenant-governor for the government of Ontario on April 28, 1987:

We will develop a system of flexible community-based programs and services that respond to changing social and economic needs. We recognize that individuals, neighborhoods, and communities best know their own needs and we will involve them in planning and choosing the services they require.

Our goal is to revitalize our institutions and programs to serve the people of Ontario, make them accessible to everyone in all parts of the Province, and equip them to meet the challenges of the twenty-first century.

The exegesis of this statement reveals the government's intention to deinstitutionalize the people in its care wherever possible. The government of the Province of Ontario is not alone in the pursuit of this goal. Deinstitutionalization is part of the program of many provincial governments, and is also expressed in the agenda and policies of the federal cabinet.

Our chaplains, as well as our committee, share concerns with respect to this policy. Many deinstitutionalized people are developmentally disabled, unable to cope with the pressures of life outside the care-giving institutions, and in increasing numbers they begin to show up among the population of the incarcerated in our prisons.

Our second concern is that the ministry of our chaplains has traditionally focused on the country's institutions, and we cannot yet foresee the consequences of this shift to a community-based ministry.

In Ontario our committee addresses these concerns in consultation with the government through the channel of our membership in the Ontario Provincial Interfaith Committee on Chaplaincy. In other parts of the country the matter resorts within the prophetic role of individual chaplains.

The denomination continues to be well-represented in the policy-making processes at the provincial level in Ontario, and the Canadian subcommittee is making efforts to penetrate the regulatory bodies in other provinces. Our membership in the Federal Interfaith Committee on Chaplaincy continued through 1987 as well as our participation in the Canadian Association of Pastoral Education. Canadian chaplains of our denomination caucused at the convention of that association in January 1987 in Kitchener, ON.

One of our ministers has successfully completed the program of Supervised Pastoral Education and the committee is facilitating his application for a chap-
laincy position. His placement, which we expect will take place in the near future, will increase our number of institutional chaplains in Canada to nine. We expect a small number of our ministers to enroll in the internship program in the fall of 1988 and we are thankful that we may report increasing interest—not spectacular but nevertheless steady—in this form of ministry.

Summer-intern placement of our seminary students in Ontario institutions has been made possible and the ensuing experience will be integrated into the seminary curriculum.

The subcommittee continues to be committed to serving our denomination and our chaplains in Canada to the best of our ability in the conviction that our service enables and promotes a ministry which proclaims in many and various ways the good news of God's grace to so many who are in such dire need.

VI. REPORT ON THE EXECUTIVE STAFF

The serious illness and death of Peter J. Niewiek left our staff shorthanded for approximately eighteen months. Rev. Bode carried on the work and the added responsibility in a very acceptable manner, maintaining a sense of balance and humor during this difficult time. During this time he also served on the committee studying "Clergy Silence." He continues to serve in positions of leadership on several national organizations having to do with pastoral care and chaplaincy. We are grateful for his effective ministry.

Rev. Melvin Flikkema comes to the position of assistant executive director from California, where he served two days a week as director of pastoral care at Long Beach Community Hospital and three days a week as administrator at International Theological Seminary in Pasadena. Rev. Flikkema has a D. Min. from Fuller Theological Seminary and has acquired six quarters of specialized training in Clinical Pastoral Education. His gifts, training, and experience present the qualifications needed to fill the position of assistant executive director of the Chaplain Committee. We are grateful to have this position filled again.

VII. RECOMMENDATIONS

A. Representation at Synod

We request that our executive director, Rev. Harold Bode, and our assistant executive director, Rev. Melvin Flikkema, be permitted to speak at synod on matters affecting the Chaplain Committee.

B. Presentation of Chaplains

We request that the 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 16 through June 19. We request that permission be granted to present the chaplains immediately after the noon recess on June 17. Furthermore, we have offered the preaching services of the chaplains attending the retreat to churches of the area on Sunday, June 19.

C. Committee Personnel

1. Mrs. Nancy Veldkamp-Brubaker has completed one three-year term on the committee and is eligible for reelection. The committee submits the name of Mrs. Trudy Brander as a nominee for membership on the committee. Trudy is a
secretarial specialist and a member of Arcadia-Plainfield CRC, Grand Rapids, MI.

2. Ms. Karen Helder has completed one three-year term on the committee and is eligible for reelection. The committee submits the name of Mrs. Shirley Los as another nominee for membership on the committee. Shirley works with disabled children and is a member of Second CRC in Grand Haven, MI.

3. Dr. Jack Wiersma has completed one three-year term on the committee and has requested he not be considered for a second three-year term due to current commitments. The committee acquiesces to his request and submits the following people in nomination:
   a. Dr. Wayne G. Joosse, professor of psychology at Calvin College and a member of Church of the Servant in Grand Rapids, MI.
   b. Mr. Dirk Pegman, guidance counselor at Grand Rapids Christian High School and a member of Eastern Avenue CRC, Grand Rapids, MI.

4. Even though Rev. Carl Tuyl and Rev. John Van Til have served the Chaplain Committee for two three-year terms, we request that they be reappointed for another three-year term as primary and alternate, respectively.

   *Grounds:*
   a. They have extensive and valuable knowledge of chaplaincy in Canada, and losing this expertise about chaplaincy in Canada would have an adverse effect on the promotion and development of our Canadian chaplaincy program.
   b. Each serves on Interfaith Committees, Rev. Tuyl with the Ontario Provincial Committee and Rev. Van Til with the Federal Interfaith Committee. Memberships on these committees and continuing membership on the Chaplain Committee is critical.

5. To fill the vacancy on the committee due to the resignation of Ms. Jan Schregardus, the committee places in nomination:
   a. Mrs. Jane Ellens, clinical social worker and member of Church of the Servant in Grand Rapids, MI; and
   b. Mrs. Mary Zwaanstra, social worker and member of Alger Park CRC in Grand Rapids, MI.

6. To fill the vacancy on the committee due to the resignation of Mr. Neal Berghoef, the committee places in nomination:
   a. Mr. Harold Postma, an accountant and member of Ridgewood CRC in Jenison, MI; and
   b. Mr. Don Vander Mey, salesperson, fund-raiser, and member of the Thirty-Sixth St. CRC in Wyoming, MI.

7. We request the synod to allow the people not elected in 5 and 6 above to be designated as alternates to the Chaplain Committee.

   *Grounds:*
   a. This would provide an excellent backup system should a member need to resign; and
   b. Being short two committee members during the greater part of the past year has been burdensome to the committee.
VIII. **FINANCIAL MATTERS**

A. **Salary Disclosure Policy**

<table>
<thead>
<tr>
<th>Job level</th>
<th>Number of positions in job level</th>
<th>Compensation quartile (includes housing allowance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>2nd Quartile (91%-100%)</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>1st Quartile (circa 86%)</td>
</tr>
</tbody>
</table>

B. **Financial Materials**

The financial statement, the auditor's report, the proposed budget, and the quota request will be published in the *Agenda for Synod 1988—Financial and Business Supplement*, and in that format will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive director
REPORT 7
CHRISTIAN REFORMED CHURCH LOAN FUND, INC.—U.S.

The corporation is organized by synod solely for the benefit of the Christian Reformed Church in the United States and its member churches and boards, to assist in financing capital improvements for organized Christian Reformed churches. A board of directors is responsible to synod. The financing is in the nature of loans to organized Christian Reformed churches as approved by the board of directors. Interest charges shall be at rates as determined from time to time by the board and within rate ranges acceptable to the Securities Commissions, if any, of the states in the United States.

I. SOURCE OF FUNDING

The source of funds for the corporation shall be from:

• the sale of notes to the public in those states where approval to offer has been obtained; and from
• the gradual liquidation of the non-interest-bearing notes of the Christian Reformed Church Help Committee, which was dissolved December 31, 1983. (These non-interest note balances on December 31, 1987, amounted to $1,058,208 U.S. and $195,937 Canadian); and from
• gifts and bequests made to the corporation; and from
• such other sources of financing as approved by the board of directors in agreement with the corporation’s Articles of Incorporation and Bylaws.

II. PROGRESS TOWARD IMPLEMENTATION

Progress was made in 1987 in implementing the new Christian Reformed Church Loan Fund as follows:

A. The Loan Fund is now qualified to sell notes to the public in the District of Columbia, and in the states of Arizona, Colorado, Connecticut, Florida, Idaho, Illinois, Iowa, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, Ohio, South Dakota, Texas, Washington, and Wyoming. The board also authorized its attorney to file for registration in certain other states with CRC population where the cost of registration is within reason.

B. As of December 31, 1987, a total of $1,028,000 of interest-bearing notes held by investors were outstanding. Maturities range from one to eight years, and interest rates vary from 6½ to 10½ percent.

C. More than 110 requests for loan information have been received from various Christian Reformed churches in the United States. Seventeen churches have completed loan applications, of which the board has approved sixteen. The board’s experience is that generally there is a delay of years from the time a church first requests information to the time the church requests funds. Loan
balances at December 31, 1987, totaled $1,291,488. It is estimated that more churches will request funds by spring and summer 1988.

III. ESTABLISHMENT OF A CANADIAN DENOMINATIONAL LOAN FUND

Synod of 1987 ratified and adopted the action taken on September 29, 1986, by the Board of Directors of the CRC Loan Fund, Inc., and by the authorized board members of the Alberta North and the Ontario Extension Funds in the formation of a separate CRC Loan Fund in Canada to make loans solely to organized Christian Reformed churches in Canada. Synod also approved the name: Christian Reformed Church Loan Fund, Ltd.—Canada.

The board of directors was advised that representatives of the Alberta Loan Fund and the Ontario Extension Fund met on June 12, 1987, and decided not to proceed with the formation of the CRC Loan Fund, Ltd.—Canada for the following reasons:

1. Besides granting capital loans to Christian Reformed churches, the Canadian funds decided to continue the scope of their loans to include loans to Christian schools, colleges, and to other Christian endeavors.

2. The best source of funds for the two Canadian funds is the Canadian Registered Retirement Savings Plan. This plan allows Canadians to deduct certain contributions from their income. The Canadian funds believe it is not wise to set up a separate denominational loan fund to compete with the established Canadian funds for such R.R.S.P. funds. They feel it would give the wrong signal to their constituents relative to a separate denominational loan fund which would not make loans to Christian schools.

At its June 19, 1987, meeting, the Board of Directors of the Christian Reformed Church Loan Fund, Inc.—U.S. passed a motion to report to Synod 1988 “that the Christian Reformed Church Loan Fund, Inc.—U.S. accepts the judgment of the Provisional Board of Directors of the Canadian Loan Funds not to establish a separate Christian Reformed Church Loan Fund, Ltd.—Canada and that in the light of this decision the board will take no further action to effect such an organization.” The board of directors, therefore, recommends that Synod 1988 take note of its decision not to implement the decision of Synod 1987 in the formation of a separate Christian Reformed Church Loan Fund, Ltd.—Canada.

IV. NOMINATIONS

The terms of board members Peter Noor, Daniel W. Pluim, and Gerald Van Wyke will expire this year. All three are eligible to be elected to another term. The board requests synod to appoint three Class I members from the following nominees to the board of directors for three-year terms until September 1, 1991.

A. Vacancy 1

Mr. Henry DeWit—member of Calvin CRC, Grand Rapids, MI; he retired as vice president for Business and Finance of Calvin College after thirty-four years of service; he served on the boards of Sylvan Christian School and the Holland Home.

Mr. Peter Noor, incumbent—member of Woodlawn CRC, Grand Rapids, MI; he is vice president of Primus Investment Co. and has served on the Grand Rapids Christian School Association Board.
B. Vacancy 2

Mr. Elmer Huizenga—member of Calvary CRC, Orange City, IA; he serves on the Christian school board, is chairman and C.E.O. of Northern State Bank of Orange City, IA.

Mr. Daniel W. Pluim, incumbent—member of Immanuel CRC, Orange City, IA; he serves as president of the Christian school board and as an attorney with TePaske, Rens, Rensink, and Pluim.

C. Vacancy 3

Mr. Harold S. Soper—member of Harderwyk CRC, Holland, MI; he has served nine years on the Christian school board, twelve years on the CRC Board of Home Missions, and eight years on World Home Bible League; he retired as controller of three Ford Motors divisions and as audit manager of Ford Motors; presently he is treasurer of Holland Community Hospital, of Lakeshore HMO, and of Evergreen Senior Center; he has been a delegate to synod.

Mr. Gerald Van Wyke, incumbent—member of North Hills CRC, Troy, MI; for twelve years he has served the Goodwill Industries of Greater Detroit, he is an attorney, and is president of Summitt Resources and of Samuelson Investment Group of Troy, MI.

V. BOARD MEMBERS

The other members of the board and the expiration dates of their appointments are as follows:

Class II until September 1, 1989: Mr. Calvin D. Lane, Mr. Dick W. Meindersma, Mr. Fred Reinders, and Mr. Gary A. Geenen.

Class III until September 1, 1990: Mr. Bernard DeWit, Rev. John T. Ebbers, Mr. Calvin H. Nagel, and Mr. Dan Van Leeuwen.

VI. MATTERS REQUIRING SYNODICAL ACTION

A. That Garrett C. Van de Riet, executive director, or any member of the Board of Directors of the CRC Loan Fund, Inc.—U.S. be given the privilege of the floor when matters pertaining to the Loan Fund are discussed.

B. That synod approve the nominees and vote for three Class I members to the Board of Directors of the CRC Loan Fund, Inc.—U.S.

C. That synod take note and approve the decision of the Board of Directors of the CRC Loan Fund, Inc.—U.S. not to implement the decision of Synod 1987 to form a separate CRC Loan Fund in Canada to make loans solely to organized Christian Reformed churches in Canada.

Grounds:

1. The Board of Directors of the CRC Loan Fund, Inc.—U.S. accepts the judgment of the Provincial Board of Directors of the Alberta North and of the Ontario Extension funds not to establish a separate CRC Loan Fund, Ltd.—Canada because:
   a. the Canadian funds decided to continue their present scope of activity of making loans to Christian Reformed churches, Christian schools, and other Christian endeavors; and
   b. The Canadian funds derive most of their funds from individuals using
the Canadian Registered Retirement Savings Plan and the Canadian funds believe it is not wise to establish a third fund to compete for this source of funds.

D. That synod thank the following members whose terms expire September 1, 1988:

Mr. Peter Noor
Mr. Daniel W. Pluim
Mr. Gerald Van Wyke

and that thanks also be extended to ad hoc members Harry J. Vander Meer, denominational financial coordinator, and Gerard Borst, Home Missions treasurer. All five of these persons have been most helpful, and their efforts are sincerely appreciated.


Christian Reformed Church Loan Fund, Inc.
Gerald Van Wyke, secretary
EDUCATIONAL ASSISTANCE

REPORT 8

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

The major areas which synod has assigned our committee consist of the following ministries: sponsoring international students in educational programs to prepare them for enhanced service in their home churches and countries; assisting libraries, particularly those in Third World seminaries and schools; and planning internships in specialized fields in cooperation with denominational agencies. CEACA has this past year sought to carry out its mandate in accordance with synodical guidelines and rejoices that once again it can report that this has been a year of blessing for God's church in many parts of the world. Reports from overseas churches indicate that students sponsored by CEACA are filling strategic positions as professors, teachers, pastors, and denominational leaders. CEACA gives priority to denominations whose resources are limited and where the need is most urgent. We continue to receive expressions of appreciation for making this type of training available since these churches do not have the resources to sponsor their members for such advanced training.

A. Student Sponsorship

The following students were sponsored this past year (* indicates students whose programs will be completed at the end of the present school year):

- Tersur Aben (Nigeria) *Shin Sook Kim (Korea/Egypt)
- Achilles Malta (Brazil) *Takanori Kobayashi (Japan)
- Paul Archbald (Australia) Ricardo Orellano (Chile)
- Solomon Berhanu (Ethiopia) *Sang Hoon Park (Korea)
- Maurice Chemel (Kenya) Pedro Puentes (Chile)
- *Jeong S. Gho (Korea) *Won-ha Shin (Korea)
- M. Iormenge (Nigeria) *In-kyu Song (Korea)
- *Istvan Vizi (Hungary) *Sook Kwon (Korea)

Partial support for six of these students is received through Calvin Seminary with CEACA assuming the additional amounts and providing assistance through its appointed counselors for the students. Our relationship to Calvin Seminary and joint sponsorship by the seminary and CEACA of a number of students have continued on a mutually beneficial level, and we are grateful that this cooperation has made possible the sponsorship of a larger number of students than CEACA could support by itself.

B. Special Concerns Addressed This Year

1. English Competence

Competence in the use of the English language is one of the major concerns faced in the sponsorship of students. In the past we have occasionally made special provision for students to study at other schools (e.g., Institut Farel in
Quebec, and in Argentina) when they did not have the necessary competence or their preparation would be better served by this means. This year we have on a trial basis begun the support of two highly qualified and recommended students in Chile to complete intensive English instruction in their homeland in preparation for study overseas at a later date. When adequate facilities are available in the home country for such instruction, the costs are significantly lower when this training is completed in the homeland of the student rather than in the U.S. Additionally, students are immediately able to function at a higher level of competence in their U.S. study program.

2. Long-range Planning

We reported to the Synod of 1987 that CEACA was giving attention to long-range planning and to the setting of goals. This past year we have spent considerable time defining these goals. Some of the major conclusions reached are: higher priority will be given to the requests of Third World churches which have limited resources and greater needs than churches in more advantaged countries; sponsorship of professors in Third World seminaries to spend a sabbatical year in study overseas in order to assist them to become current with their field of specialization and teaching; sponsorship of lectureships and teaching assignments in overseas schools by qualified teachers in various fields of theology; assistance in gaining competence in the use of the English language; sponsorship of students in their home countries rather than overseas; the use of other schools in addition to Calvin Seminary when students are not able to meet the admission standards of Calvin Seminary but whose churches request that they be sponsored for specific programs and training.

Our budget for the coming year provides a larger amount of funds for more extensive library assistance to selected seminaries and Bible schools. Many such institutions in Third World countries are unable to purchase books from overseas because of monetary restrictions. As a result their libraries are woefully deficient. We do not feel it is necessary for synod to revise our mandate since through the years these approaches have been reported to and approved by synod within our present guidelines and hence are not entirely new directions for CEACA.

3. Attendance at the 1988 RES Meeting

Two of our members will be present at the RES meeting in May-June 1988 in Zimbabwe: Dr. Peter De Klerk and Dr. Richard De Ridder. We feel this is especially strategic since a major item on the agenda of the RES includes matters relating to scholarships for theological education and also library assistance to churches of the RES.

4. Cooperation with Calvin Seminary

As noted above, some students are sponsored jointly through assistance from Calvin Seminary and CEACA. The present cordial relationship and cooperation will continue as at present. Calvin Seminary reserves a portion of its housing for sponsored students, a matter for which we are especially grateful.


CEACA has reviewed this report and evaluated its implications for CEACA and the program assigned us. The work of a committee such as ours is done through volunteers who give much time and effort in specialized ways in
carrying out this ministry. Our administrative expenses are very small, and we do not see that any savings would be realized if CEACA is subsumed under another agency. Instead, the cost would be greatly increased with employed personnel. Most seriously, the close personal relationship of the committee and counselors would be sacrificed. We regret that CEACA was not consulted with respect to its mandate and operations when the report was prepared.

C. Committee Membership

The present membership and their terms are as follows: Mr. Peter De Klerk (1988); Mrs. Marcia De Kock (1988); Rev. Kenneth D. Van De Griend (1988); Dr. Richard R. De Ridder (1989); Mr. James Tamminga (1989); Mrs. Hazel Timmer (1990); Mrs. Ena Kuyvenhoven (1990).

D. Nominations

At the request of CEACA the Synod of 1978 reduced the membership of our committee to its present number and this has worked well. We recommend the following to synod:

1. That Mr. Peter De Klerk, whose term would ordinarily end this year, be retained for an additional year—this in view of his attendance at the RES meetings in 1988. Mr. De Klerk also serves CEACA in its program of library assistance, a valued service and one which we hope to expand this coming year.

2. Mrs. Marcia De Kock has completed three years on the committee and is eligible for reappointment for another term of three years. We so recommend.

3. Rev. Kenneth Van De Griend, our chairman, has completed three years on the committee and is eligible for reappointment for another term of three years. We so recommend.

E. Budget 1988–89

The budget for the next fiscal year has been submitted to the Finance Committee of the SIC. It will require a quota of $.75 per family, the same as the past several years. We request that this be approved and that CEACA continue to be included on the list of causes for one or more offerings. This past year we have spent much time and effort in soliciting funds and offerings, but the response of the churches has not measured up to the decisions of synod. Since CEACA's budget is not large, any publicity we give our ministry requires a heavy financial load on our budget. We would be very grateful if the churches would respond with an offering.

F. Recommendations

1. We recommend that our chairman, Rev. Kenneth D. Van De Griend, and our treasurer, Mr. James Tamminga, be given the privilege of meeting with the advisory committee of synod and representing CEACA at the time that synod deals with matters relating to our ministry.

2. We request that synod approve the work of our committee, including the commitment to the planning and goals described in our report.

3. We request that synod approve the appointment of the nominees listed in our report for continued service on the committee.
4. We request synod to adopt the proposed budget including the quota of $.75 per family and placement of CEACA on the list of causes approved for one or more offerings.

Committee for Educational Assistance to Churches Abroad
   Kenneth D. Van De Griend, chairman
   Richard R. De Ridder, secretary
   James Tamminga, treasurer
   Peter De Klerk
   Marcia De Kock
   Ena Kuyvenhoven
   Hazel Timmer
I. INTRODUCTION

A. Background

The past year has been a year of establishment and adjustment for the Committee on Disability Concerns (CDC). It has also been a year in which we have seen progress as the CRC seeks to deal with the concerns of individuals with disabilities and with their families.

For several years the CRC addressed these concerns first by means of a study committee and then a “service” committee. As an outgrowth of these efforts the 1986 Synod established the Committee on Ministry with Retarded Persons as a permanent standing committee within the denomination to help the church meet its responsibilities to those needing special consideration. That synod also authorized the appointment of a full-time administrator for the committee and Rev. Ted Verseputassumed the position in October of 1986. As a result of these two factors our efforts have changed from primarily advising synod as to what could and should be done to actually working within the denominational structure.

As we look back at this first full year in this capacity we can see that it has truly been a year of establishing our position and procedures. We have worked hard at developing an efficiently organized committee and at drawing up goals and procedures for our work. We have been making and solidifying contacts within the denomination and in the greater religious community, both within the United States and in Canada.

This has also been a year of adjustment. As the committee sought to establish itself within the denomination, it felt that this could better be done by addressing the needs of persons with disabilities in general and not just a segment of that population. In a letter to the 1987 Synod we recommended that synod broaden our mandate to reflect the church’s concern for all persons who have “special needs.” The synod agreed to that recommendation and changed the name of the committee to reflect this altered mandate. Although this has not changed the basic direction of the committee it has meant that we have had to adjust our thinking in terms of dealing with a greater segment of the membership of the church and a broader spectrum of needs.

B. Mandate

Since the mandate of this committee was altered at the last meeting of synod we include a copy of the current mandate in this introduction.

Mandate

A. To gather and disseminate information on services available from and through the CRC and other denominations.
B. To increase awareness among our constituency of the special needs of persons with disabilities by means of articles in our denominational publications.

C. To assist the churches in identifying and eliminating those barriers which hinder the full participation of persons who have disabilities in the life of the church through such actions as:

1. educating congregations through educational materials;
2. encouraging in-service training of local officebearers;
3. participating in regional programs and activities in conjunction with other local Christian organizations and churches, e.g., diaconal conferences;
4. ministering to persons with disabilities and their families by providing counsel where possible, and assisting in obtaining legal and financial aid;
5. assisting the families of persons with disabilities to obtain Christian professional advice on matters such as guardianship, estate planning, marriage and family planning, and the development of living facilities.

II. ACTIVITIES

A. Objectives and Procedures

To enable the committee to effectively carry out its mandate and to give direction to the work of the administrative coordinator (AC), the committee has adopted specific objectives and procedures. These objectives are continually reviewed by the committee and are used to measure progress and determine strategies. The objectives were included in the report to Synod 1987. We are including them again since this committee is still relatively unknown as to its operation. By reviewing these goals the synod and the church may have an understanding of what the committee does and what can be expected. Strategies that are being followed in seeking to attain these objectives have been spelled out in detail and are available.

1. Education and Inspiration: Develop among the members, officebearers, and agencies of the CRC an awareness and acceptance of persons with special needs, and encourage the provision of the services needed to meet their needs.

2. Information: Be able to furnish information to the members, churches, and agencies of the denomination as they seek to meet the needs of persons with disabilities.

3. Services: Facilitate the meeting of the needs of persons with developmental disabilities to assist them in reaching their highest possible level of participation in the church and also in the community.

4. Publicity: Make the work and the availability of the committee and the administrative coordinator known to the members, pastors, officebearers, and agencies of the CRC.

5. Relationships with Agencies/Organizations: Establish a working relationship with various agencies and organizations to enlist their assistance and utilize their expertise in promoting the cause of persons with developmental disabilities.

6. Administration: Facilitate the responsible and effective operation of the CDC and the administrative coordinator in carrying out the mandate of synod.

7. Finances: Assist in obtaining adequate funding for the work of the CDC and account for its use.

B. Accomplishments

The activities of the committee have been many and varied. To enumerate
them all would not be fruitful. There are, however, some items that will be of interest and will demonstrate the direction in which the committee is proceeding.

1. *Christian Companions* is the name of the quarterly newsletter produced by the committee. This is a newsletter that seeks to be supportive as well as educational and inspirational. It is a networking tool for parents and others who are involved in the concerns of persons with disabilities. It is also sent to all pastors, clerks of consistories, and secretaries of the diaconates to keep them informed as to this area of ministry. We were able to publish all scheduled issues this year and close to seven thousand copies of each issue are distributed.

2. A program called the *Caring Church Program* has been designed to assist churches in meeting their responsibilities to their members who have disabilities. At this time the program is being tested in a few churches and is being seriously considered by several others. Copies of the plan are available.

3. A fine spirit of cooperation has been demonstrated toward this ministry by the other agencies of the denomination. The AC has been included in programs sponsored by CRWRC, Chaplains Committee, and the Board of Home Missions. A working relationship is in existence with CRC Publications regarding literature production. Rev. and Mrs. Verseput have appeared on the Back to God Hour FAITH 20 Program.

4. Communication has been established with twenty-three agencies and organizations that provide services to persons with disabilities and that in some way have a relationship with members of the CRC. Detailed information is on file regarding each of them and an information directory is being prepared. We are planning to bring representatives of these groups together into a conference.

5. Consultation has been provided for parents, pastors, and others by various means. The committee is fully aware that its resources are not adequate to meet all the needs for this type of service for all of the United States and Canada. Work has been begun in conjunction with CRWRC to encourage classes and/or diaconal conferences to establish the position of volunteer disability coordinator/consultant. Those so designated will be informed individuals able to provide information as needed and also to assist in establishing programs and services.

6. At the present time three Christian Reformed pastors hold positions in which they work directly with persons with disabilities and their families as well as assisting area churches in developing this type of ministry. They are: Rev. William A. Bierling with CARE Ministry of Sun Valley, CA; Rev. William D. Van Dyken of Hope Haven, Rock Valley, IA; and Rev. Ronald C. Vredeveeld of Association for Inter-faith Ministries—DD of Mount Pleasant, MI. The CDC maintains close contact with them and provides assistance as requested.

7. The work of the committee has been enhanced also by direct contact with churches through various presentations, chiefly by the AC but occasionally by committee members. In the past fourteen months worship services were conducted in twenty-eight churches, visits were made to seventeen classes, and several agencies were visited.

8. A support group for parents of children with developmental disabilities
has been established in the Grand Rapids area. Approximately sixty families expressed a need for such a group. A group of persons concerned with chronic mental illness has been meeting. Part of the purpose of this group is to help us develop a plan for addressing the needs of this population. Requests for help have been received from families and individuals involved with other types of disabilities. Experience gained in establishing these groups in this area will be used in helping other areas of the denomination where there is a need.

9. We have established contacts and participated in projects with several organizations other than those connected with our denomination. An example of this is that five presentations are scheduled to be made at the Annual Convention of the American Association for Mental Retardation in Washington, D.C., this spring by members of the CDC (two by the AC and three by other members). These are made in conjunction with the Religion Division of that organization. We have also been involved with national and international groups regarding ministries dealing with the effects of hearing impairments and chronic mental illness.

C. Observations

It is extremely difficult to evaluate a program whose objective is primarily bringing about changes in attitudes. The effects of attitude changes are often subtle and long-range. Measurable actions reflecting these changes may not appear for a matter of years. For this reason we cannot at this time point to concrete statistics that reflect the results of our work. However, we do feel that results are present and are growing. Gradually but progressively we note that there is more and more interest in the subject of disabilities and concern for those who live with them. People and churches are asking questions about ministering to the congregation and the community with this concern in mind. Here and there changes are taking place in architecture, programming, pastoral work, and in other areas. The individuals and families themselves are speaking out more loudly about their needs and concerns and looking to us for encouragement. We are very pleased with what we see and hear. We feel progress is being made.

However, we are just getting started—12 to 15 percent of the world’s population have significant disabilities. These are individuals who are in our churches, in our communities, and on our mission fields. As long as even one of these has not been given the opportunity and the environment to reach his/her fullest potential as an image-bearer of God, our work is not done. And that means social, environmental, and economic, as well as spiritual potential. That goal is a long way from being attained. These persons are still severely undervalued by society, by the government—and by the church.

We do not believe that the shortcomings of the church in regard to the cause of the disabled is in any way due to a lack of caring. The church has done too much for too many throughout the years for that to be believed. The reason seems to be more a lack of knowledge and awareness. This is what we seek to overcome. But this is difficult. Our greatest frustrations come in hearing pastors, officebearers, or church members say, “We have no handicapped in our congregation,” or, “We have very few and they are well cared for.” We continue to receive phone calls and letters and personal appeals that tell us this is not so. There are individuals and families that need caring, and counseling, and housing, and dignity, and love, and Jesus Christ. And so we continue to work. And, with the blessing of God, gradually persons with disabilities will not be
seen—not because they are not present but because they are no longer regarded as "different."

III. ORGANIZATIONAL MATTERS

A. Administrative Coordinator

By September 1, 1988, Rev. Ted Verseput will have completed his first term of appointment as the administrative coordinator for the Committee on Disability Concerns. The CDC has evaluated the work of Rev. Verseput and recommends that synod, with thankfulness and enthusiasm, reappoint him for a term of four years.

B. Present Committee Members

Rev. Ronald Vredeveld, chairman  Mt. Pleasant, MI  1990
Dr. Collin A. Myers, secretary  Cuyahoga Falls, OH  1989
Rev. Peter Breedveld  Edmonton, AB  1988
Rev. Peter DeBruyne  Grimsby, ON  1989
Dr. Thomas Hoeksema  Grand Rapids, MI  1988
Rev. Robert Uken  Grandville, MI  1989
Mrs. Carol Van Drunen  Grandville, MI  1990
Mrs. Dorothy Wiersma  Grand Rapids, MI  1988
Mrs. Cecilia Mereness, ex officio, director of Friendship Foundation—advisor
Mr. Robert Muller, alternate  Grand Rapids, MI  1990

C. Membership Considerations

1. The terms of Rev. Peter Breedveld, Dr. Thomas Hoeksema, and Mrs. Dorothy Wiersma expire on September 1. They have all served on this committee for two terms and are not eligible for reappointment. The committee gratefully acknowledges their services to the denomination and will deeply feel the loss of their combined experience.

2. The committee presents the following nominations:

a. For the position held by Rev. Breedveld:

1) Jacob (Jake) Kuiken, M.S.W.—A member of Emmanuel CRC, Calgary, AB, he is presently employed as a Senior Child Development Consultant at the Social Services Department, City of Calgary. He has a daughter who has a hearing impairment.

2) Rev. Anthony Schweitzer—Pastor of Hope Centre CRC, Winnipeg, MB, a missionary venture with a strong emphasis on working with individuals who are mentally handicapped, several of whom are confessing members. He has a daughter who is autistic.

b. For the position held by Dr. Hoeksema:

1) Gerben De Jong, Ph.D.—A member of Washington, D.C., CRC, he is presently director of research at the National Rehabilitation Hospital in Washington, D.C., and professor at the Georgetown University School of Medicine.

2) Charles Mange, Ph.D.—A member of River Terrace CRC in East Lansing, MI, he is a professor emeritus of Special Education at Michi-
gan State University. He continues to serve as a consultant to the Michigan Department of Education.

c. For the position held by Mrs. Wiersma:
   1) Carol Rottman, Ph.D.—A member of East Side CRC in Cleveland, OH, she is a university lecturer and manager of Perinatal Projects, Maternity and Infant Care Project, Cleveland Metro-General Hospital. She has a son who is quadriplegic.
   2) E. Elvinah Spoelstra, M.S.W., A.C.S.W.—A member of Second CRC of Denver, CO, she is the executive director of Mississippi Christian Family Services, an agency providing education, training, and other services to children and adults who are developmentally delayed and functionally disabled.

V. FINANCIAL MATTERS

A. Salary Disclosure

The committee reports one executive staff position at job level 4 in the 3rd quartile.

B. Financial Materials

A financial report of the past year together with our proposed budget will be published in the Agenda for Synod 1988—Financial and Business Supplement.

C. Financial Requests

1. We request synod to approve the quota for the work of the committee in the year 1989 at $1.25 per family.

2. We request synod to again place the committee on the List of Causes Recommended for One or More Offerings.

VI. MATTERS FOR SYNODICAL ACTION

The committee recommends:

A. That Rev. Ronald Vredeveld, chairman, and Rev. Ted Verseput, administrative coordinator, be given the privilege of the floor when matters pertaining to the work of the CDC are being considered.

B. That synod, with thankfulness and enthusiasm, reappoint Rev. Ted Verseput as administrative coordinator of the committee for a period of four years.

C. That synod approve the quota for the CDC at $1.25 per family.

D. That synod place the CDC on the List of Causes Recommended for One or More Offerings.

E. That synod gratefully acknowledge the services to the denomination of Rev. Peter Breedveld, Dr. Thomas Hoeksema, and Mrs. Dorothy Wiersma, all of whom have served on this committee for two terms.
F. That synod elect three members to serve on the committee from the following nominations:

1. Mr. Jake Kuiken
   Rev. Anthony Schweitzer

2. Dr. Gerben De Jong
   Dr. Charles Mange

3. Dr. Carol Rottman
   Ms. E. Elvinah Spoelstra

Committee on Disability Concerns
Theodore Versput,
administrative coordinator
FUND FOR SMALLER CHURCHES

I. ORGANIZATION

The Fund for Smaller Churches Committee (FSC) is composed of three laypersons and two ministers, in keeping with previous synodical decisions. The present membership is as follows: president, Mr. Herman Ottenhoff (1988); secretary, Dr. Calvin L. Bremer (1989); treasurer, Mr. Gerrit Bos (1989); Mr. Richard Knol (1990); Dr. Calvin P. Van Reken (1990).

II. WORK OF THE COMMITTEE

The mandate, name, and scope of the committee's work was changed by Synod 1987. Your committee is implementing the synodical decisions. The full impact of some of the decisions, especially as related to quota reduction, will become more evident in the future. The recommendations in this report are the first to reflect these changes—the past year was a transition period. We ask for your prayers and assistance as we look for the best way to serve the smaller churches of our denomination.

Statistics for 1987
Applications processed—131
Assistance granted—128
Children's allowance granted—271
Years of service credited—1,384
Average size of congregation—35.2 families

III. MATTERS REQUIRING SYNODICAL ACTION

A. Representation at Synod

We request that our secretary and treasurer be consulted on matters pertaining to FSC when considered either by synod or its advisory committee, and we request they be given the privilege of the floor. In the absence of either, we request the same privilege be granted other members of the committee.

B. Recommendations re Financial Matters

1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at $21,350 for 1989 ($20,500 in 1988; $19,800 for 1987).

2. That a service increment of $100 per year up to twenty (20) years of service continue to be granted.

3. That a child allowance of $500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.
4. That an automobile allowance of $2,000 continue to be granted (FNC to pay $1,000, congregation to pay $1,000).

5. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation providing its minister with health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the Christian Reformed Church.


7. That the per-family contribution toward the minister's salary in congregations receiving assistance from FSC be not less—and if possible more—than $360 for 1989 ($345 for 1988; $335 for 1987).

8. That congregations in the United States receiving assistance from the FSC shall pay a Social Security offset to their pastor in the amount of at least $2,000 for the year 1989 ($1,800 for 1988; $1,750 in 1987).

9. That FSC churches in the United States be assisted in the Social Security offset according to the following formula for 1989:

   Churches shall receive assistance in the amount of 9.5 percent of the approved salary subsidy for 1989.

10. That a cost of living differential allowance of 10 percent be added to the minimum salary and allowance paid to pastors serving Canadian congregations assisted by FSC. The Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1989.

   Grounds:
   a. The present disparity in the cost of living between the United States and Canada makes necessary some adjustment.
   b. Other denominational agencies give some sort of cost-of-living differential to those employed in Canada.
   c. The Synodical Interim Committee was asked by Synod 1987 to study this matter and report this year. FSC is prepared to change this recommendation, if necessary, for the sake of uniformity of practice within the denomination.

11. That the 1989 quota for Fund for Smaller Churches be set at $20.50 per family ($19.00 for 1988; $15.00 for 1987; but $17.00 in 1984).

12. That synod implement previous decisions concerning continuing education for pastors in smaller churches by:

   a. Establishing a supplemental FSC quota for Continuing Education Allowance for those serving smaller churches in the amount of $1.50 per family for 1989.

   Note: In 1987 synod approved this concept “subject to synodical approval of a quota for this purpose” (Acts of Synod 1987, Art. 38, C, 9, p. 564).


C. Recommendations re Policy

1. That synod declare that congregations receiving FSC salary subsidy shall

_Grounds:_

a. This was assumed and verbally declared by the study committee which made the recommendations to Synod 1987; but it does not appear to have been formally stated in _Acts of Synod 1987_.

b. A program which allowed FSC congregations to choose in December of each year whether or not to participate in the quota-reduction program would make accurate fiscal projection for FSC impossible. Both our costs and quota needs could fluctuate by over 40 percent each year.

2. That synod declare that after an FSC congregation has had its quota reduced under the quota-reduction process approved in 1987, if payment of the remaining quota obligation would create a hardship for the congregation, then the congregation should first apply to classis for relief under the provisions of the decisions of Synod 1986 (_Acts of Synod 1986_, Art. 103, V, B, 4, p. 709). If hardship remains after the classis has taken this action, then the church shall apply for additional FSC monies under the exception clause approved by Synod 1987.

_Grounds:_

a. The decision of 1986 recognized a potential need with respect to quota for any of the churches in the denomination regardless of size; FSC churches should not be excluded from this remedy.

b. The churches are served by a synodical decision as to which one is implemented first. Otherwise each classis will be making its own judgment regarding synodical decisions.

3. That synod declare that salary subsidy for any FSC congregation shall terminate eighteen months after the final year for which FSC had granted approval for subsidy (current regulations call for termination after twelve months).

_Grounds:_

a. The present regulation terminates funding at the end of December. A midsummer (June 30) termination date would allow those with school-age children to make a move at the end of the school year. And the spouses with contracts tied to a school year could complete responsibilities.

b. Present regulations speak of termination only for churches under twenty families. The termination regulations should be written for all FSC congregations. Since all are to be reviewed every five years, using the criteria for eligibility, it is conceivable that congregations larger than twenty families would have subsidy terminated.

4. That synod adopt the following policies for FSC moving expenses:

a. FSC shall pay a portion of the moving bill equal to the percentage of quota retained under the quota-reduction policy of 1987.

b. FSC shall consider as legitimate moving expenses:

1) Reasonable bills for moving all household goods.

2) Mileage at a standard rate

   a. First vehicle total allowance

   b. Second vehicle at one half of allowance
3) Reasonable motel and food bills assuming three meals and one motel for every 400 miles to be moved.

c. The bills shall receive the endorsement of the committee of classis and shall be forwarded to the FSC for reimbursement of its portion of the expenses.

D. Recommendations re Committee Membership

The term of the chairman expires this year. Mr. Herman Ottenhoff has served this committee for two terms and is not eligible for reelection.

We offer synod the following nominations for laymember:

Mr. John Cevaal—He has played an active role in Faith CRC, Elmhurst, IL. He was in the insurance business before his retirement.

Mr. Louis Van Dyke—He is an active member of Faith CRC, Elmhurst, IL. He is a retired clothing store operator, has served Home Missions at the classical and denominational board levels, and has served as a board member for Bethshan.

Fund for Smaller Churches
Calvin L. Bremer, secretary
I. INTRODUCTION

The archives of the Christian Reformed Church continue to grow. Historical materials are being accumulated in increasing quantities and in ever-widening areas of interest. As these materials are processed, the staff is constantly impressed with the variety of records and documents being entrusted to the Colonial Origins collection housed in Heritage Hall.

Evidence that the basic concept behind the efforts of this committee is gaining a more established place in the heart of our church is gained from the larger number of requests for assistance in specific areas, by the more common offers of materials with potential value, and by more frequently expressed desires to examine certain materials being preserved. Possibilities for expansion into helpful related areas of interest come to mind occasionally, although the ever-present restrictions of the time and energy of the part-time volunteers, not to mention staff people, and perhaps available space, are also commonly felt limitations.

Your committee is happy to report the growth of historical interest among our families, churches, and communities, especially since the subject of our roots produces a concern to preserve family histories in whatever forms. Among our congregational families, especially those celebrating anniversaries, the preparation of commemorative booklets (and even books!) generally requires what amounts to a healthy search for records to illumine the past and enlighten the present. This often leads, quite naturally, to the making of firm resolutions to preserve our stories for the use of future students.

II. PERSONNEL

Under the general supervision of Dr. Herbert J. Brinks, curator, and with the guidance of Dr. Henry Ippel, field agent, a group of individuals, composed of certain staff people and volunteers, is further encouraged by the very capable services of Mrs. Zwanet Janssens. Her primary responsibilities lie in the area of cataloging collections of private "papers" of former leaders.

Additional personnel working in the office and out of it, some of whom are salaried while others are on a per-diem basis, include the following:

- Rev. Marinus Goote, pastor-emeritus, handling the papers and records of the various classes and former pastors.
- Mr. James De Jonge, Calvin's associate professor of music, emeritus, who is deeply involved with the files of both Calvin College and Seminary as well as the many related educational and philanthropic agencies of the church.
- Rev. Charles Greenfield, pastor-emeritus, a recent addition on a
volunteer basis, who has agreed to do some research in a specific area and some translation work in general. Your committee is very happy to see the entire program at the site of operations being benefited through such willing and dedicated service.

- Mr. E. R. Post, of course, is still serving the committee, in spite of his advancing age, functioning especially in the way of providing translations of historically significant materials. There are also times when his wise counsel is sought in terms of procedure and methodology.
- Students are also hired on a part-time basis to receive, identify, and process materials.

III. REGIONAL REPRESENTATIVES

Contact between the office in Heritage Hall and the various churches spread across our two countries is maintained by regional representatives. At the present time, your committee is being very capably served by representatives in thirty-four of our forty-two classes as these individuals remind churches of the importance of preserving official records and materials of historical value. Such representatives do not function at present in eight of the classes, however, and we regret this since potentially valuable materials could be lost during every week and month they are not at work. Although most of our churches have submitted materials such as minutes and related records for preservation in the archives, not all congregations have done so. When records are lost through catastrophe, the services of this agency are available only to those churches which have submitted their records for microfilming. At present 164 out of 800 congregations have never submitted materials for microfilming. While that may sound like noncooperation or a lack of historical sensitivity, let it be noted that these churches are, in the main, our younger congregations, many of them having been organized in the past two or three decades. Still, we find nine congregations fifty years old or older whose minutes and records have not been duplicated. Because these records must be considered significant, your committee is anxious to obtain copies for preservation.

IV. RECENT ACQUISITIONS

During 1987, the historical records of ninety-four congregations (two of them disbanded) and four Christian school societies were received and either filed or microfilmed and returned for continued use in the churches. In addition, the records of seven classes have been received and processed, the “papers” of six former pastors and professors have been added to the collection. Records and correspondence of editors of The Banner and De Wachter have also been received, as have similar matters of significance related to certain synodical committees and college personnel. The costs of microfilming materials in 1987 was $8,672.98. Two classes produced microfilms in their own areas at no cost to our committee and supplied them to the archives. We deeply appreciate such generosity and assistance.

No less than thirty-eight churches have submitted anniversary booklets and historical sketches reflecting present circumstances but also flashbacks from the perspective of the present. We are always happy to receive these, especially when lists of charter members of various congregations are included.
V. COMMITTEE MEMBERSHIP

With reference to committee personnel, we report having given consideration to the matter of membership. We have agreed to accept the resignation of Dr. Henry Zwaanstra for personal reasons. Synod will want to convey to him the genuine appreciation of the denomination for his positive contributions to the work, especially in terms of his historical sensitivity and seasoned perspectives.

We are presenting a double nomination from which synod will choose one to replace him on the committee. The first is Mr. Donald Van Reken, a former missionary to Nigeria and librarian at Holland (MI) Christian High School, now retired. The other is Dr. Lyle Bierma, presently teaching church history and systematic theology at Reformed Bible College.

VI. RECOMMENDATIONS

A. That synod encourage those classes without regional representatives at present to do all they can to obtain such.

B. That synod urge all congregations to take advantage of the opportunity to safeguard minutes and records from loss through a catastrophe.

C. That synod elect one of two nominees to serve on the committee: Dr. Lyle Bierma and Mr. Donald Van Reken. Both have indicated a willingness to serve if elected.

Historical Committee
Lubbertus Oostendorp, chairman
John Leugs, secretary
John Primus
Henry Zwaanstra
REPORT 12
INTERCHURCH RELATIONS COMMITTEE

I. MEMBERSHIP AND ORGANIZATION

A. Current Membership and Subcommittees

The Interchurch Relations Committee (IRC) usually meets once a month. Dr. Henry Zwaanstra serves as president and Ms. Thelma Meyer as vice president. The other members are: Rev. Gerard Bouma, Dr. Herbert J. Brinks, Dr. John H. Kromminga, Rev. David J. Sieplinga, Dr. John Timmer, Ms. Rika Vander Laan, Ms. Gertrude Visser, and the stated clerk—Rev. Leonard J. Hofman—ex officio. Rev. Clarence Boomsma serves as the administrative secretary.

The work of the committee is distributed among three subcommittees who prepare recommendations for the full committee. The listing of these committees provides an overview of the committee's activities.

Committee 1 deals with churches in Canada, Europe, and the ecumenical organizations: World Alliance of Reformed Churches (WARC), and the Caribbean and North American Alliance of Churches of WARC (CANAAC).

Committee 2 deals with churches in Africa, Australia, New Zealand, Asia, South America, Central America, and the Reformed Ecumenical Synod (RES).

Committee 3 deals with churches in the United States, and the ecumenical organizations: North American Presbyterian and Reformed Council (NAPARC), National Association of Evangelicals (NAE), National Council of Churches in Christ (NCCC), and the World Council of Churches (WCC).

B. Fraternal Delegates and Observers

The IRC uses, when possible, CRC members who are conveniently located to serve as fraternal delegates to the assemblies of churches with whom we are in ecclesiastical fellowship in order to save expenses and the limited time of its members. In 1987 we sent fewer delegations than usual because the concurrent meetings of the assemblies of NAPARC eliminated the need for an exchange of fraternal delegates with four of the five churches. The following fraternal delegates were sent in 1987 and 1988:

1. To the synod of the Associate Reformed Presbyterian Church (ARPC), meeting in Flat Rock, SC, on June 8–11, 1987, Dr. David Van Gelder

2. To the general synod of the Reformed Church in America (RCA), meeting in Holland, MI, from June 6–12, 1987, Rev. Edward J. Blankespoor and Rev. Michael De Vries

3. To the general assembly of the Dutch Reformed Church in Africa (NGKA/DRCA), meeting in Umtata, Transkei, South Africa, beginning on June 10, 1987, Rev. Clarence Boomsma (being on assignment in Africa for the RES)

4. To the synod of the Reformed Churches in South Africa (RCSA/GKSA), meeting in Potchefstroom from January 6–20, 1988, Dr. John H. Kromminga
5. To the synod of Almere of the Gereformeerde Kerken in Nederland (GKN), from March 7-10, 1988, Dr. Bastiaan Van Elderen

The IRC continues to appoint representatives and observers to various ecumenical organizations who regularly report to the IRC. At present they are:

1. Rev. Leonard J. Hofman as the CRC member on NAPARC,
2. Dr. James Vanderlaan as observer on the North American Committee on Theology of WARC,
3. Dr. George Vandervelde as a representative on the Faith and Order Commission of the NCCC

In the interest of conserving space the IRC is not providing general information re Churches in Ecclesiastical Fellowship, nor a listing of the twenty-three churches with whom the CRC is in ecclesiastical fellowship. This information is available in the *Agenda for Synod 1987*, pages 154–56. The latest addition to the list is the Evangelical Presbyterian Church, with whom we entered into fellowship in 1987 by action of our synod (*Acts of Synod 1987*, p. 610) and the EPC General Assembly.

II. ECUMENICAL ORGANIZATIONS

A. The North American Presbyterian and Reformed Council (NAPARC)

The thirteenth annual meeting of NAPARC was held in Grand Rapids, MI, on November 11, 1987, hosted by the CRC. The IRC calls several items to the attention of synod.

1. Since October 1984 NAPARC has been concerned to formulate a procedure to be followed by the churches of NAPARC in cases of application for membership by persons, including ministers, who are fugitives from the discipline of other NAPARC member churches. NAPARC has now prepared such an agreement, which is being sent to all NAPARC denominations for adoption by each.

The IRC recommends that synod adopt the following NAPARC agreement:

*Agreement on Transfer of Members and Congregations*

Recognizing that the churches of NAPARC have on occasion unintentionally received members or ordained officers who were under various states of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing the need for mutual freedom and openness on the part of the churches, we agree to respect the procedures of discipline and pastoral concern of the other denominations as follows:

a. Regular Transfer of Membership

That in the regular transfer of membership between NAPARC churches, the session/consistory or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.

b. Transfer with Irregularities

1) That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus en-
abling informal consultation between the pastors and elders of both churches.
2) That such a person not be received officially until the judicatory/assembly of the receiving church has taken into serious account the discipline of and the information supplied by the sending church.
3) That such a person not be received officially until the judicatory/assembly of the receiving church is satisfied that proper restitution has been made and/or reconciliation has been seriously attempted.
4) That a “fugitive from discipline” who no longer is a member of a church or who is no longer on the roll of a presbytery shall not be received until the former judicatory/assembly has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.

c. Recourse and Appeal

Where communication or action regarding the sending/receiving of a member or ordained officer-officebearer does not satisfy either the dismissing or receiving judicatory/assembly, communication may be submitted to the interchurch relations committees of the denominations involved with a view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis may register its concern to the appropriate judicatory/assembly of the other denomination.

d. Congregational Transfer

That a congregation seeking to leave a NAPARC church to become affiliated with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done.

2. Action on a request from the Evangelical Presbyterian Church for membership in NAPARC was postponed because it was “received too late to have been considered by the interchurch committees of the NAPARC churches.” The council referred the request to the Interim Committee of NAPARC to examine the qualifications of the EPC to be a member church of NAPARC and report to the interchurch committees of the NAPARC churches for their consideration prior to the next meeting of NAPARC.

3. The council decided to ask its Interim Committee to study various considerations and options as to arrangements and timing of future concurrent meetings of assemblies/synods.

4. The next meeting of NAPARC is set for November 2-3, 1988, in Philadelphia, PA, to be hosted by the Korean American Presbyterian Church (KAPC).

B. The Reformed Ecumenical Synod (RES)

In view of the meeting of the RES this year, the IRC is providing the delegates to synod with a more detailed report on the RES than usual. Since the RES will end its assembly on the Friday before the meeting of synod in June, we expect that a brief report on the proceedings of the RES will be available during the sessions of synod.

1. The eleventh meeting of the RES will be held in Harare, Zimbabwe, from
May 31 to June 10, 1988, called and hosted by the Church of Central Africa Presbyterian, Harare Synod (Zimbabwe). Our synod in 1987 elected four voting delegates and authorized the IRC to appoint nonvoting delegates from among those CRC members who will be in Zimbabwe to attend the RES conferences that precede the assembly (Acts of Synod 1987, p. 558). Our delegation consists of:

Nonvoting delegates: Rev. Harold Bode, Rev. Harold de Jong, Mr. Peter De Klerk, and Dr. Eugene Rubingh
Advisors: Dr. Richard De Ridder and Dr. Sidney Rooy

2. The more significant matters before the assembly include:

a. the adoption of the proposed revision of the constitution;

b. the report of the RES Committee on Homophilia in response to "Homophilia," a report on the biblical data by the Commission for Church and Theology to the general synod of the Reformed Churches in the Netherlands (GKN) that was submitted to the RES in defense of the GKN position on homosexuality;

c. the request of the Orthodox Presbyterian Church that the Reformed Churches in the Netherlands (GKN) be asked to withdraw their membership from the RES;

d. the issues of race relations in the South African churches as mandated by RES Chicago 1984;

e. the question of dual membership in the RES and the WCC, which was before RES Chicago 1984 and postponed for lack of time; and

f. the retirement of Dr. Paul C. Schrotenboer, who has served as the general secretary of the RES since 1964, and the appointment of Dr. Richard van Houten to assume the position of general secretary in January 1989.

3. The work of the RES is conducted by the general secretary, under the direction of the Interim Committee, which is composed of the moderamen (officers) of the previous assembly (who meet annually) and three advisory members.

The current Interim Committee is composed of: Rev. John P. Galbraith (Orthodox Presbyterian Church), president; Rev. Ezekiel M. Mataboge (Dutch Reformed Church in Africa), vice president; Dr. Klaas Runia (Reformed Churches in the Netherlands), secretary; and Rev. David Palilu (Indonesian Christian Church of Central Java). (Rev. Arent I. de Graaf [Reformed Churches of Australia] resigned shortly after the 1984 assembly.) The advisors are: Rev. Kees Boersma (Christian Reformed Churches in the Netherlands), Dr. Tyuart van der Walt (Reformed Churches in South Africa), and Rev. Clarence Boomsma (CRC).

4. The member churches of the RES now number thirty-four. They are:

Africa
Christian Reformed Church of Nigeria
Church of Central Africa Presbyterian, Harare Synod
Church of Central Africa Presbyterian, Nkhoma Synod (Malawi)
Church of Christ in the Sudan Among the Tiv (Nigeria)
Dutch Reformed Church in Africa (South Africa)
Dutch Reformed Church of Botswana
Dutch Reformed Church (South Africa)
Dutch Reformed Mission Church in South Africa
Evangelical Reformed Church in Africa (Namibia)
Midlands Reformed Church of South Africa
Reformed Church in South Africa (Synod Soutpansberg)
Reformed Church in Zambia
Reformed Church in Zimbabwe
Reformed Church of East Africa (Kenya) (membership pending)
Reformed Churches in South Africa

Asia
Dutch Reformed Church in Sri Lanka
The Reformed Church in Japan

Europe
Christian Reformed Churches in the Netherlands
Evangelical Reformed Church of France
Greek Evangelical Church
Reformed Churches in the Netherlands

North America
Associate Reformed Presbyterian Church (USA)
Associate Reformed Presbyterian Church of Mexico
Christian Reformed Church in North America
Independent Presbyterian Church of Mexico
Orthodox Presbyterian Church

South America
Reformed Church of Argentina

South Pacific
Christian Church of Sumba (Indonesia)
Indonesian Christian Church of Central Java
Javanese Christian Church (Indonesia)
Presbyterian Church of Australia
Reformed Churches of Australia
Reformed Churches of New Zealand
The Church of Toraja Mamasa (Indonesia)

5. Synod in 1987 instructed the IRC "to evaluate the final draft of the RES revised constitution on behalf of synod and submit its recommendations for RES Harare 1988 to the Synodical Interim Committee (SIC) for approval" (Acts of Synod 1987, Art. 37, III, B, 3, p. 558). The IRC did review the draft, submitted to the RES Committee on Constitutional Revision several suggestions for improvements in and additions to the constitution, and recommended to the SIC the approval of the revision. The SIC approved the IRC recommendation.

6. In 1986 synod urged "our churches and agencies to heed the appeal of the RES for the Third World churches and authorize[d] the IRC to be alert to specific needs recommended by the RES and make them known to our churches and agencies for their generous support" (Acts of Synod 1986, p. 612). In March of 1987 the IRC sent to all our churches a letter informing them of RES Third World recommended causes and urged the churches to make a modest contribution to these needs. The result was that only $2,500 was received by February 1988, and so the committee is sending another letter reminding the
consistories of these important needs. We plan to inform synod on the response to this second appeal.

C. World Alliance of Reformed Churches (WARC)

The issue of CRC membership in WARC has a long history. It goes back as far as 1898 when synod received an invitation to join and participate in what has come to be known as the World Alliance of Reformed Churches (WARC). As far back as 1972 the IRC was instructed by synod to consider CRC membership in WARC, but because of other more pressing demands the IRC was not able to fulfill its instructions. Again in 1981 the committee was mandated to make a thorough study of the matter of affiliation with WARC, and in 1985 the IRC presented to synod a rather lengthy report on WARC and recommended that the CRC accept the invitation to affiliate with WARC (Acts of Synod 1985, pp. 215-36). The 1985 report has been reprinted as Appendix A-1 attached to this report.

Synod decided to postpone action until 1988 after the proposed new Ecumenical Charter had been acted upon in 1987, and to allow the IRC to present more information on WARC. In 1987 the IRC provided synod with additional information, including a listing of the member churches in WARC and some information on the contents of recent position papers, and outlined specific ways in which the CRC would be involved in WARC (Agenda for Synod 1987, pp. 197-201). This report appears as Appendix A-2 of this report.

Synod 1987 reminded the churches of the 1985 and 1987 reports on WARC and "advised the churches to send their responses to the IRC by December (Acts of Synod 1987, p. 590). Very few responses were received by the IRC—a total of seven churches and two individuals, all of whom opposed CRC membership in WARC. Meanwhile the IRC has reviewed its reports of 1985 and 1987, read most of the recent publications of WARC, and evaluated the objections of the correspondents. This study of the IRC comprises Appendix A-3. The committee presents to synod basically the same recommendations with grounds that it submitted to synod in 1985:

1. That synod accept the invitation to membership extended to the CRC by WARC.*

Grounds:

a. The CRC meets all the requirements for membership as specified in the constitution of WARC, and can subscribe, without compromising its Reformed confessional and ecclesiastical character, to the constitutional basis of WARC.

*Rev. G. Bouma has recorded his negative vote to this recommendation and submitted the following statement:

My motivation is not that I refuse true ecumenical contacts with other churches, also with churches of Circle 2. But an ecumenical relationship should not be of such a nature that it will compromise the CRC. WARC in its Act of Union states that the member churches "together affirm their faith in Jesus Christ." Article III of the constitution states that, amongst others, one of the purposes of the alliance shall be: "to further all endeavours to proclaim the Word of God faithfully."

The CRC ought to abstain from membership as long as WARC admits on an equal basis into its membership churches where denial of the faithful proclamation of the Word of God is not militated against, and where denials of some of the most basic and crucial doctrines of Christianity are tolerated.
b. Membership in WARC is a feasible avenue for the CRC to fulfill its responsibility toward historically Reformed churches in keeping with our Ecumenical Charter (III, A, 1 and 2).

c. Membership in WARC will provide the CRC with new opportunities to carry out its ecumenical task in ever-widening circles of churches, as envisioned in the Ecumenical Charter (III, A, 1 and 3).

d. Membership in WARC will enable the CRC to support and strengthen the Reformed witness of those churches currently in the alliance which are also member churches in RES, and some of which are also churches in ecclesiastical fellowship with the CRC.

e. Membership in WARC will afford the CRC new opportunities to encourage and help small, struggling Reformed churches throughout the world, which are members of WARC.

f. Christian Reformed observers and participants involved with WARC and CANAAC over the years report that they have been warmly received and their contributions in various study committees have been appreciated.

g. WARC and CANAAC and their representatives have repeatedly invited the CRC to full membership, asserting their judgment that the CRC can make a significant contribution to the alliance.

h. Membership in WARC will provide the CRC with an opportunity to seek, through dialogue with member churches in WARC, "to come to a deeper understanding of God's revelation" as stated in the Ecumenical Charter (II, A, 4).

2. That synod mandate the IRC to initiate the procedure necessary to implement the above decision.

3. That synod instruct the advisory budget committee to include the IRC projected costs of CRC membership in WARC in its budgetary recommendations to synod.

The current annual quota for membership in WARC is five cents per communicant member for the area council and one cent per member for the general council for an approximate total of $11,500 for the CRC. Out of this amount the expenses of official delegates are paid, including travel, lodging, and meals. In addition, all committees appointed by WARC and CANAAC have their expenses paid, except for the Committee on Theology. In the latter instance CANAAC pays for lodging and meals while in attendance at the meetings, but travel expenses are borne by the denomination. The CRC will be entitled to four delegates in the general council.

4. The IRC recommends to synod that it be authorized to appoint an observer to attend the general council of WARC in 1989.

D. Caribbean and North American Area Council of WARC (CAANAC)

The IRC has continued to send observers to the annual meetings of CANAAC, usually held in January or February of each year. In view of the coming general council of WARC, scheduled for August 15–27, 1989, in Seoul, Korea, CAANAC will not meet in 1989 so that funds which would be used for the area council meeting can be used for the general council meeting. But CAANAC decided, in order to provide for a more balanced spacing between area council meetings, to meet in September in 1988 instead of January.
E. National Association of Evangelicals (NAE)

In 1987 the IRC prepared a report on the NAE and submitted it to synod with the recommendation and grounds that the CRC reaffiliate with the NAE. But the committee also recommended that the report and recommendation be given to the churches for study for one year, and that the recommendation of the IRC be referred to the Synod of 1988, which synod approved. The IRC has received no communication opposed to its recommendation and two endorsements of its proposal. The 1987 IRC report on CRC membership in the NAE is reprinted as Appendix B.

The IRC now makes the following recommendations to synod:

1. That synod decide that the CRC apply for membership in the NAE.

Grounds:

a. The NAE provides opportunities for the CRC to assume an aspect of its ecumenical responsibilities within the broad spectrum of evangelical Christianity in America in keeping with its Ecumenical Charter (cf. III, A).

b. The NAE, through its association in the World Evangelical Fellowship, provides the CRC with ecumenical contacts throughout the world.

c. There is nothing in the NAE Statement of Faith, whatever be the limitations of the statement, that creates a barrier to CRC membership by compromising our Forms of Unity.

d. The organization and mindset of the NAE provide the CRC with an opportunity to bear witness to the Reformed faith and its implications for an all-embracing world-and-life view to the evangelical wing of Christianity in America.

e. The NAE, representing evangelical churches and Christians in America from a wide variety of traditions, theologies, and practices, provides opportunities for the CRC to be both strengthened in and challenged by its own heritage and practices through its encounter with other evangelicals.

f. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to other Christian bodies, secular America, and the United States government.

g. The representatives of nearly all our denominational agencies affirm that they have profited in greater or lesser degree from the various commissions, affiliates, and service agencies of the NAE, and they favor CRC membership in the NAE.

h. The NAE is deliberately organized in such a way that any member church is free to participate and cooperate in any way it chooses and to abstain from any activity of the NAE that it believes compromises its faith and practice.

i. For the CRC to affiliate with the NAE is consistent with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, the Canadian counterpart of the NAE.

j. Earlier fears and objections to CRC membership in the NAE have either been corrected or proved unfounded by the subsequent history of the NAE, and such criticism that can be raised is outweighed by the values of membership for the CRC in the NAE.
k. The Reformed Presbyterian Church in North America and the Pres­
byterian Church in America, both members of NAPARC of which we
are members, have affiliated with the NAE.

2. That synod mandate the IRC to take the necessary steps to implement the
decision of synod for the CRC to affiliate with the NAE.

3. That synod instruct the advisory budget committee to include the IRC
projected costs of CRC membership in the NAE in its budgetary recommenda­
tions to synod.

The current annual quote for membership in the NAE is five cents per
communicant member for an approximate total of $9,600 for the CRC.

III. THE NORTH AMERICAN REFORMED CHURCHES

A. Orthodox Presbyterian Church (OPC)

1. The stated clerk submitted to the IRC a communication from the OPC
addressed to the CRC, as one of the NAPARC churches, requesting considera­
tion of a statement, approved by their fifty-fourth general assembly, entitled
"Biblical Principles of the Unity of the Church."

The IRC appointed a committee to study the statement and prepare a
critique of it in response to the OPC request. This critique was approved by the
committee and sent, along with a copy of our Ecumenical Charter, to the OPC.
The IRC has both the OPC statement and the IRC reply available for synod.

2. The OPC also addressed a letter to the CRC, referred by the stated clerk to
the IRC, informing the CRC that they are submitting to RES Harare 1988 the
following proposal with grounds:

That RES Harare 1988 inform the Reformed Churches in the Netherlands (GKN) that
they do not qualify for membership in the RES and should resign their membership
in the RES and request them to resign their membership by December 31, 1988.

The OPC's deep concern is based primarily on the GKN's view of the authority
and use of Scripture and its position on homosexuality.

The IRC learned from the Agenda for RES Harare 1988 that the RES Interim
Committee had received virtually this same proposal from the OPC in July of
1987 and had declined to recommend such action. In doing so the Interim
Committee noted: (1) that the RES had never addressed the GKN publication
God with Us (God Met Ons) with a careful study of its own and that the GKN
sequel to God with Us had not yet been evaluated by the RES or any church, save
the CGKN, and (2) that the RES should take no action until it had first received
the advice of its own committee studying the GKN's defense of its position on
homosexuality as set forth in their document Homophilia and had given the
GKN an opportunity to reply to the advice of the RES study committee.

Since it was not possible to bring this matter to synod, and although the IRC
cannot instruct the CRC delegates to RES Harare how to vote on issues before
the assembly, it decided to advise the delegates that the IRC endorses the
position of the RES Interim Committee.

B. Reformed Church in America (RCA)

1. The joint RCA-CRC committee continues to meet semiannually in the
spring and fall. At the November 1987 meeting a considerable part of the
agenda was devoted to the significance for RCA-CRC relations of the recom­
mandation of the RCA Commission on Church Unity to the RCA general
synod in June 1988 to join the Consultation on Church Union (COCU). The joint committee is scheduled to study the meaning of RCA membership in COCU at its March 28, 1988, meeting.

The IRC recognizes that this development within the RCA may have a bearing on CRC relationships with the RCA. The committee will wait until it learns what action is taken by the general synod of the RCA in June 1988 and until it receives further information from the joint committee on the significance of RCA participation in COCU before it considers whether this development affects the ecclesiastical fellowship of our two denominations.

2. The joint committee also spent considerable time discussing the concurrent meetings of the RCA general synod and the CRC synod to be held on the Calvin College and Seminary campus in June 1989. It listed a number of suggestions for joint activities and the intermingling of delegates to be submitted to the RCA-CRC Committee on Arrangements.

The members of the Arrangements Committee were appointed in February 1988. The representatives of the RCA are: Dr. Robert Wise, president of the RCA general synod; Rev. Wilbur Washington, vice president of the RCA general synod; Rev. Ralph Robrahan, president of the Michigan synod of the RCA; Rev. Carol Westphal of Williston Park, NY; and Ms. Carol Doyle, secretary for General Synod Operations. The representatives of the CRC are: Rev. Leonard J. Hofman, stated clerk; Ms. Thelma Meyer, vice president of IRC, Mr. Robert J. Struyk, director of Support Services, Calvin College; Rev. Morris N. Greidanus, pastor of First CRC of Grand Rapids; and Rev. Clarence Boomsma, administrative secretary, IRC. The Committee on Arrangements is scheduled to meet in March and the IRC will communicate for synodical approval the proposals of the committee for the activities and programs planned for the concurrent synods.

IV. THE REFORMED CHURCHES IN THE NETHERLANDS (DE GEREFORMEERDE KERKEN IN NEDERLAND [GKN])

The IRC continues to study and evaluate our ecclesiastical fellowship with the GKN. We reported in 1987 that the GKN had released a new report dealing with the issues raised by and involved with God with Us. The IRC submitted this “sequel” for critique to Dr. Fred H. Klooster, Prof. John H. Stek, Ms. Rika Vander Laan, Dr. Al Wolters, and Dr. Sierd Woudstra, all of whom prepared evaluations containing both positive and negative judgments. The IRC has forwarded these papers to the GKN Commission on Church and Theology.

The committee will continue to review CRC relationships with the GKN after RES Harare 1988, where the issues regarding the GKN are an important part of the RES agenda as noted above.

V. THE EVANGELICAL REFORMED CHURCH OF FRANCE (UNION NATIONALE DES EGLISES REFORMEES EVANGELIQUES DE FRANCE [UNEREI])

It was reported to synod in 1987 that the IRC was in communication with de la Commission Permanente of the UNEREI for the purpose of considering ecclesiastical fellowship with the UNEREI. Through our secretary it was learned that the UNEREI is questioning its membership in the RES because of its concerns about the issues in the GKN and the racial stance of the South African churches in the RES. It is uncertain about entering into ecclesiastical fellowship
with the CRC because of both distance and language barriers, as well as internal diversity of opinion. In response the IRC decided:

- to continue to maintain contacts with the UNEREI by means of correspondence and, when the occasion arises, have personal observers visit the UNEREI;
- to recognize that the next step toward closer ties with the UNEREI is the responsibility of the leadership of the UNEREI;
- to invite the UNEREI to send an observer to our next synod to show our continued interest in maintaining contact with them.

VI. Reformed Churches in South Africa

A. The Reformed Churches in South Africa (RCSA) (Gereformeerde Kerke in Suidelike Afrika [GKSA])

In 1985 synod established what has become known as the “Committee of Four” (Acts of Synod 1985, p. 756) for the purpose of engaging in an intensified exchange with the committee on race relations of the RCSA. Since then our ecclesiastical relationships with the RCSA have been carried on almost entirely by this committee. The Committee of Four reports on its work through the IRC and its 1988 report appears as Appendix C.

1. In January, Dr. John H. Kromminga, a member of both the IRC and the so-called Committee of Four, attended the triennial national synod of the RCSA in January 1988 as the fraternal delegate of the CRC. Much of the account of his visit as it pertains to the CRC exchange with the RCSA on race relations is recorded in Appendix C. The IRC endorses the two recommendations of the Committee of Four for synod’s approval.

2. The IRC took note of the RCSA intention to send to the Synod of 1989 two delegates who are mandated to prepare a review of the race relations stance of the RCSA. The IRC decided to ask the delegates to send their review at least one month in advance of the synod so the IRC and the Committee of Four may study it in preparation for dialogue with the delegates.

3. The IRC will explore ways to have a delegation of the nonwhite synods of the RCSA in attendance at the meeting of our synod in 1989.

4. The IRC is sending a delegate to attend the general synod (Algemene Sinode) of the RCSA, beginning in August 29, 1988, in Potchefstroom, where the decisions on race relations by the national synod will be reviewed.

B. The Family of Dutch Reformed Churches

1. Dutch Reformed Church (DRC) (Nederduits Gereformeerde Kerk in Suid Afrika [NGK])

The DRC is the largest and most powerful of the Afrikaaner churches with more than a million members. It is the church home of the majority of the members of the National Party that has held power in South Africa since 1948. It is also the “mother church” through its mission efforts of the Dutch Reformed Mission Church (DRMC) (Nederduits Gereformeerde Sendings Kerk [NGSK]) (colored), the Dutch Reformed Church of Africa (DRCA) (Nederduits Gereformeerde Kerk in Afrika [NGKA]) (black), and the Reformed Church in Africa (RCA) (Asian).

In 1982 the CRC refused to enter into ecclesiastical fellowship with the DRC.
because of the presumed biblical defense of apartheid in its official 1974 report on *Human Relations and the South African Scene in the Light of the Scriptures*. In 1987 the IRC reported that the DRC had adopted in October 1986 a new policy document—*Church and Society*.

Dr. Pierre Rossouw, chief executive officer for Ecumenical Affairs informed us that the general synod of the DRC asks that the CRC enter into meaningful dialogue with the DRC in the light of its new position as soon as the new statement is available. Our committee reported that it intended to study the document and report to synod its evaluation of the new stance of the DRC. Currently we are waiting for additional copies of *Church and Society*.

While in South Africa to attend the national synod of the RCSA, Dr. John H. Kromminga included a visit with two leaders of the DRC. We quote for synod's information excerpts of his report to the IRC.

Now they have a newly published document entitled *Church and Society*. This wide-ranging document of fifty-eight pages deals with race relations in the context of other social responsibilities of the church. It is not entirely beyond criticism, but it is a great improvement over the earlier document. It is safe to say that if this had been the document under study in 1981, the committee's recommendation would not have been to reject ecclesiastical fellowship on this ground.

I solicited a meeting with representatives of the DRC. . . . Prof. Johan Heyns and Dr. Pierre Roussow, respectively the moderator of the general synod and the chief executive officer for ecumenical affairs.

The following facts emerge from this discussion. The new document has received a generally favorable reaction in the DRC, but this is not unanimous. Comments have been solicited in the church, and are coming in, both favoring and opposing the document. Opposition to this document was a major factor in prompting a secession from the DRC, thus far consisting of less than one-half of 1 percent of the denomination's membership. This, however, is not a true measure of the tension caused within the denomination by this new stance. Dr. Carl Boshoff, one-time president of the Broederbond, and former professor of theology at Pretoria, has now resigned his professorship and is leading the fight within the DRC against this document.

It must be noted that the three nonwhite Afrikaans Reformed churches (DRMC, DRCA, RCA) are engaged in discussions with each other, in which they have agreed that unity of the three with the DRC into one church is an ideal to be pursued.

If the published stance on race relations is the central criterion for ecclesiastical fellowship, adoption of such fellowship with the DRC should be as open to our consideration as retention of the fellowship with the RCSA.

2. The Dutch Reformed Church of Africa (DRCA/NGKA)

The general synod of the DRCA was held from June 10-19, 1987, in Umtata, Transkei, one of the homelands of South Africa, in the spacious and modern facilities of the University of Transkei. The election of officers ousted the previous leadership, which had been conservative in their attitudes and relationships with the DRC.

Perhaps the most crucial issue facing the synod was the question of their relationship to the DRC in the light of the DRC general synod's new position on apartheid as adopted in *Church and Society*. The leadership of both the DRMC and DRCA insisted that the four churches in the family of the DRC must be one church. The leadership of the DRC, on the other hand, was opting for some sort of federation. The DRMC was adamant that there must be a complete union of the churches, and the DRCA, we understand, also stood firm in demanding that the mother and daughter churches be united as one church.
VII. NOMINATIONS FOR COMMITTEE MEMBERS

The terms of Dr. John H. Kromminga, Ms. Thelma Meyer, and Dr. Henry Zwaanstra will expire in September this year and since they have served two terms they are not eligible for reelection. The committee presents the following nominations, each for a three-year term:

To replace Dr. John H. Kromminga
Dr. James Bratt—a graduate of Calvin College, he received his doctorate in history at Yale University, taught for eight years at the University of Pittsburgh and is currently teaching in the History Department of Calvin College. He is a member of Eastern Avenue CRC, Grand Rapids, MI.

Dr. George Vandervelde—a graduate of Calvin College and Seminary, he received his doctorate at the Free University in Amsterdam; he now teaches theology at the Institute for Christian Studies in Toronto and serves as a member of the Faith and Order Commission of the NCCC for the IRC. He is a member of Willowdale CRC in Toronto.

To replace Ms. Thelma Meyer
Ms. Eunice Meyer Vanderlaan—a graduate of Calvin College, and member of Parchment CRC, Kalamazoo, MI. She is a free-lance writer and has served on two synodical study committees: on “Nature and Authority of the Office of Elder and Deacon” and on “Conscientious Objection as It Relates to the Witholding of Income Tax.”

Ms. Betty Volkema Zylstra—a graduate of Calvin College, she received her master’s degree from Michigan State University. A former director of Habitat for Humanity, she currently serves as program director for the Grand Rapids Area Center for Ecumenism (GRACE). She is a member and past associate elder of Eastern Avenue CRC of Grand Rapids.

To replace Dr. Henry Zwaanstra
Dr. Fred Klooster—professor of systematic theology at Calvin Seminary; a member of Neland Ave CRC, Grand Rapids, MI, he has served many years as an IRC representative at the Theological Committee of CANAAC.

Dr. Carl Kromminga—professor of homiletics at Calvin Seminary; a member of Neland Avenue CRC, Grand Rapids, MI, he has served as elder in the church.

VIII. HOSPITALITY COMMITTEE

A. The IRC has appointed Rev. and Mrs. Gerard Bouma to serve as hospitality committee to host the fraternal delegates and guests who will be present at synod.

B. The IRC has given some thought to devising ways in which fraternal delegates from other denominations may address synod but in such a way that the entire procedure be handled more expeditiously to save the time and maintain the interest of synod. The IRC suggests the following guidelines be followed and recommends synod’s approval of them early in its sessions:

1. that the addresses be distributed at varous times throughout the sessions of synod;
2. that the introduction of a delegate be limited to one minute;
3. that the greetings of delegates from churches in North America be limited
to five minutes and delegates from overseas be given ten minutes;

4. that the president of synod respond to the speakers; and

5. that observers shall not address synod except by special invitation.

IX. Representation at Synod

The president, Dr. Henry Zwaanstra, and the administrative secretary, Rev. Clarence Boomsma, have been appointed to represent the IRC at synod. They are authorized to call on other members of the committee who may be able to serve in special matters raised in this report.

X. Matters Requiring Synodical Action

A. IRC representation at synod (see Section IX)
B. Guidelines on fraternal delegates at synod (see Section VIII, B)
C. Agreement on Transfer of Members (see Section II, A)
D. Membership in WARC (see Section II, C, 1-3)
E. Observer at General Council of WARC (see Section II, C, 4)
F. Membership in the NAE (see Section II, E, 1-3)
G. RCA-CRC arrangements for concurrent synods (Communication)
H. Recommendations of “Committee of Four,” Appendix C, (see Section VI, A, 1)
I. Election of committee members (see Section VII)
J. Appointment of hospitality committee (see Section VIII, A)

Interchurch Relations Committee
  Henry Zwaanstra, president (1988)
  Thelma Meyer, vice president (1988)
  John H. Kromminga
  Gerard Bouma (1989)
  John Timmer (1989)
  Reka Vander Laan (1989)
  Herbert J. Brinks (1990)
  David J. Sieplinga (1990)
  Gertrude Visser (1990)
  Leonard J. Hofman, *ex officio*
  Clarence Boomsma, administrative secretary
APPENDIX A-I

Relations with the World Alliance of Reformed Churches

I. HISTORY OF THE RELATIONSHIP OF THE CHRISTIAN REFORMED CHURCH WITH THE WORLD ALLIANCE OF REFORMED CHURCHES

What is now known as the World Alliance of Reformed Churches (WARC) began in 1875. Twenty-three years later, in 1898, synod received an invitation to join and participate in the alliance. In 1902 synod declined membership in the alliance for two reasons. First, synod did not approve that the main requirement for admission was the Presbyterian System of Church Polity rather than the strictly Calvinistic Confession. Synod found the basis of the organization too broad. It seemed to synod “that labor apart from this confessional basis cannot produce the required fruit.” Second, synod did not see its way clear to bear the expenses of membership.

Nothing further occurred until 1922, when once more synod was invited to affiliate with the alliance. In 1924 synod was advised by the committee which had been appointed to study the matter not to affiliate for five reasons:

1. The basis of the alliance is too indefinite. There is no agreement on what is Reformed.
2. The present drift is entirely away from helping each other maintain the historical Reformed faith. This should be the aim of the alliance.
3. Affiliation would mean ecclesiastical alliance and cooperation with churches in which representative liberal forces are in good and regular standing.
4. A proposed revision of the constitution of the alliance makes it well-nigh impossible to say what the character of the alliance will be in the future.
5. The practical work of the alliance lacks the specific Reformed stamp.

It is noteworthy that synod did not accept the recommendation and grounds of the committee, but instead adopted a substitute motion which read:

Synod decided not to affiliate at this time with the Alliance of the Reformed Churches Holding the Presbyterian System, because a proposed revision of its constitution makes it well-nigh impossible to say what the character of the alliance will be in the future.

At the same time synod voiced its profound interest in the work of the alliance, and expressed its trust that the proposed revision of the constitution would set forth clearly what should emphatically be the aim of the alliance, namely, “helping each other maintain the historical Reformed faith” (Acts of Synod 1924, p. 160).

Between 1924 and 1951 nothing happened in our contacts with the alliance. But two important ecumenical events marked this period of our denominational history. In 1944 synod adopted the landmark statement on ecumenicity that remains very important to this day and has a significant bearing on the issue of membership in the alliance. In 1946 the Reformed Ecumenical Synod was formed after years of planning and the delaying interruption of World War II. It was no doubt the church’s involvement with this latter ecumenical en-
deavor that overshadowed any serious consideration of relations with the alliance.

However, in 1951 synod authorized the sending of an observer to the next meeting of the alliance “to become better acquainted with its basis, purpose, objectives, and mode of operation . . . in view of the revival of activity of this organization.” We may assume that the vision of ecumenicity set forth in the report of 1944 played a role in this decision.

In 1954 the alliance, now renamed World Presbyterian Alliance, met in Princeton, NJ, and was attended by Dr. John T. Hoogstra as our observer. He reported at some length to the synod of 1955, recommending that “we do not cast our lot with them at this time” (Acts of Synod 1955, p. 273). Synod received the report as information. In his report Dr. Hoogstra informed synod of the efforts of the alliance to purchase and restore the Calvin Auditorium in Geneva. In 1958 synod received and approved of a request from the alliance for a contribution of $2,000 as our fair share for the restoration project.

In 1957 the Committee on Ecumenicity and Interchurch Correspondence recommended to synod that it be charged “. . . to study existing ecumenical organizations, and to advise the Synod of 1958, in accordance with Reformed principles, practices, and action, whether synod should seek membership in one of these organizations.” The committee cited in support of its recommendation “the principle as given by Calvin, and by our own Synod of 1944, that we begin first with the church or churches closest to us, and then widen the circle to churches more distant to seek perhaps some legitimate area of common agreement and interest for the Church of Jesus Christ we love.” Synod adopted the recommendation on two grounds:

a. The principle of ecumenicity honored by us points in the direction of such a study.

b. The urgency of the world situation calls for it.

The committee reported in 1958 that it was gathering information from six different ecumenical bodies, including the World Presbyterian Alliance, but that it was impossible to make any recommendations at the time. It is interesting to read the perspective from which the committee sought to do its work:

We shall review an organization’s constitution, objectives, purposes, whether or not consistent with its constitution, and whether in the carrying out of its program it has remained true in practice to the constitution and objectives. We feel that we must give some attention to the question of impact that an organization makes upon the public in its utterances and mode of operation to ascertain whether membership will be a help or a hindrance in the carrying out of our own denomination projects.

(Acts of Synod 1958, p. 265)

A comprehensive report entitled: “Membership in the World Presbyterian Alliance,” was presented to synod in 1959. It was meant to be “an inquiry into the advisability of membership as mandated by synod in 1957.” The report contains a helpful “denominational historical background” setting out the questions involved in membership in the alliance, followed by an informative history of the alliance from its beginning, its relationship to the World Council of Churches, a consideration of the constitution of 1954, and finally an evaluation of the World Presbyterian Alliance in both its commendable and its doubtful aspects.

The recommendation of the committee to synod was that we “not apply for membership in the World Presbyterian Alliance.” The reasons for this recommendation, summarized from the body of the report, were as follows:
a. Indistinct basis of the constitution.

b. Its relation to to World Council of Churches.

c. Its theologically mixed constituency, a situation intensified by all types of membership on both sides of the iron curtain.

d (minor reason). Our Reformed Ecumenical Synod has a committee reviewing this identical question on which are representative members of both positions: to join and not to join.

(Acts of Synod 1959, p. 272)

Synod took no action.

In 1960 the Ecumenicity and Interchurch Committee brought a stronger recommendation in the light of the 1959 report and after conferring with Dr. Marcel Pradervand, representing the World Presbyterian Alliance. It advised “that synod do not consider seriously membership in the World Presbyterian Alliance” on the basis of the first three grounds of the 1959 report. Synod did not adopt the committee’s recommendation but decided nevertheless not to apply for membership on the ground that “such membership has far-reaching implications which have not been sufficiently explored by our church in order to take final action at this time.” It is clear that synod was not as ready to close the door on the alliance as its committee was.

Synod, in 1966, approved the sending of an observer to the Theological Committee of the North American Area Council of the World Presbyterian Alliance. Dr. John H. Kromminga was appointed. The purpose of sending an observer was to obtain more information about the alliance, in keeping with the synodical decision of 1960.

In 1969 the Interchurch Relations Committee requested permission to send an observer to the General Council of the World Alliance of Reformed Churches meeting in Nairobi, Kenya, in August 1970. Synod granted the request and Rev. Harold De Groot from the Nigerian Mission staff was delegated.

In the light of the positive reports from Dr. Kromminga and Rev. De Groot, the Interchurch Relations Committee in 1972 sought the authorization of synod “to investigate further the desirability and feasibility of membership in this world organization.” The ground adduced was that “initial contact with WARC indicates that this organization is worthy of such investigation.” Synod did so mandate the committee.

While the Interchurch Relations Committee has not forgotten this mandate of 1972, it has not to this day come to synod with a recommendation “whether or not to accept the invitation to join WARC and its affiliate, the North American Council of WARC.” It has continued to send observers to the annual meetings of the North American Council, now called the Caribbean and North American Area Council of WARC (CANAAC), and has regularly sent participants to its theological committee as well as to other commissions. In 1982 two official observers attended the General Council of WARC meeting in Ottawa, ON, Canada. A full report of this meeting was included as an appendix to the annual report of the IRC to the Synod of 1983.

Several factors have contributed to this very long delay on the part of the IRC. First, priority was given to the problems arising out of our ecclesiastical relations with the Gereformeerde Kerken in Nederland in view of the changes occurring in that denomination. Second, the urgency of the racial issues in the Reformed churches in South Africa has taken much of the committee’s time and effort. Third, the committee had been handicapped in its work for lack of staff personnel until October 1983. Finally, the committee has not received
unanimity of advice in its study of the issues involved in WARC membership. In February 1984 the Caribbean and North American Council, meeting in Matanzas, Cuba, passed this resolution:

That the Council express to the CRCNA its appreciation for that church's longstanding relationship with the Council and enthusiastically invites the CRCNA to formalize that relationship in the Council.

It is our judgment that we can no longer delay the decision as to whether or not to join the World Alliance of Reformed Churches.

II. OUR ECUMENICAL PERSPECTIVE AND TASK WITH A VIEW TO MEMBERSHIP IN THE WORLD ALLIANCE OF REFORMED CHURCHES

A. Basic Considerations to Membership

Basic to our consideration of membership in WARC is the comprehensive and fundamental report of ecumenicity presented to the Synod of 1944.

Synod expressed agreement with the substance of twelve propositions of the report on the grounds that they present the biblical position on interchurch relationships; that they can serve as a basis for further study and action; and that present world conditions make early progress in these matters imperative (cf. Acts of Synod 1944, p. 85).

For our present purpose we may summarize the principal elements of these propositions as follows:

1. The ecumenical task is encompassed in the truth that all Christian churches are related as being all and severally manifestations of the one and indivisible body of Christ (Proposition 1).

2. Diversity of ecumenical relationships is seen in the fact that the churches of Christ can be classified roughly into four groups that form, as it were, four concentric circles for ecumenical relations for the CRC, beginning with those churches nearest to us in doctrine and practice and widening out to the outermost circle of churches quite different from us (Propositions 5 and 6). These four groups are:
   a. Churches similar to the CRC in doctrine, polity, and liturgy;
   b. Churches that are "Reformed" in name, but less so in practice;
   c. Non-Reformed Protestant churches;
   d. Roman Catholic and Orthodox churches.

3. The CRC has an ecumenical concern for and responsibility to all other Christian churches, but it is the part of wisdom to begin with those churches closest to us in doctrine, polity, and liturgy, and to work out progressively as time and strength and opportunity permit (Propositions 8 and 9).

4. The CRC has a particular responsibility to all Reformed churches: both to those churches that are Reformed in doctrine, polity, and liturgy officially and in their regular ecclesiastical practice, and also to those churches that are Reformed officially but not so in practice. (These Reformed churches form Circles 1 and 2.) "Pluriformity in the current sense of the word is contraband. Hence our church cannot properly acquiesce in it but must in deference to the dictates of Scripture put forth every effort of which it is capable to nullify it as much as possible, though, of course, under no circumstances at the expense of the truth" (Proposition 7). Elsewhere in the report it is asserted: "... all Reformed churches in one and the same country ought to unite and constitute
one single denomination, if the language barrier has been razed, as a matter of absolute duty. . . . To remain denominationally separate is to fail to bring into view before God and man the spiritual unity of the body of Christ . . . " (Acts of Synod 1944, p. 346).

B. Ecumenical Activities Since 1944

A survey of our ecumenical activities since 1944 from the perspective of the 1944 report shows the following:

1. Nearly all of our ecumenical efforts have been confined to churches in Circle 1. Prior to 1974 we enlarged the number of "sister churches" and included more "churches in correspondence." In 1974 we adopted the one category of "churches in ecclesiastical fellowship" and included more churches, all in the status of Circle 1. No effort was initiated in forty years to effect a union with any North American Reformed/Presbyterian churches, except for a brief period with the Orthodox Presbyterian Church.


3. Ecumenical involvement with Circle 2 churches has been officially almost nonexistent. Only the regular sending of observers to WARC and CANAAC and the appointment of participants to various commissions of these two organizations involve us with Reformed churches in the Circle 2 category.

4. The only serious venture into Circle 3 ecumenicity was our eight-year membership in the National Association of Evangelicals (NAE) from 1943 to 1951. Otherwise, ecumenical relations with churches of Circle 3 have been almost completely untouched. In recent years participants have been authorized to serve on the Commission of Faith and Order of the National Council of Christian Churches (NCCC). The sending of observers to the General Assemblies of the World Council of Churches (WCC) over the years has demonstrated that we cannot ignore churches in the classification of Circle 3. In 1967 synod received two reports—a majority and a minority report—on the question of membership in the WCC. This indicated our awareness that churches in Circles 3 and 4 are part of "the one and indivisible body of Christ."

5. Through our participants' presence at the Roman Catholic/Reformed-Presbyterian Consultation, sponsored by CANAAC, we have acknowledged a responsibility to this Circle 4 church.

In summary we must say that the mandate and task for ecumenicity set out by the report of 1944 has borne little fruit over the past forty years. This is all the more regrettable in view of the world's desperate need and the fragmented state of the Christian churches throughout the world.

C. Significant Changes in the Ecumenical Scene Since 1944

1. The emergence of the place and role of ecumenical bodies

Although the alliance had been in existence for many years and the Christian Reformed Church, as noted above, had been invited more than once to affiliate with it, surprisingly the 1944 report makes no reference to it. A brief reference is made to what was then known as the Federal Council of Churches (now the NCCC) but it is mentioned only to point out that our negative position
regarding the council was a form of witness in the American church world, considered to be an encouragement "for the lovers of the Reformed position." One year before the report of 1944, synod decided to join the National Association of Evangelicals, but no reference to it appears in the report. The report, however, does anticipate and endorse the forming of an ecumenical Reformed council; this became the Reformed Ecumenical Synod formed in 1946.

These omissions may have resulted in part from the fact that the focus and vision of the ecumenical task had as their ultimate goal that the given spiritual unity of all true churches of Christ come to expression as much as is physically possible in ecclesiastical unity (Proposition 3). The ecumenical bodies do not have this as a primary goal on their agendas.

In addition to those already existing in 1944, the Reformed Ecumenical Synod was organized in 1946, the World Council of Churches in 1948, and the North American Presbyterian and Reformed Council in 1974.

The emergence of ecumenical organizations as a prominent feature of modern church life has changed the ecumenical perspectives and activities from the earlier concern for church unions and direct ecclesiastical contacts between denominations, to the current expression of the unity of the body of Christ in and through these ecumenical channels. In large measure these organizations are a substitute for individual interdenominational contacts and fellowship. They are ecclesiastical associations to advance mutual understanding and appreciation, to provide cooperative avenues for mutual edification and support, and to facilitate joint efforts in witness and support of diverse programs of service in and to the world.

The various ecumenical bodies embrace the churches from the four concentric circles described in the 1944 report. NAPARC includes churches of Circle 1—those Reformed churches similar to the CRC, recognizing, of course, that distinctions must be made between essentials and nonessentials of Reformed doctrine, polity, and liturgy (Proposition 12).

WARC includes some Circle 1 churches and many that may be classified as churches in Circle 2. One third of the RES churches are also members of WARC.

The National Council of Christian Churches is composed of churches from Circles 2 and 3, although some Circle 1 churches are included. The World Council of Churches, which is the broadest of all ecumenical bodies, embraces churches from all four circles.

The rise and role of these ecumenical groups are, in many respects, a new development not envisioned by the Ecumenicity Report. They pose by their dimensions, forms, and seriousness of purpose vital questions and issues that every church must face. As mentioned above, in 1967 the CRC dealt with the question of membership in WCC. Both the majority and minority reports wrestled with the significance of the 1944 report as it bore on the issue of WCC. Unfortunately there has been no follow-up on the discussion. The existence of diverse ecumenical bodies poses the question of whether the goals of the 1944 report, to engage in ecumenical endeavor including all four concentric circles, may not be achieved more realistically through the avenues of associations of churches rather than by means of direct denominational contacts. That the church has not been unaware of these possibilities is evident from the proposed study as we noted above of six different ecumenical organizations as far back as 1958. The changed ecumenical scene since 1944 must be considered when evaluating membership in WARC.
2. A modified perspective of the ecumenical task

a. The role of the CRC in its ecumenical task

The Ecumenicity Report recognizes that all Christian churches by virtue of being Christian churches possess some of the truth and also in some sense practice it, but also that all churches by virtue of being in a broken world are imperfect in their understanding of the truth and their practice of it. Some denominations are closer to the scriptural representation of the organized church of Christ than are others. Churches less close to the pattern of Scripture are not for that reason to be disowned as churches. At the same time their deficiency on the score of ecclesiastical soundness is not to be condoned or judged negligible.

The 1944 report holds that the CRC "is the nearest historical approach to the ecclesiastical ideal of Scripture, as it modestly but confidently affirms." It follows that the ecumenical responsibility of the CRC, apart from other Circle 1 Reformed churches, is, first, "to correct those churches that are officially Reformed but in practice reveal doctrinal, canonical, and liturgical delinquencies"—Circle 2 churches—and then to "make it its business to labor with [non-Reformed churches, whether Protestant or non-Protestant] in love in order to help them by the blessing of God, to attain more scriptural character" (Propositions 7 and 8).

Fidelity to God and his Word lends a superiority over delinquents to those upon whom God bestows this grace. It is not immodest to admonish erring brethren, and a wise attempt at restoring them is evidence of a loving spirit. It is no disproof that erring brethren disown admonition and resist restoration vigorously, as a rule.  

(Acts of Synod 1944, Supplement 21, p. 348)

Needless to say, this is not a pleasant task. Its faithful performance will expose us to the charge of pharisaism. But these considerations should not deter us.

If we believe that all Christians should be Reformed—and this we profess to believe—then we should at least try, ecclesiastically as well as otherwise, to win them for the Reformed faith, and so pave the way for our eventual union with them, please God. Worldly wisdom may say that it is impossible; and it is true that it is impossible with men. But it is not for that reason impossible with God.

(Acts of Synod 1944, Supplement 21, pp. 348-50)

The Ecumenicity Report of 1944 has proved to be a landmark statement because of its vision of the unity of the church in confession and practice of the truth, and its worldwide scope embracing all Christians—a perspective as valid today as it was then.

But the assumption of our superiority and the consequent role that assumption provides for the CRC in its ecumenical task must be modified. In fairness to the 1944 report and its authors, it must be acknowledged that such attitudes of superiority were not limited to the CRC at the time and are also present in some churches today. Modification does not mean that fidelity to the Word is unimportant. It is fundamentally important in all ecumenical activity. Neither do we deny that differences in the perception of and loyalty to biblical truth exist among churches. To such we cannot be indifferent. Concern that all churches should confess the truth of Scripture is a major goal of ecumenicity and a concern that we cannot compromise nor reduce to a matter of indifference in pursuing our ecumenical task and calling.

The 1944 report, however, does not take sufficiently into account the human and sinful limitations that also hinder our understanding of the biblical truth and faithfulness to it. We all see through a glass darkly.
Consequently, our efforts to further the truth ecumenically must take into consideration our own imperfections. That the unity of the church of Christ is a unity in truth is undeniable. That major differences in the perception of biblical truth exist among churches is also indisputable. If unity in truth is to be achieved, those major differences must be overcome. They can realistically be addressed and overcome only if we are willing honestly and confidently to present our perceptions while humbly remaining open to those of others. Through such ecumenical dialogue we can trust God to teach us all, and thereby unite us through a deeper common grasp of his truth.

This modified perspective on the self-evaluation of the CRC allows for an openness to theological dialogue in an ecumenical body such as the World Alliance of Reformed Churches without detracting from the church’s commitment to scriptural truth and the Reformed faith.

b. The scope of the ecumenical task for the CRC

The report of 1944 saw the ecumenical duty almost exclusively in terms of maintaining and advancing the biblical faith as interpreted by the Reformed confessions among the diverse denominations. The importance of this aspect of ecumenicity is basic, as we have seen above.

The Christian church’s witness to its unity in the world is demonstrated in its theology, its church polity, and its worship. But its witness must also come to expression in its practice of and life in the truth. Its unity in Jesus Christ is evident in the church’s evangelism, its diaconal care within and among the churches, but also in its healing ministries—its social, economic, and political concerns in the world in the light of its calling according to the gospel.

Many of these dimensions of the church’s calling are beyond the ability of one denomination to fulfill. The fragmented church is seriously handicapped in ministering to the needs of our broken world. Since World War II the CRC along with most churches has learned to see our planet as “One World.” Never before has the church been given the opportunity and the responsibility to witness to both the compassion and justice of Christ as in our day. In the midst of our sad world of global wars, millions of refugees, new waves of persecution, heartrending famines, great and powerful anti-Christian forces and movements, the fear of nuclear annihilation, and the awful sense of meaninglessness that darkens the lives of so many, we are called to bear testimony to the gospel of God’s saving work in Christ to which the existence of every church bears witness. Synod adopted the recommendation to engage in an ecumenical study in 1957 including in its grounds: “the urgency of the world situation calls for it” (Acts of Synod 1957, p. 103).

The world situation in the last twenty years of the twentieth century does not allow us to wait until all Christian churches have become one in doctrine before we “seek perhaps some legitimate area of common agreement and interest for the church of Jesus Christ we love” (Acts of Synod 1957, Supplement 18-A, p. 307). In fact, we cannot be sure that the ultimate goal of the unity of the church should take the shape of one organization as the 1944 report envisioned. To quote the proposed revised charter once more:

The unity of the church must be visibly manifest. The ideal form of this unity is not yet known. The unity we seek is one of mutual renewal and acceptance through mutual giving and receiving.
The ecumenical movement in the life of the church today recognizes the calling to unity in the practice of the truth among denominations, but also in its united concern for the world in which it has been placed to serve the cause of God's redeeming purpose.

We must consider whether the World Alliance of Reformed Churches affords the CRC a vehicle for this larger ecumenical responsibility to the world.

III. THE WORLD ALLIANCE OF REFORMED CHURCHES

A. A Brief History of the Alliance

The alliance was formed in 1875 in London and held its first assembly in 1877. It was known as The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System. It has the distinction of being the oldest of all confessional ecumenical bodies. The 1959 report mentioned in Section I, above, observes that "its priority is an evidence of the ecumenical implications inherent in our Reformed convictions, which if in accordance with the Word of God, should be realized."

Its headquarters moved from London to Geneva, Switzerland, in 1949. In 1970, at the twentieth General Council meeting, the alliance and the International Congregational Council became one body. A new constitution was adopted and the name of the united body became The World Alliance of Reformed Churches (WARC).

According to the 1959 report, the earlier period of the alliance's history placed more emphasis on fellowship, whereas later the increasing emphasis fell on common service in the world. Throughout its history of 110 years it has witnessed and been influenced by the trends in theology, the movements in society, the crises of war, and the rise of other ecumenical bodies—notably the World Council of Churches.

During its history it has gone through times of growth and strength and periods of stagnation and weakness. Dr. James I. McCord, in his presidential address in Ottawa in 1982, admitted that the alliance has problems and that it constantly struggles to maintain a fruitful program. Its major problem has been its close association with the WCC. To avoid duplication and competition it defers in programs and ministry to the WCC. As a result much of the effort and money of the churches in both organizations goes to the WCC, leaving WARC a struggling entity. Dr. McCord pointed out, however, that "if there were no alliance, it would have to be created." There is need for a specifically Reformed effort for the Reformed family of churches that can be neither the concern or activity of the WCC.

At present it appears to be in a more flourishing condition, apparently fulfilling a more significant role in the life of its member churches, in comparison to the period immediately following the organization of the WCC. It includes 158 member churches with an estimated eighty million members. Perhaps the most important factor in its revival has been the presence of Third World churches in its body. In the mid-fifties the alliance numbered 67 member churches (11 in North America, 7 in Latin America, 7 in the British Isles, 21 in Europe, 10 in Africa, 8 in Asia, and 3 in Australia). In 1981 there were 157 member churches (16 in North America and the Caribbean area, 13 in Latin America, 35 in Europe, 35 in Africa, 43 in Asia, and 6 in Australasia).
B. The Basis, Membership, and Purpose of the Alliance

The preamble of the 1970 constitution defines its basis as follows:

The one foundation of the church is Jesus Christ, the Lord, in whom God's Word became flesh and to whom the Scriptures bear witness; and the church on earth, though composed of many members, is one body in the communion of the Holy Spirit, under the headship of the one Lord Jesus Christ.

Eligibility for membership in the alliance is delineated in Article II of the constitution:

Any church which accepts Jesus Christ as Lord and Savior; holds the Word of God given in the Scriptures of the Old and New Testament to be the supreme authority in matters of faith and life; acknowledges the need for the continuing reformation of the church catholic; whose position in faith and evangelism is in general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical, and doctrinal ethos, rather than any narrow and exclusive definition of faith and order, shall be eligible for membership.

The purposes of the alliance are listed under Article III in the constitution:

The purposes of the alliance shall be:

1. to further all endeavors to proclaim the Word of God faithfully, and to order the life and worship of the church in obedience to his Word;
2. to further the work of evangelism, mission, and stewardship in all their aspects, to promote common study of the Christian faith and its implications;
3. to encourage the diversity and fraternal character of ministries in the church under the one Head, Jesus Christ;
4. to widen and deepen understanding and fellowship among the member churches and churches eligible for membership and to help them to fulfill their own responsibilities in the service of Christ;
5. to further intercourse between the member churches, through mutual visitation, through the dissemination of information, and by other practicable means;
6. to unite the forces of the member churches in common service wherever needed and practicable:
7. to help member churches which may be weak, oppressed, or persecuted; and through all available channels to stimulate and provide aid to needy churches among them;
8. to promote and defend religious and civil liberties wherever threatened throughout the world;
9. to facilitate the contribution to the ecumenical movement of the experiences and insights which churches within this alliance have been given in their history, and to share with churches of other traditions within that movement, and particularly in the World Council of Churches, in the discovery of forms of church life and practice which will enable the people of God more fully to understand and express together God's will for his people.

(A copy of the constitution and its by-laws follows this report.)

C. The Organization of the Alliance

The alliance is composed of the general council that consists of delegates appointed by the member churches. It meets once every five to seven years. At its meeting the general council elects an executive committee of thirty-two members, which exercises general oversight of the work of the alliance between the meetings of the general council. It represents and speaks for the alliance when the general council is not in session. The officers of the general
council serve on the executive committee. The current president of the alliance is Dr. Alan Boesak from the Dutch Reformed Mission Church in South Africa. The executive committee elects a general secretary who serves as the chief executive officer to direct and coordinate the work of the alliance. The present general secretary is Dr. Edmond Perret.

The work of the alliance is divided into three departments, each with its own secretary: (1) The Department of Theology, (2) The Department of Cooperation and Witness, and (3) The Department of Finance. The particular functions of the first two departments can be found in the by-laws.

WARC is divided into two area councils: the European Area Council and the Caribbean and North American Area Council. Regarding the latter area council, it meets once a year, in organization and function resembling the parent body.

D. The Privileges and Obligations of Membership in the Alliance

1. The Christian Reformed Church, if it were to become a member, would be entitled to four delegates in the general council.

2. The cost of membership in WARC for churches, able to pay full cost, amounts to 4.5¢ per communicant member per year. That would amount to approximately $8,500 for the CRC. Out of this amount the expenses of official delegates are paid, including travel, lodging, and meals. In addition all committees appointed by WARC have their expenses paid by WARC, except for the Committee on Theology. In the latter instance WARC pays for lodging and meals while in attendance at the meetings, but travel expenses are borne by the denomination.

IV. CONSIDERATION OF THE ISSUES INVOLVED IN THE CHRISTIAN REFORMED CHURCH AFFILIATING WITH THE WORLD ALLIANCE OF REFORMED CHURCHES

A. Consideration of the Objections Raised to CRC Membership in WARC

1. Synodical Decisions and Their Grounds

As we learned in Section I, synod in 1924 and again in 1960 did not base its decisions not to affiliate with the alliance on the grounds presented by its committees. With some justification it may be pointed out that synod's action was in both instances more a decision to delay action than to decline membership in WARC.

In 1924 synod's reason for not accepting the invitation to join the alliance was that the proposed revision of the constitution at the time made it "well-nigh impossible to say what the character of the alliance will be in the future." That synod did not intend to close the door on the possibility of membership in the future is evident from synod's profound interest in the work of the alliance and the outcome of the revision.

In 1960, after considering the evaluation of its committee and the grounds on which they based their recommendations not to join the alliance, synod decided not to apply for membership because the implications of membership had not been sufficiently explored "to take final action at this time." Again synod was not inclined to dismiss the alliance out of hand.

Since 1966 synod has authorized the regular sending of observers for the express purpose of gaining information. In 1972 it mandated the Interchurch Relations Committee "to investigate further the desirability and feasibility of membership."
This report seeks to provide synod with the information and the recommendation it has sought. We turn now to a consideration of several objections that have been raised in the past and are relevant considerations to evaluate today.

2. The Basis of the Alliance Is Indistinct or Too Indefinite.

The question must be asked: Too indefinite for what purpose? Certainly it would be too indefinite as a creedal statement for our denomination, or for as restricted an ecumenical body as the Reformed Ecumenical Synod. But is it too indefinite for the purpose for which the alliance exists? Are not the bases set forth in the preamble and the eligibility requirements of Article III of the constitution sufficiently distinct to identify and define the type of Reformed churches described in Circle 2 ecumenical status as delineated in the 1944 report?

There is nothing in either the basis or the qualifications for membership that would compromise the position of a Reformed church that seeks to be faithful to the Scriptures and Reformed confessions. They are sufficiently definite to provide a forum in which a concerned Reformed church can engage in dialogue with Reformed churches of Circle 2. They form a foundation on which it is possible to bear witness to our perception of and commitment to the Reformed faith.

We hold that a reading of the basis and eligibility requirements quoted in Section III above will verify our judgment. How seriously they function in the alliance and how realistically they can be called upon to function in the life of the alliance we must defer for consideration later in this report.

3. The Relationship of the World Alliance of Reformed Churches to the World Council of Churches

The alliance does not engage in programs and projects that overlap with those of the WCC. One of its avowed purposes is to share with churches of other traditions within the WCC the contributions of the Reformed churches within the alliance. Many of its member churches are also members of the WCC.

In 1959 the committee stated that the real problem was that WARC officially "seeks to induce its membership to unite, and if certain constituents for the sake of conscience cannot do so, they are out of step with one of the main objectives of the WPA [World Presbyterian Alliance]." However valid this objection may or may not have been in 1959, we believe it presents no problem for member churches today. One third of the churches currently in the alliance are not members of the WCC. We know of no evidence that would give any weight to the concern of the committee of 1959. Several of the member churches of the RES are members of the WCC and while the RES has expressed deep concern about such membership it has to this date not declared dual membership incompatible. We may observe that the CRC at present is in ecclesiastical fellowship with three churches that hold membership in the World Council.

4. The Alliance Is Theologically a Mixed Constituency

a. The committee reports of both 1924 and 1957 use this fact as an argument against affiliation with the alliance (cf. Section I above).

b. The theological character of the alliance merits serious attention. It is true that the theological spectrum of its participants runs the gamut of
current theological options, and this fact raises various questions that must be evaluated. This we propose to do now.

(1) In spite of the wide theological diversity in WARC, we need to ask: Does it provide the CRC with an opportunity to exercise our ecumenical task in keeping with the mandate of the 1944 report toward those churches held to be in the second of the concentric circles? That is, is WARC a forum in which we can witness to the Reformed truth?

Our observers and participants involved with the alliance over nearly thirty years have almost unanimously urged the IRC to recommend affiliation with WARC. They all testify to the fine reception they receive and the ample opportunity they are given to express their views and to participate in the drafting of studies and documents. They are frequently encouraged by the leadership to make their contribution to the ongoing work of the alliance and its commissions.

In the judgment of one long-time participant on the Theological Commission of CANAAC, however, the Reformed confessions have little significance in the actual discussions and studies of the commission. The Bible is used in diverse ways in which our confessional stance on the Scriptures is not a dominant position. He points out that a review of all the materials published over the past years would reveal a considerable content that we would find objectionable. He is not completely opposed to CRC membership in WARC, but would want it to be very clear that such ecumenicity is on the level of Circle 2. The IRC appreciates the warning and caution this participant has contributed and has sought to take it into account. It always remains a question as to how much the presence and influence of conservative Reformed churches would have resulted in a more authentic Reformed position and activity in the alliance. Only actual participation in WARC could provide an answer.

One of the factors to be recognized is the difference in emphasis between the General Council of WARC and the Caribbean and North American Area Council. The latter, it is generally agreed, is more diverse and less conservative theologically than the parent body. Both WARC and CANAAC, however, are moving to a position more open to an orthodox witness because of the growing presence and influence of Third World churches. While these younger churches may not be distinctively Reformed, they are warmly evangelical, deeply committed to the Scriptures, and open to learn more of the Reformed faith.

In the judgment of our participants, the influx of these churches presents us with an opportune time to contribute our theological input in the alliance and provide some leadership for the conservative participants. This suggests the next question.

(2) Are there sufficient member churches and participants from member churches in WARC that seek to be loyal to the Bible and the Reformed confessions with whom we could align in support of a witness to the Reformed truth?

We believe the answer to this question is yes. Therein lies our opportunity and our challenge. The fact that one-third of the member churches in WARC do not belong to the WCC says something about their theological orientation. At least thirteen of the member churches of the RES are also members of WARC. The Reformed Church in America is a member
church and our representatives have frequently found support from their delegates. In addition, the presence of the many younger churches has provided a considerable constituency who are favorable to a more authentic Reformed witness. Would we not perhaps be remiss to pass up the opportunity to engage in this ecumenical venture envisioned forty years ago?

(3) Would our affiliation with the alliance compromise our testimony as a Reformed church in the world, to other Reformed churches, and to our own Christian Reformed members?

We recognize that joining WARC at this time might be interpreted by some as a weakening of our Reformed commitment and witness. That is certainly not the intention of your committee which has proceeded so cautiously, in what is in the eyes of some unjustifiably long, in coming to a decision. We would very much regret if our affiliation would be read by anyone as a lessening of our own loyalty to the Scriptures or our Reformed standards.

As a matter of fact, we need to ask what impression our apparent indifference to our ecumenical responsibility to the worldwide church says about our faithfulness to the basic teaching of the Scriptures and our Reformed concept of the given unity of the church of Jesus Christ. Loyalty to the truth includes commitment to the ecumenical dimensions of the Christian faith. The report of 1944 set before the CRC the vision and mandate that to this day has resulted in very little by way of implementation.

Two things are important—that we understand ourselves, and that we communicate effectively to others that membership in the alliance is not on a par with our membership in the Reformed Ecumenical Synod or in the North American Presbyterian and Reformed Council or with those churches with whom we are in ecclesiastical fellowship.

It may not be easy to make the distinction plain between Circle 1 and Circle 2 ecumenical relationships. But the distinction must be made, and the difficulty in making it, in our judgment, is no excuse to neglect our present responsibility or ignore our opportunity. This issue does suggest a related question.

(4) What measure of corporate responsibility would we share for the actions, the public pronouncements, and the published studies of WARC and CANAAC?

It is obviously true that no member church can completely dissociate itself from everything that the alliance stands for and does. Any church that found itself consistently out of step with WARC would be duty-bound to withdraw from the body. If at this time that seems to be the case for us, we should not affiliate with it.

On the other hand, no member church can be held accountable for everything associated with the alliance. It must be understood that it is the right and duty of any church to dissent when the positions taken and the actions engaged in are believed to be in error and wrong. Such dissent should be made known publicly if the matter is of sufficient gravity.

Should we join WARC and it becomes clear to us that our membership is incompatible with our Reformed confessions and character, we would be free to withdraw. But should such ever occur, we would at least have
the satisfaction that we sought to be faithful to our ecumenical task as we envisioned it.

(5) Are there not viable alternatives, better options, to carry on our ecumenical responsibility to Circle 2 churches than by joining WARC? In fact, as has been suggested, in view of the strictures about the alliance is not our nonaffiliation a stronger and clearer witness to the churches of Circle 2?

The committee of 1959 suggested the latter but, as already observed, it did not receive synod's endorsement for such an argument. Such a negative response to WARC might find favor with some Circle 1 Reformed churches who would be reassured of our Reformed character, but it would make no significant impression on Circle 2 churches.

We know of no genuine alternatives—we deem it unnecessary to seek other options in view of the existence of WARC. Further, to continue to send observers and appoint participants has become embarrassing and the resolution at the last meeting of CANAAC, reported above, expressed the feelings of that body about our long-time ambivalence.

5. Your Interchurch Relations Committee is of the opinion that arguments against membership in WARC are insufficient to warrant our continued refusal to accept the invitation to join. And, in fact, the consideration of the problems and questions considered above, we think, argue for such membership. We turn now to positive considerations that we believe favor affiliation.

B. Positive Considerations That Favor the CRC's Membership in WARC

1. By joining WARC we would be supporting and strengthening the Reformed witness of those churches presently in WARC with whom we are in ecclesiastical fellowship and/or fellow-members of the Reformed Ecumenical Synod.

2. The alliance provides for the CRC avenues to carry on ecumenical relations as described in the 1944 report with Circle 3 and Circle 4 churches. The Department of Theology of WARC, as reported by Dr. Alan Sell, its secretary, is in dialogue with organizations comparable to WARC of the Anglicans, Baptists, Methodists, Lutherans, Disciples of Christ, Roman Catholic, and the Orthodox. Currently Dr. Cornelius Plantinga, Jr., is serving as our participant on the Roman Catholic/Presbyterian-Reformed Consultation, sponsored by CANAAC.

3. WARC is providing theological assistance to member churches, especially among Third World churches, and their seminaries. It is also assisting needy students studying for master's degrees in theology. The Department of Theology seeks to be of service to the 286 seminaries associated with WARC through member churches.

This function of WARC could present genuine opportunities for our Reformed scholars to contribute to the advancement of our Reformed faith in the world.

4. WARC membership will afford us, as a financially self-sufficient Reformed church, an opportunity to help and encourage in various ways the many small and struggling Reformed churches throughout the world, especially in countries where religious freedom is restricted.

5. Membership in WARC can have a beneficial influence on our denomination that officially has had a long-standing isolationist mentality in spite of the
forward-looking report of 1944. We believe the theological dialogue in WARC can both strengthen and increase our loyalty to our rich Reformed heritage as we witness to it. In turn, we can profit from what the Holy Spirit may have been teaching other Reformed bodies.

6. Membership in the alliance will open avenues of contact and service with Reformed churches throughout the world in ways other than theology, church polity, and liturgy. And, through WARC we will have access to many churches outside the Reformed fold with whom we now have no avenue of contact. Further, the CRC will be able to make an impact on much of the broken world through the facilities and contacts of the World Alliance of Reformed Churches.

SUPPLEMENT
ACT OF UNION

WHEREAS

1. Reformed Churches of the Presbyterian and Congregational traditions are found, under a variety of names, in many parts of the world, and were led in the providence of God to manifest more fully their essential oneness, within their respective traditions, in order to further the mission and unity of the Church catholic.

In particular

a) in 1875, certain Reformed and Presbyterian Churches in different nations, at a meeting in London, formed THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM, and adopted a Constitution, and during the ensuing years have met as an Alliance in General Council and engaged in programmes of fellowship, study and service in the name of the Gospel;

b) and in 1891, representatives of certain Congregational Churches met together in London as an International Congregational Council, and during the following years other such meetings have been held; and in 1949, at Wellesley (Massachusetts, USA), an organisation known as THE INTERNATIONAL CONGREGATIONAL COUNCIL was formally established with programmes of fellowship, study and service in the name of the Gospel and has met in Assembly from time to time.

2. During several years of mutual study and cooperation, both THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN ORDER* and THE INTERNATIONAL CONGREGATIONAL COUNCIL entered into a deeper understanding of the common history and calling of their member Churches.

3. The respective Executive Committees in 1966 formally adopted a Statement of Principles and Proposals on relations between the two organisations, wherein it was recommended that THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN ORDER* and THE INTERNATIONAL CONGREGATIONAL COUNCIL be united.

4. At the 20th General Council of THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN ORDER and the 11th Assembly of THE INTERNATIONAL CONGREGATIONAL COUNCIL held at Nairobi, Kenya, on August 20th, 1970, both organisations became one body, recognizing in gratitude to God for his mercies that

a) such an act of union is implemented not only in order to carry out the major aims for which both organisations have existed separately, but above all in order better to serve the whole of Christ's Church, by examining together the traditions of faith and practice

* In 1954 the 17th General Council of the WARC adopted a new Constitution in which the name of the organisation was amended: . . . Presbyterian System became Presbyterian Order.
within the Reformed family, by supporting one another within the tremendous scope of mission to which Christ is calling all his people in our time and by working together for the unity of all men in Christ, but especially for the unity of all who now call upon the name of the Lord;

b) in entering upon this common way, they together affirm their faith in Jesus Christ and covenant to share according to such common purposes as they shall discover, in the contemporary task he lays upon the Church, seeking to order their common life by his grace alone.

THEREFORE

The following Constitution is adopted by the uniting General Council at Nairobi, Kenya, on August 20th, 1970:

CONSTITUTION

PREAMBLE


ARTICLE I—Name

The name of the organisation, hereinafter called the Alliance, shall be: THE WORLD ALLIANCE OF REFORMED CHURCHES (PRESBYTERIAN AND CONGREGATIONAL), and in shorter form, THE WORLD ALLIANCE OF REFORMED CHURCHES.

ARTICLE II—Membership

Any Church which accepts Jesus Christ as Lord and Saviour; holds the Word of God given in the Scriptures of the Old and New Testaments to be the supreme authority in matters of faith and life; acknowledges the need for the continuing reformation of the Church catholic; whose position in faith and evangelism is in general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical and doctrinal ethos, rather than any narrow and exclusive definition of faith and order, shall be eligible for membership.

United Churches which share this understanding of the nature and calling of the Church shall be eligible for membership.

Membership in the Alliance does not restrict the relationship of any Church with other Churches or with other inter-church bodies.

ARTICLE III—purposes

The purposes of the Alliance shall be:

1. to further all endeavours to proclaim the Word of God faithfully, and to order the life and worship of the Church in obedience to his Word;

2. to further the work of evangelism, mission and stewardship in all their aspects, to promote common study of the Christian Faith and its implications;

3. to encourage the diversity and fraternal character of ministries in the Church under the one Head, Jesus Christ;

4. to widen and deepen understanding and fellowship among the member Churches and Churches eligible for membership and to help them to fulfil their own responsibilities in the service of Christ;

5. to further intercourse between the member Churches, through mutual visitation, through the dissemination of information, and by other practicable means;
6. to unite the forces of the member Churches in common service wherever needed and practicable;

7. to help member Churches which may be weak, oppressed or persecuted; and through all available channels to stimulate and provide aid to needy Churches among them;

8. to promote and defend religious and civil liberties wherever threatened throughout the world;

9. to facilitate the contribution to the ecumenical movement of the experiences and insights which Churches within the Alliance have been given in their history, and to share with Churches of other traditions within that movement, and particularly in the World Council of Churches, in the discovery of forms of church life and practice which will enable the people of God more fully to understand and express together God's will for his people.

ARTICLE IV—General Council

1. Composition and Meetings. The General Council shall consist of delegates appointed by the member Churches in such numbers as shall be specified in the By-Laws. The General Council shall meet ordinarily once in five years. The Executive Committee may convene the General Council on its own initiative and shall do so at the request of one third of the member Churches. The time, place and programme may be determined by the General Council or in the interim by the Executive Committee.

2. Functions. The General Council shall have power to make and administer policies, plans and programmes in accordance with the purpose of the Alliance; to elect officers, members of the Executive Committee, Departments, Commissions and Committees; to adopt and amend a Constitution and By-Laws; to consider all matters brought before it by member Churches; and to give oversight to the affairs of the Alliance. None of these provisions shall limit the autonomy of any member Church.

ARTICLE V—Executive Committee

1. Composition and Meetings

   a) The General Council shall elect an Executive Committee from the delegates to that General Council, the members to hold office from their installation until their successors are elected and installed in office.

   b) The Executive Committee shall consist of the officers of the Alliance and fifteen members elected by the General Council.

   The executive officers shall be corresponding members of the Executive Committee.

   c) If any member of the Executive Committee is unable to attend a particular meeting of the Committee, an alternate may be appointed under provision in the By-Laws.

   d) The times, places, and plans of meetings of the Executive Committee shall be according to the provisions in the By-Laws or as specified from time to time by the General Council or the Executive Committee.

2. Functions. The Executive Committee shall exercise general oversight of the work of the Alliance between the meetings of the General Council, shall represent and, if necessary, speak for the Alliance between meetings of the General Council and perform all duties specified elsewhere in this Constitution and in the By-Laws or committed to it by the General Council. It shall have power to fill all vacancies in the offices of the Alliance and in its own membership which may occur between meetings of the General Council.

ARTICLE VI—Officers of the Alliance

The General Council shall elect the following officers from the delegates to that General Council to hold office from their installation until their successors are elected and installed in office.

1. A President
2. Three Vice-Presidents
3. Chairmen of Departments
ARTICLE VII—Executive Officers

The Executive Committee shall elect the following executive officers, each of whom shall hold office for a fixed term of years and be eligible for reelection:

1. A General Secretary
2. One or more Associate Secretaries or Departmental Secretaries
3. One or more Assistant Secretaries
4. A General Treasurer
5. An Area Secretary and Area Treasurer for each Area which may be organized, upon nomination of the Area.

The terms of office of Associate Secretaries, Departmental Secretaries and Assistant Secretaries shall be not more than three years; of all other executive officers not more than five years.

The General Secretary shall be the chief executive officer and shall be responsible to the General Council and to the Executive Committee to direct and co-ordinate the work of the Alliance.

ARTICLE VIII—Departments, Commissions and Committees

1. The General Council may establish Departments.
2. The General Council or the Executive Committee may establish Commissions and Committees.

ARTICLE IX—Organisation of Areas

In order to promote the closest possible fellowship and cooperation among member Churches in particular areas of the world and the effectiveness of the total work of the Alliance, the General Council may authorize the organisation of an Area by the member Churches in any given area of the world. The number, bounds, and names of the Areas shall be determined by the General Council and ordinarily shall be set forth in the By-Laws of the Alliance. The organisation of an Area shall be effected by the member Churches within the Area in conformity with the Constitution and By-Laws of the Alliance, under By-Laws drawn up in the Area and ratified by the General Council or the Executive Committee.

ARTICLE X—Legal Status

The General Council and the Executive Committee shall take the steps necessary to qualify the Alliance to own and deal with property, both real and personal.

ARTICLE XI—Principal Office

The principal office of the Alliance shall be in Geneva, Switzerland.

ARTICLE XII—Amendments

1. This Constitution may be amended by a two-thirds affirmative vote of the delegates in attendance at any meeting of the General Council, providing the proposed amendment has been transmitted to the members of the Executive Committee, to each member Church, and to the Chairman of each Area, at least one year before it is voted.
2. The By-Laws may be amended by a majority vote of the delegates in attendance at any meeting of the General Council.

BY-LAWS

1. Membership

A Church which affirms its acceptance of Article II of the Constitution may be admitted to membership by the General Council or by the Executive Committee.
2. General Council

a. Composition

1) The member Churches of the Alliance will be entitled to representation in each General Council on the following basis:

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<tr>
<th>Churches with up to</th>
<th>300 congregations:</th>
<th>2 delegates</th>
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<td>301 to 500</td>
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<td>8,001 or more</td>
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<td>11</td>
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</table>

2) Each of the officers of the Alliance shall have the status of delegate in any General Council which meets during his term of office.

3) Members of the Executive Committee shall be corresponding members of the General Council.

4) The Executive Committee may invite to the General Council consultants, fraternal delegates, observers and visitors from non-member Churches and inter-church bodies.

b. Conduct of Meetings

1) The Executive Committee shall serve as the Business Committee of the General Council.

2) The Executive Committee shall appoint or authorize the President to appoint from among the delegates such Standing Committees as may be necessary.

3) The General Council shall adopt rules of procedure for the conduct of business.

3. Executive Committee

a. Composition

If any member of the Executive Committee is unable to attend a particular meeting of the Committee, the President and General Secretary may appoint an alternate.

b. Meetings

1) The Executive Committee shall meet once in each year, the specific time and place to be set by the Committee or by the President and General Secretary. The President and General Secretary may call special meetings of the Executive Committee and shall do so at the request of 3/5 of the members of the Executive Committee.

2) A quorum shall be 1/5 of the membership.

c. Officers

The officers of the Alliance shall be the officers of the Executive Committee.

d. Vote by Mail

When the President and General Secretary judge it necessary to secure a decision of the Executive Committee between its meetings a vote by mail may be taken, a majority vote of the members of the Committee being required for a decision.

4. Departments

a. The Departments of the Alliance shall be:

1) The Department of Theology
2) The Department of Cooperation and Witness.
b. **Composition**

A Department shall consist of nine persons:

1) A Chairman;
2) 6 members of the Executive Committee;
3) The President and General Secretary, *ex officio*.

The Executive Committee may, upon nomination of the Department, invite not more than 10 persons not members of the Executive Committee to serve as advisers to the Department.

c. **Functions**

1) **The Department of Theology**

   The function of this Department shall be:
   a) to keep under constant study the theological programme, services, and needs of the Alliance, and to make recommendations concerning them to the Executive Committee or appropriate officers, and to take such actions as are within the limitations of its authority;
   b) to counsel with officers and staff of the Alliance regarding theological matters;
   c) to cooperate with the President and General Secretary in direction and oversight of the theological programme and staff personnel who have responsibilities in this sphere;
   d) to render any service that may enable the Alliance to make to its constituent Churches, to the ecumenical movement, and to the whole Church of Jesus Christ, the theological contributions which are available in Reformed catholic faith and life.

2) **The Department of Cooperation and Witness**

   The function of this Department shall be:
   a) to study what the member churches should be doing in response to specific conditions and events in the church and in society.
   b) to help these churches to be more responsive to the real needs of people in church and world.
   c) to make possible a fuller expression of the many and varied skills and gifts of men and women of all ages in the witness of all member churches, and of the Alliance.
   d) to make the Alliance significant to its total membership as well as to the outside world through:
      (1) Information gathering and disseminating.
      (2) Encouragement, evaluation and collaboration among member churches in implementing resolutions of General Councils.
      (3) The coordination of the Department's work with other inter-church bodies, new churches and secular institutions.
      (4) A special services fund for specific needs not provided for by inter-church aid.
      (5) To discover ways of providing opportunities of fellowship among the members of the churches.

5. **Commissions and Committees**

   Commissions and Committees may be related to the Executive Committee either directly or through Departments.

6. **Areas**

   a. The organized Areas are:
   1) The European Area

   b) Each organized Area shall meet from time to time in Area Council, provide for an Administrative Committee, and elect officers pursuant to its By-Laws.

7. **Finances**

   a) The Alliance shall be financed by contributions from member Churches, gifts from individuals, congregations, organizations and from other sources. The General Council and the Executive Committee may propose to the Churches and the Areas proportionate
contributions. Area Treasurers may receive funds for the Alliance and transmit them to the General Treasurer.

b) The Executive Committee may establish a Finance Committee, empowered to give supervision to the financial interests of the Alliance in cooperation with the General Treasurer.

c) The General Treasurer and General Secretary shall submit through the Finance Committee an annual budget to the Executive Committee for action.

d) The accounts of the Alliance shall be audited annually by auditors approved by the Executive Committee.

e) The General Treasurer shall report regularly on the finances of the Alliance to the President, to the General Secretary and the Executive Committee.

f) When they attend meetings of the General Council and the Executive Committee the expenses of the President, the General Secretary, the General Treasurer and members of the staff will be met from the funds of the Alliance.

g) The expenses of delegates to the General Council and of members of the Executive Committee attending the General Council and meetings of the Executive Committee shall normally be met by the Churches of which they are members.

8. PUBLICATIONS

All publications shall be under the supervision of the General Secretary.
APPENDIX A–2

The Synod of 1985 gave as its second ground for postponing until 1988 action on the request of the Interchurch Relations Committee to accept the invitation to membership by the World Alliance of Reformed Churches (cf. Acts of Synod 1985, Art. 110, p. 800):

More information is needed concerning the World Alliance of Reformed Churches, such as: the identity of member churches, specific ways the denomination would be involved, and the content of recent position papers.

The IRC presents the following information in response to the second ground.

I. MEMBER CHURCHES IN ALLIANCE—1982

Africa

Protestant Church of Algeria
Evangelical Reformed Church of Angola
Presbyterian Church in Cameroon
Presbyterian Church of Cameroon
Synod of the Nile of the Evangelical Church, Egypt
Reformed Church of Equatorial Guinea
Evangelical Presbyterian Church, Ghana
Presbyterian Church of Ghana
Presbyterian Church of East Africa, Kenya
Reformed Church of East Africa, Kenya
Lesotho Evangelical Church
Presbytery of Liberia in West Africa
Church of Jesus Christ, Madagascar
Church of Central Africa Presbyterian, Malawi
Presbyterian Church of Mauritius
Evangelical Church in Morocco
Presbyterian Church in Mozambique
Presbyterian Church in Nigeria
Reformed Presbyterian Church in Southern Africa
Dutch Reformed Church, RSA (NGK)
Dutch Reformed Church of Africa (NHKA)
Dutch Reformed Church in Africa RSA (NGKA)
Dutch Reformed Mission in South Africa, RSA (NGSK)
Presbyterian Church of Africa, RSA
Presbyterian Church of Southern Africa, RSA
Reformed Church in Africa, RSA
Tsonga Presbyterian Church, RSA
United Congregational Church of Southern Africa
Presbyterian Church in Rwanda
Protestant Church of Senegal
Presbyterian Church in the Sudan
Church of Christ in Zaire, Presbyterian Community
Reformed Church in Zambia
United Church in Zambia
African Reformed Church in Zimbabwe

Asia
Presbyterian Church of Burma
Church of Christ in China
Hong Kong Council of the Church of Christ in China
Church of North India
Presbyterian Church in Northeast India
Indonesian Christian Church
Indonesian Christian Church in Central Java
Indonesian Christian Church in East Java
Indonesian Christian Church in West Java
Toraja Church, Indonesia
Christian Javanese Churches, Indonesia
Karo Batak Protestant Church, Indonesia
Christian Church of East Java
Protestant Church in Indonesia
Christian Evangelical Church in Minahasa, Indonesia
Christian Evangelical Church in Timor, Indonesia
Protestant Church in the Moluccas, Indonesia
Protestant Church of Western Indonesia
Pasundan Christian Church, Indonesia
Evangelical Christian Church in Halmahera, Indonesia
Evangelical Church in Kalimantan, Indonesia
Protestant Christian Church of Bali, Indonesia
Evangelical Christian Church in Bolaang-Mongondow, Indonesia
Christian Evangelical Church in Irian Jaya, Indonesia
The Sangir/Talauld Evangelical Church, Indonesia
Christian Church of Southwest Sulawesi, Indonesia
Christian Church of Sumba, Indonesia
Evangelical Church of Iran
Church of Christ in Japan
Korean Christian Church in Japan
United Church of Christ in Japan
Presbyterian Church of Korea
Presbyterian Church in the Republic of Korea
Presbyterian Church in Malaysia
United Presbyterian Church of Pakistan
United Church of Christ in the Philippines
Presbyterian Church in Singapore
Presbytery of Lanka, Sri Lanka
Dutch Reformed Church in Sri Lanka, Sri Lanka
National Evangelical Synod of Syria and Lebanon
Union of Evangelical Armenian Churches in the Near East
Presbyterian Church in Taiwan
Church of Christ in Thailand

Australasia
Uniting Church in Australia
Presbyterian Church of Australia
Presbyterian Church in the New Hebrides
Congregational Union of New Zealand
Presbyterian Church of New Zealand
Congregational Christian Church in Samoa
European Area
Reformed Church of Austria
United Protestant Church of Belgium
Church of the Brethren, CSSR
Evangelical Church of Czech Brethren
Reformed Church of Slovakia, CSSR
Reformed Church of Denmark
Evangelical Reformed Church in North-West Germany, FRG
National Church of Lippe, FRG
Reformierter Bund, FRG
Reformed Church of Alsace and Lorraine
Reformed Church of France
Reformed Conference in the GDR
United Reformed Church (England and Wales)
Congregational Union of Ireland
Presbyterian Church in Ireland
Church of Scotland
Congregational Union of Scotland
United Free Church of Scotland
Presbyterian (Calvinist Methodist) Church of Wales
Greek Evangelical Church
Reformed Church of Hungary
Waldensian Evangelical Church, Italy
Netherlands Reformed Church (NHK)
Reformed Churches in the Netherlands (GKN)
Remonstrant Brotherhood, Netherlands
Reformed Evangelical Church in Poland
Evangelical Presbyterian Church of Portugal
Reformed Church of Rumania
Spanish Evangelical Church
Swedish Mission Covenant Church, Sweden
Federation of Protestant Churches, Switzerland
Reformed Church in Latvia, USSR
Reformed Church in Lithuania, USSR
Reformed Church in Carpatho-Ukraine, USSR
Reformed Church in Yugoslavia

Latin America
Evangelical Congregational Church, Argentina
Christian Reformed Church of Brazil
Evangelical Reformed Church in Brazil
Independent Presbyterian Church of Brazil
Evangelical Congregational Church of Brazil
Presbyterian Church of Brazil
Evangelical Presbyterian Church, Chile
Presbyterian Church of Chile
Presbyterian Church of Colombia
Presbyterian Reformed Church in Cuba
National Evangelical Presbyterian Church of Guatemala
Waldensian Evangelical Church of the River Plate, Uruguay
Presbyterian Church of Venezuela

North American and Caribbean Area (1987)
Associate Reformed Presbyterian Church, USA
Cumberland Presbyterian Church
Evangelical Presbyterian Church
Guyana Congregational Union
II. SPECIFIC WAYS IN WHICH THE CRC WOULD BE INVOLVED IN WARC

A. If the Christian Reformed Church were to become a member of WARC it would be specifically involved in the following requirements:

1. The CRC would be committed to the provisions of the constitution regarding its purpose and organization.

2. It must meet the eligibility requirement for membership as stated in Article II of the constitution:

   Any church which accepts Jesus Christ as Lord and Saviour; holds the Word of God given in the Scriptures of the Old and New Testaments to be the supreme authority in matters of faith and life; acknowledges the need for the continuing reformation of the Church catholic; whose position in faith and evangelism is in general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical and doctrinal ethos, rather than any narrow and exclusive definition of faith and order, shall be eligible for membership.

3. Membership in WARC would require CRC representation in the organized area in which it resides, namely the Caribbean and North American Area Council (CANAAC).

4. Membership in WARC and CANAAC would morally obligate the CRC to contribute its proportionate share for the financial support of WARC and CANAAC.

B. There are no other specific demands for which the CRC would be accountable. The CRC would be free to participate in and cooperate with WARC according to its own decisions. The experience of our observers has been that their testimony and input has been welcome and given respectful attention. Neither the council nor executive committee of the alliance can obligate the church by any decision, statement, public pronouncement, or publication. The church is free to disassociate itself publicly from any action or pronouncement of WARC with which it disagrees.

   In the bylaws of CANAAC under V. THE AREA COUNCIL, 4, it reads: “The Area Council, its officers and its Administrative Committee, shall not have the power to speak for or to obligate any member Church, or to interfere with the confessions, constitution, internal order, or external relationships of any such Church.”
III. CONTENT OF RECENT POSITION PAPERS

WARC issues no position papers. There are however two types of material that are published by WARC: discussion documents and dialogue reports.

The discussion documents are designed as study guides to stimulate discussion in and among the churches on current theological issues. The issues may be theologically divisive within the Reformed family of churches and beyond its confines, but the purpose is to enable the churches to grapple with major problems confronting the Christian and the church in the world of today.

Among such current publications are: Called to Witness to the Gospel Today, Confessions and Confessing in the Reformed Tradition Today, and Responding to Baptism, Eucharist and Ministry; a Word to the Reformed Churches.

The most recent document is a report of the Consultation “Confessing the Faith Today”—to which reference is made in our agenda report under IV, C—entitled Towards a Common Testimony. The IRC is in the process of discussing and evaluating this paper.

The reports on conversations sponsored by WARC that have been held over a span of years between representatives of the Reformed tradition and other traditions, such as Baptist, Lutherans, and Roman Catholic, are the second type of Alliance materials.

As mentioned in IV, C of this report, the IRC plans to review and study other WARC publications in order to serve the Synod of 1988 with more information about the content of these materials and IRC assessment of them.
The purpose of this supplementary report is to clarify and augment the IRC's reports of 1985 and 1987 on CRC membership in WARC in the light of the Ecumenical Charter adopted by synod in 1987, additional reflections by the IRC, and issues raised about CRC participation in WARC.

I. CRC Membership in WARC and the Ecumenical Charter

The IRC report of 1985 was written before the Ecumenical Charter was adopted by synod in 1987. In preparing its report on WARC, the committee was deeply appreciative of and motivated by the vision and task of ecumenicity embodied in the Report on Ecumenicity adopted by the Synod of 1944. But the committee also became aware that forty years had lapsed since that landmark report was received by the church and that changes had taken place which required modifications and updating of the ecumenical position of the church in the light of these changes (cf. "Significant Changes in the Ecumenical Scene Since 1944" Acts of Synod 1985, pp. 219–23; and Appendix A–I). Therefore the committee proposed and synod adopted the new Ecumenical Charter. We must take note of the role of the charter as it bears on the 1985 report on WARC.

A. WARC as a Circle 2 Ecumenical Organization

WARC is described in the 1985 report as including in its membership churches identified in the 1944 report as Circle 1 and Circle 2 churches. Circle 1 churches are those Reformed churches, which are not only historically Reformed, but are also Reformed in actual practice. Circle 2 churches are those which are officially and historically Reformed but no longer so in fact, that is, they are churches which are "qualitatively different in respect to the actualities of ecclesiastical life, e.g., as regards doctrine actually taught in the pulpit and otherwise, and discipline touching doctrine and life as practiced and/or neglected" (Acts of Synod 1944, p. 340). In the 1985 report WARC is considered primarily an organization of Circle 2 churches.

The Ecumenical Charter also classifies the churches of Christ into "ever-widening circles," and makes the same distinction among Reformed churches, as does the 1944 report, when it says: "The Christian Reformed Church should seek rapprochement with all churches of Christ but should attach first priority to Reformed churches, particularly those churches which are Reformed as to confession, polity, and liturgy, as determined not only by their formal standards, but also by their actual practice" (III, A, 2). The identification of WARC in the 1985 report as a Circle 2 ecumenical organization has not been changed by the charter and we continue to use it as a helpful way to classify the two types of ecumenical links.

B. The Modified CRC Perspective of Circle 2 Churches

The 1944 ecumenicity report, as pointed out in the 1985 report, stated that the
CRC was "the nearest historical approach to the ecclesiastical ideal of Scripture. [Therefore it followed that the ecumenical responsibilities of the CRC was] to correct those churches that are officially Reformed but in practice reveal doctrinal, canonical, and liturgical delinquencies, . . . in order to help them, by the blessing of God, to attain a more scriptural character" (Acts of Synod 1944, p. 359).

The Ecumenical Charter declares that "as we struggle for unity in the truth, we do so fully committed to the Reformed faith and the confessions affirmed by the Christian Reformed Church." But it asserts that in seeking to overcome differences in the perception of biblical truth "we must not only share with others our perceptions but also be open to theirs." It is the faith and hope of the charter that "through such ecumenical dialogue we must trust God to teach us all, and thereby unite us through a deeper common grasp of the truth" (I, E).

The CRC in all of its ecumenical relationships must seek to testify and witness to the truth it confesses but it must also recognize that every church of Christ, as part of his Body, manifests evidence of the work of the Spirit of Christ within it, by which the CRC may be enriched through contact and dialogue.

C. Type of Ecumenical Relationship for the CRC with WARC

1. Principles for Practice in Ecumenical Organizations

The Ecumenical Charter recognizes that in today's world "ecumenicity is being pursued through various types of ecumenical organizations that may enable a member church to carry out some aspects of its ecumenical responsibilities more efficiently than through interchurch relations" (II, B, 1). By interchurch relations are meant the direct relationships between one denomination and another. The 1944 report, as a product of its time, did not anticipate the role of ecumenical organizations as a means for churches relating to each other, except for the prospect at the time of a confessionally sound Reformed ecumenical synod.

It is important in evaluating WARC and the propriety of CRC membership in WARC to note that the Ecumenical Charter states two important principles in pursuing ecumenicity through ecumenical organizations. First, that such membership "requires relationships of diverse kinds consonant with the wide diversity of the member churches within its organization"; and, second, that membership "which links its member churches in a variety of ways by its constitution, bases, statements, activities, and practices, requires the employment of the same principles as those used in interchurch relations" (II, B, 2 and 3).

2. Guidelines for the CRC Considering Membership in WARC

The Ecumenical Charter states, as noted above, that the CRC "should seek to pursue its ecumenical task by means of ecumenical organizations that enable it to carry out its ecumenical responsibilities more efficiently than is possible in interchurch relations." This demands that the CRC must seriously consider the ecumenical avenues that are open to it to work in ever-widening circles in pursuit of the visible unity of the church; not to do so is to neglect its ecumenical calling.

In pursuing ecumenicity through ecumenical organizations the charter specifies two guidelines to follow that are important in arriving at a decision regarding membership in WARC (III, A, 4). These are:

a. The propriety of relations in such ecumenical organizations is circum-
scribed by the biblical principles on ecumenicity and principles for ecumenical practice of the charter as they bear on the nature of the organizations according to their respective constitutions, bases, statements, activities, and practices.

b. The complications of membership in ecumenical organizations may require diverse and restricted types of membership and degrees of involvement in keeping with the provisions of the charter.

The IRC in its 1985 report developed in some detail the propriety of CRC membership in WARC considering the nature, constitution, membership, practices, and study documents of WARC. This argumentation need not be repeated in this supplement. There is, however, one matter that needs to be addressed: The distinction between relations with WARC as a Circle 2 ecumenical organization and relations with NAPARC and RES as Circle 1 organizations.

3. The Distinction Between WARC as a Circle 2 Organization and NAPARC and RES as Circle 1 Organizations

The charter stresses the need to distinguish types of relationships with ecumenical organizations as circumscribed by the biblical principles on ecumenicity and for ecumenical practice as outlined in the body of the charter. The issue here is how membership in Circle 1 organizations differs from that in Circle 2 organizations. They are not parallel organizations that can relate equally to the CRC. This distinction is of crucial importance in ecumenical relationships for the CRC and in the IRC’s evaluation of CRC membership in WARC. Only on the basis of this crucial distinction does the IRC recommend CRC affiliation with WARC.

While it may not be possible to delineate precisely how membership in WARC as a Circle 2 organization is to be distinguished and circumscribed from membership in NAPARC and the RES as Circle 1 organizations, the following distinctions are relevant.

a. Membership in WARC does not require the same commitment and fidelity to the confessions that is required in Circle 1 ecumenical institutions—NAPARC and the RES. WARC asks for a general agreement with the historic Reformed confessions, “recognizing that the Reformed tradition is a biblical, evangelical, and doctrinal ethos, rather than any narrow and exclusive definition of faith and order.” Membership in NAPARC and the RES binds the member churches to the confessions as being “in accordance with the divine truth as revealed in the Scriptures” (RES Constitution).

b. Membership in WARC does not bind member churches with the same degree of corporate responsibility to assist member churches affirm and maintain their biblical and confessional integrity, or to take responsibility for terminating the membership of a delinquent member church as in NAPARC or in the RES. By accepting membership in WARC the CRC is not as responsible for the witness and practices of the organization and its member churches as it is by its membership in NAPARC and the RES. Circle 1 churches are those that are ecclesiastically similar to the CRC, but for diverse reasons cannot consolidate (cf. Acts of Synod 1944, p. 350).

c. Membership in WARC does not require endorsement of or acquiescence to any position, statement, or document produced or sponsored by WARC. Membership in the RES requires every member church to consider
seriously adopting the statements and positions of the RES as its own. In WARC every church is free to differ with and be publicly critical of any of WARC's activities and practices, and is therefore not compromised in its integrity and witness. Member churches of NAPARC and the RES are expected to be in conformity with the statements and activities of these organizations, and if not, to submit their protest or grievances to the organizations. Their affinity as Circle 1 churches involves them corporately in each other's confessional integrity and disciplined practice.

d. Membership in WARC does not create ties that bind member churches by the adoption of positions, procedures, and practices, as is done in Circle 1 organizations. For example, the CRC is bound by the “Golden Rule” and “Agreement on Transfer of Members” of NAPARC.

e. Membership in WARC does not require in the same way or to the same degree, as in the case of membership in the RES, that the CRC is to “give united and uniting testimony to the biblical faith in the midst of the divided church and our broken and sinful world” (RES Constitution), as is evident from a comparison of the purposes of these organizations as stated in their constitutions.

f. Membership in WARC does not include pulpit fellowship or fellowship at the communion table, nor does it encourage such practices by virtue of mutual membership in WARC, as is the case in NAPARC, the RES, and churches in ecclesiastical fellowship with the CRC. Choosing membership in WARC, therefore, must not be understood to signify any CRC indifference to the integrity of preaching and to the teaching of doctrine within WARC churches, nor to the neglect of discipline and other laxities that may exist within these churches. In fact, such concerns are an important part of our ecumenical calling.

II. ISSUES OF CONCERN ABOUT CRC MEMBERSHIP IN WARC

If a proper distinction is made between ecumenical ties in Circle 1 and Circle 2 organizations, if they are not perceived as parallel and similar ecumenical organizations, then many of the criticisms that are made against WARC lose their validity, because they are predicated on relationships applicable for Circle 1 churches and are not relevant to WARC as a Circle 2 organization. We would comment briefly on issues that arise in criticism of CRC membership in WARC.

A. "Liberal Churches"

Criticism is directed to the presence of reputedly liberal churches in WARC; churches which are very tolerant of heresy within their denominations and whose Reformed tradition as a significant “ethos” appears doubtful. Attention is called particularly to three denominations that are known to harbor strong liberal elements: the United Church of Christ (USA), the United Church of Canada, and the Remonstrant Brotherhood in the Netherlands.

We would point out, first of all, that such churches are a very small minority within an organization including well over 150 member churches with whom the CRC can feel some kinship. Shall we fail to acknowledge the given unity of the Church of Christ in the many churches in WARC because serious judgments can be made against several churches? Are we prepared to say, even in the case of these specified denominations, that they are not part of the Body of
Christ, however defective and deformed they have become? (Cf. Acts of Synod 1944, pp. 341-43.)

Obviously Circle 2 churches and organizations do not have the affinity with the CRC in doctrine and life to justify the common and intimate relationships of a Circle 1 fellowship. But if the Circle 2 churches that we deem to be defective and unjustifiably tolerant of heresy hold that they deserve membership in WARC because of their Reformed history and tradition, by what right shall we refuse to fulfill our ecumenical calling to all the other churches affiliated with WARC, not to mention the calling and obligation to the liberal churches themselves?

B. An “Alliance”

It has been asserted that WARC as an “alliance” by the nature of an alliance minimizes, if not negates, the task and opportunity to bear witness to our confessionally Reformed truth. In the judgment of the IRC such is not the case. The nature of any alliance is determined by its purpose(s), e.g., the alliance between the Soviet Union and the United States against Nazi Germany in World War II.

The purposes of WARC as described in its constitution not only allows for witnessing but, to a large extent, involves witnessing. Consider the need to witness in pursuing the following purposes as stated in the constitution:

• the furthering of all endeavors to proclaim the Word of God faithfully, and to order the life and worship of the Church in obedience to God;
• to promote common study of the Christian faith and its implications;
• to widen and deepen understanding and community among the member churches and churches eligible for membership and to help them to fulfill their own responsibilities in the service of Christ;
• to facilitate the contributions to the ecumenical movement of the experiences and insights which churches within the Alliance have been given in their history, and to share with churches of other traditions . . . [that] which will enable the people of God more fully to understand and express together God’s will for his people.

Quite clearly the CRC would have ample opportunity to witness to its understanding of the Scriptures and the Reformed confessions in participating in and fulfilling the purposes of WARC.

C. “Compromise”

It is alleged that the integrity of the CRC, which holds that its Reformed confessions do “fully agree with the Word of God” and its officers do promise “diligently to teach and faithfully to defend” them (Form of Subscription) is compromised by the membership requirement of WARC. That stipulation for membership identifies the confessional unity of member churches in WARC as a “general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical, and doctrinal ethos, rather than any narrow and exclusive definition of faith and order.”

It must be pointed out that the constitution of WARC does not require its member churches to affirm that the Reformed confessions are to be regarded only as defining an “ethos” and demand that member churches reject the use of the confessions to define faith and order in a too narrow and exclusive way. What the constitution is saying is that its membership requirement demands no more of a member church than a general agreement with the Reformed confessions. If WARC demanded a narrower and more exclusive use of the confessions to define faith and order, it would be parallel to the RES. Precisely because it embraces churches who are in “general agreement” with the Re-
formed confessions and tradition it opens the door for the CRC to engage in Circle 2 ecumenicity.

It is well to remember that eligibility for membership in WARC requires that a member church

- accepts Jesus Christ as Lord and Savior;
- holds the Word of God given in the Scriptures of the Old and New Testament to be the supreme authority in matters of faith and life;
- acknowledges the need for the continuing reformation of the church catholic.

All of these are requirements with which the CRC is in complete agreement.

D. "Responsibility"

The question is asked: What responsibility would the CRC have for the publications of WARC? In reply it may be said: Ordinarily none, except the responsibility to contribute its part in the preparation of publications either in affirming or opposing their contents. The CRC would be free to publicly disagree and reject any position in a WARC publication it deems contrary to the Word of God and its confessions.

It should be noted that the constitution of WARC explicitly states that "membership in the Alliance does not restrict the relationship of any Church with other Churches or with other inter-church bodies" (Art. II) (italics supplied). It further specifies when speaking of the general council that it "shall have power to make and administer policies, plans, and programmes in accordance with the purpose of the Alliance; to elect officers, members of the Executive Committee, Departments, Commissions; to adopt and amend a Constitution and By-Laws; to consider all matters brought before it by member Churches; and to give oversight to the affairs of the Alliance. None of these provisions shall limit the autonomy of any member Church" (Art. IV) (italics supplied).

Should an extraordinary situation arise in which a publication of WARC so completely denies what in the judgment of the CRC can in any way be considered "biblical and evangelical" in keeping with WARC's own constitution, then the CRC would be compelled to consider terminating its membership.

A reading of the recent publications of WARC will show that they are primarily designed as discussion booklets to stimulate the churches to think about their role in today's world and to rethink their own positions in the light of the discussions carried on among a wide variety of theologians and church leaders from diverse member churches in WARC. They frequently present a wide divergence of views in the form of questions for discussion rather than stating official positions of WARC.

As should be expected in an as diverse an ecumenical organization as WARC, the publications contain many fine affirmations of faith for which the CRC may be grateful and by which it may be stimulated in its own growth in understanding the Reformed faith and its application and relevance for contemporary life. But they also contain statements with which the CRC could not agree, nor accept as its own position, if it is to be faithful to the Word of God and the Reformed confessions.
APPENDIX B

Report on the National Association of Evangelicals

INTRODUCTION

The mandate of the Interchurch Relations Committee as adopted by the Synod of 1976 includes in the scope of the work of the IRC the instruction that "the committee shall maintain a broader interest in the church at large through study and contact with ecumenical organizations." This mandate is clarified with the specific responsibility to "observe and study various ecumenical organizations and report the results of such observation and study to synod," and further to "maintain contact as circumstances warrant with ecumenical organizations with which the Christian Reformed Church has not affiliated" (Acts of Synod 1977, pp. 38-40).

In keeping with this mandate and as directed by earlier synods, the IRC presented to the Synod of 1985 a report on the World Alliance of Reformed Churches with its recommendations. Synod decided to postpone action on the committee's recommendations until 1988 in order to consider first, in 1987, the proposed Charter of Ecumenicity which the IRC also presented to the Synod of 1985.

It is the judgment of the IRC that the National Association of Evangelicals is also worthy of careful study in the light of the proposed Charter on Ecumenicity. The fifth Principle for Ecumenical Practice states: "The unity of the body of Christ demands that we pursue our ecumenical task through all avenues which do not hinder our witness to Jesus Christ." It was already the vision of the Ecumenical Report of 1944 that the responsibility of the church to give expression to the unity of the Church of Christ extended from those churches closest to the CRC in doctrine and practice to those churches farthest from the CRC, including the Roman Catholic and Orthodox churches. It is plainly evident that the National Association of Evangelicals lies well within the boundaries of that vision.

The CRC was a member of the NAE for eight years, from 1943 to 1951. It is essential to review the history of our early relationship and to survey the subsequent period from 1951 to the present in which synod considered and rejected recommendations to reestablish membership before we give serious consideration to affiliating with the NAE today, some thirty-five years later.

I. HISTORY OF THE CRC RELATIONSHIP WITH THE NATIONAL ASSOCIATION OF EVANGELICALS

A. The Origins of the Association

The NAE was born in St. Louis, MO, in April 1942 when approximately 150 evangelicals convened to discuss mutual interests and consider cooperative options. Rev. J. Edwin Wright stated the purpose of the meeting: "We are met here in conference not to discuss a union of denominations but to explore the
possibilities of resolving misunderstandings, to find common ground upon which we may stand in our fight against evil forces, to provide protective measures against the dictatorship of either government or ecclesiastical combinations in restraining religious liberty, and to seek ways and means of carrying on for Christ unitedly and aggressively, but with freedom of action within our respective organizations."

Dr. Clyde W. Taylor writes:

The objectives of the movement were clearly spelled out in the first meeting:

1. The movement was to provide a fellowship for evangelicals at every level—denominations, local congregations, independent religious organizations and institutions, and individuals.

2. They proposed to work in a positive way with the radio industry as well as the Federal Communications Commission to make sure the airwaves would be equally available to evangelicals.

3. They planned an office in Washington, D.C., to keep doors open for evangelical missions through relations with both the U.S. and foreign governments.

4. Evangelicals needed a united voice and service agency before government on behalf of chaplaincies, church/state separation and legislations involving religion or the church.

5. Christian education and Sunday schools related to the International Council of Religious Education (ICRE) were being undermined by the council's extreme liberal teachings. Evangelicals needed to establish a new, biblical thrust in Christian education.

6. A new concern for evangelism was evident. People were being saved in huge Youth For Christ rallies on Saturday nights all across the nation. A new band of evangelists following in the footsteps of Dwight L. Moody and Billy Sunday were appearing. The new association of evangelicals planned a dynamic thrust and a commission to implement it.

ACTION/Spring 1972, p. 9

In April 1943 in Chicago a Constitutional Convention was held attended by a thousand delegates representing fifty denominations. An NAE Statement of Faith was accepted that has survived unchanged to this day. A constitution was adopted that provided for the establishment of commissions in each major area of concern. And so the National Association of Evangelicals was launched. Dr. Harold J. Ockenga, the distinguished and well-known pastor of Park Street Church in Boston, MA, became its first president, and an office was opened in Boston.

B. The Decision of the CRC to Affiliate with the NAE

In February of 1943 the Synodical Committee received a letter from the California Ministers' Conference of the CRC urging the committee to have representatives present in an official capacity when the NAE (then called Association of Evangelicals for United Action) gathered for its first national meeting in April in Chicago. The letter recommended the appointment of Dr. Clarence Bouma, professor of Christian Apologetics and Ethics of Calvin Seminary. Learning that the seminary faculty had already delegated Dr. Bouma, the Synodical Committee requested Rev. Gerrit Hoeskema, Dr. William H. Rutgers, and Stated Clerk Rev. John De Haan, Jr., to attend the convention as observers.

These three submitted a report to the Synodical Committee on May 24, 1943. The observers who became "delegates" at the meeting were impressed with two notable aspects of the National Association of Evangelicals (the official
name chosen at the convention). First, the NAE afforded Evangelical Protestantism a united and representative voice, in particular in contrast to the then known Federal Council of Churches of Christ in America (later to be known as the National Council of Churches in Christ). Second, the thoroughly orthodox character of the doctrinal statement of the NAE adopted at the convention and the enthusiasm with which the statement was received was a salutary experience for the delegates.

The delegates also noted some negative factors. The whole movement was in a state of comparative immaturity. There was concern that the NAE would move in the direction of doing the work of the church itself, especially in the field of evangelism. It was observed further that the prevailing doctrinal bias of those at the convention was more Arminian than Calvinistic.

Nonetheless the delegates recommended that the CRC join the NAE, at least provisionally, on two grounds: first, the opportunity in the future to influence the association would be limited to those denominations, groups, and churches which had affiliated; and, second, "the urgency of the times and the dire necessity of a united voice for Orthodox Protestant Christianity in connection with them," indicated a duty to assist in fostering such a united voice. Synod decided that the CRC become a member of the National Association of Evangelicals, without formally recording grounds for its decision.

C. Eight Years of Uncertainty

The very next year, 1944, two classes criticized the decision of 1943. Classis Hudson overtook synod to "sever relations" unless the NAE desist from the work of evangelism and missions. Classis Holland had grave doubts about the propriety of joining such an organization in which religious groups and churches with radical differences cooperate.

Although deciding to continue membership, Synod in 1945 cautioned consistories to be careful with some of NAE's propaganda activities. In 1946, apparently without question, synod decided to continue the CRC membership in NAE. In 1947 a minority of two from the NAE delegation of six recommended withdrawal from membership. Again in 1948, two of the NAE delegates out of seven, recommended discontinuing membership in the NAE. Synod chose to continue the CRC membership, but instructed its delegates to watch developments very closely and in addition synod appointed a special committee of six to study the NAE.

In 1949 the delegates advised continued membership, but a majority of four of the special study committee recommended withdrawal. Synod tabled the latter report and decided to appoint still another committee to study "the basic principles bearing upon inter-church relations," while our membership in the NAE remained in "status quo." The new study committee report appeared too late in 1950 for the churches to reflect upon it, so synod once more continued the status quo, but did express "emphatic disapproval of such activities of the NAE as the following: (1) Its strong emphasis upon revivalism and mass evangelism sponsored by the N.A.E. itself. (2) Its actual Gospel preaching in name of the N.A.E. and promotion of such efforts; its regional evangelistic activities under the banner of the N.A.E. headquarters; and the emphases in these activities which militates against our principles of truth." Synod instructed "its delegates and our representatives on the Board of Administration of the N.A.E. to bring these objections to the attention of the N.A.E. in order
that the declared policy of the Association on evangelism shall be enforced” (Acts of Synod 1950, pp.69–70).

In 1951, after a prolonged discussion, synod decided by majority vote to terminate the membership of the CRC in the NAE, without officially adducing any grounds for its action (Acts of Synod 1951, p. 79). In a letter of withdrawal addressed to the NAE, which was drawn up by a committee and “later read and approved by synod,” the following explanation was given.

After a lengthy discussion and serious consideration it became apparent that our membership in the Association is not a happy one. The Christian Reformed Church is a close-knit denomination with a very specific creed and a practice based upon and in harmony with this creed. Membership in the National Association of Evangelicals, loosely organized and without a well-defined program of action, easily does lead and in the past has led to embarrassment and difficulty. It was felt that the testimony the Christian Reformed Church is called to bring in this day and in this world is in danger of being weakened by continued membership in the National Association of Evangelicals.


D. The Issues Involved in CRC Membership in the NAE

It is interesting to note that synod listed no grounds in 1943 for its decision to join the NAE, and in 1951 gave no grounds for terminating membership, except for the explanation in the letter sent to the NAE. Various arguments, however, were used by those who favored membership and by those who opposed membership, as is evident from the overtures before synod and from the articles that appeared in various publications during this period. The reasons for and against membership can be summarized as follows.

1. The arguments for membership in the NAE were primarily:
   a. The crucial need for an orthodox Protestant united voice, in opposition to the so-called liberal, modernistic voice of mainline Protestantism in the Federal Council of Churches of Christ in America, to bear its common witness to evangelical truth against the inroads of heresy.
   b. The opportunity for the CRC to bring its testimony for the gospel as articulated by the Reformed faith in the arena of orthodox Protestantism in America which the NAE provided.

2. The arguments against membership in the NAE were primarily:
   a. Association in the NAE means compromising the very things that make us Reformed, and thereby impairs the power of a full and undiluted Reformed witness.
   b. Affiliation with the NAE depreciates the importance of the Reformed faith in the eyes of our own constituency by the untheological and creedless spirit of American evangelicalism evident in the NAE.
   c. The NAE is not an association of churches, for it includes as members along with denominations, institutions, groups, individual congregations, and even individuals. True ecumenicity is among churches corporately dealing with each other.
   d. The NAE tends to usurp the domain of the church by doing work that is the task of the organized church, especially in the field of evangelism.

E. Reconsideration of CRC Membership in the NAE

After the decision to withdraw from the NAE in 1951, repeated efforts were made to reconsider membership in the NAE. In 1952 two overtures petitioned
synod to reconsider its 1951 decision. After considerable debate the president ruled the overtures to be out of order on the technical ground that reconsideration of a previous synod's action was contrary to the Church Order. The ruling of the chair was challenged by an overture at the next synod in 1953, and a committee was appointed to report in 1954. A divided committee reported the following year but synod chose not to enter the issue of NAE membership.

The NAE sent a letter of congratulations to our Centennial Synod of 1957 and suggested a reconsideration of the CRC decision relative to membership in their association. The letter was referred to the Committee on Ecumenicity and Interchurch Correspondence (now the IRC). In 1958 this committee informed synod that it was studying various existing ecumenical organizations. In 1960 it recommended that the president of the NAE appear before synod, but synod did not accede to the recommendation.

The Ecumenicity and Interchurch Correspondence Committee recommended in 1961 that “synod accede to the request of the NAE to consider reaffiliation,” and that the committee be authorized “to meet officially with officers of the NAE to discuss all pertinent matters, and to report to the Synod of 1962” (Acts of Synod 1961, p. 476). The committee presented five grounds for its recommendation which are worth quoting in full:

1. Our belief in the scriptural teaching concerning the Holy Catholic Church, the Body of Christ, united by the foundational truths of historic Christianity, compels us to realize that there is a broader ecumenicity than the ecclesiastical ecumenicity represented by the Reformed Ecumenical Synod.

2. The need for united witness with all others who uphold the Word of God has become more urgent during the decade since our church withdrew from the NAE. Tremendous changes in political and ecclesiastical life are taking place. Paganism, teemed with aggressive nationalism, threatens missionary endeavor in almost every land. Romanism and un-Christian cultism, Modernism, social and moral disintegration—all these compel us to the conclusion that we cannot hope to wage effective battle for Christianity singlehandedly.

3. Our synods implicitly accept that there is room for functional or “service” ecumenicity, which we have not hesitated to make use of in various areas, e.g., foreign missions, relief, passport aid, governmental information and contact. For these we have employed the services of various commissions of the NAE. This places us in the uncomfortable position of having to “use” an association which we are unwilling to join.

4. Our church with its strong creedal position and committed Calvinistic leadership, can and should fill a much needed role in the NAE. Leaders of the NAE have asked our church to help precisely by lending such leadership to them.

5. There is today no official activity of the NAE which would compromise the distinctiveness of our church's witness.

Classis Holland also overtured the same synod “to reaffiliate with the NAE.” The classis responded to objections that had been raised in the past against membership in the NAE, and pointed out that whatever may have been true in its early history, the NAE consistently repudiated officially sponsoring evangelistic mission activity. It had already at the time of our withdrawal challenged our church to indicate any breach of policy, to which our church did not reply. The overture pointed out that the NAE encouraged and helped churches through its commissions and representation in Washington, DC, but officially maintained that missions work was the domain of the church. It was the judgment of classis that the NAE “has grown in stature and today commands theological respectability.” Classis also pressed the propriety of accepting the
benefits of NAE commissions while not assuming responsibility of membership in the sponsoring body (Acts of Synod 1961, pp. 516-17).

The Synod of 1961 simply declared that it did not favor reaffiliating with the NAE at this time on the ground that the NAE is not an exclusively ecclesiastical organization.

Six years later, in 1967, synod received a communication from the NAE inviting the CRC to participate in its organization. The invitation was referred to the Interchurch Relations Committee for consideration and the following year synod approved of the committee's intention to continue to give serious study to the NAE. In 1970 the IRC reported that it was not prepared to make a recommendation regarding our affiliation with the NAE although it commended those denominational agencies who cooperated with the affiliates of the NAE. In response synod also encouraged such cooperation of our agencies with the affiliates of the NAE on the ground that "such cooperation will give them [the agencies] the opportunity to enrich their ministry and that of the affiliates involved."

After 1970 the NAE is not listed in the indices of the Acts of Synod until 1984 when the Board of Trustees of Calvin College report that it approved "Calvin College membership in the National Association of Evangelicals (NAE): in support of Calvin's continuing efforts towards cooperative and mutually beneficial relationships with a broader evangelical community." A brief reference to the NAE appears in the IRC annual report to synod in 1985.

II. THE NATIONAL ASSOCIATION OF EVANGELICALS TODAY

A. Definition of the NAE

The National Association of Evangelicals, according to its own statements, is an ecumenical organization organized to represent the evangelical Christians of the United States in matters calling for oneness of voice and unity of action. It is a voluntary fellowship of denominations, churches, schools, organizations, and individuals. Its purpose is not to eliminate denominations, but to protect them; not to force individual churches into a particular mold, but to provide a means of cooperation in evangelical witness; not to do the work of churches, but stand for the right of the churches to do their work as they feel called of God. The NAE respects the autonomy of each denomination and local church and operates on the basis that it serves only as churches choose to share with the NAE.

In its forty-four years of history the NAE has shown ongoing strength and vitality. At present it includes four million Christians in some forty-five thousand local churches from nearly seventy-five denominations. Through its commissions, affiliates, and service agencies it has a service constituency of more than ten million. The NAE is actively involved with evangelical churches worldwide through participation in the World Evangelical Fellowship, which includes fifty-two national fellowships and thirty-nine associate bodies.

B. The Statement of Faith of the NAE

This statement, unchanged since its beginning, is as follows:

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

2. We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in his virgin birth, in his sinless life, in his miracles, in his vicarious and atoning death through his shed blood, in his bodily resurrection, in his ascension to the right hand of the Father and in his personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling in the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

C. Organization of the NAE

The association meets in an annual convention once a year at which its executive officers are elected. It conducts its business through a Board of Administration which meets twice a year. An executive committee elected by the board acts on its behalf between sessions. The board establishes commissions and defines the relationship with member organizations and employs all the salaried executive employees of the association who are responsible to the board.

The NAE sponsors commissions, and establishes separate subsidiaries and affiliates to render specific services for the NAE constituency.

1. Commissions—A commission is an organization related to and approved by NAE to render specific services within well-defined areas of responsibility and operating under the NAE incorporation. The present commissions are:

   a. Commission on Chaplains—this commission acts as a liaison between NAE member denominations/NAE member churches and the Armed Forces and Veteran's Administration by providing ecclesiastical endorsement to evangelical chaplains in accordance with service and commission criteria. It functions as an evangelical agency of support and encouragement for its chaplains.

   b. Commission on Higher Education—composed of presidents of colleges, seminaries, and Bible institutes, this commission serves as a medium for interaction and the probing of common problems, such as financing, governmental regulations, legislation, etc.

   c. Evangelical Churchmen Commission and the Women's Fellowship Commission—these commissions serve to encourage lay people to witness and assist in the spiritual ministries of their local churches and participate in the work and functions of NAE and its affiliates.

   d. Evangelical Social Action Commission—it serves as an education medium on social needs, maintains contact with evangelical welfare agencies, and encourages the application of biblical principles to the social needs of the day.

   e. Evangelism and Home Missions Association—its purpose is cooperative action to accelerate missions in North America, including lay witness, spiritual revival, church planting, and work among immigrants, underprivileged communities, inmates of penal institutions, and foreign language groups.
f. National Christian Education Association—this commission facilitates the sharing and coordination of ideas, programs, research, and promotion of Christian education at the local church level as expressed in Sunday schools, youth programs, and Christian day schools.

g. Stewardship Commission—its work is to promote total stewardship of the Christian's resources of time, talents, and finances through seminars, publications, and work among member churches.

2. Subsidiary Corporations are established by the NAE board as separate organizations incorporated as subsidiaries either as stock companies or direct subsidiaries, for a specific service to the NAE constituency. One such subsidiary corporation is WORLD RELIEF CORPORATION OF THE NAE which ministered to victims of poverty in twenty-six countries in 1985 in a diversity of projects. Since 1979 it has aided in the sponsorship of more than fifty-one thousand refugees.

3. Affiliates are organizations, separately incorporated, which are related to the NAE by provisions in their constitutions, and render specific services within well-defined areas of responsibility. The present affiliates are:

   a. American Association of Evangelical Students—it is active in providing leadership, communication, and resources to student governments in Christian colleges and individual membership to evangelical students in secular colleges.

   b. Evangelical Foreign Missions Association—this is the largest missions association in the world with eighty-one member mission boards comprising over ten thousand missionaries serving in every part of the world. EFMA provides diplomatic contact, government representation, and information services through its Washington, DC, office, defends the religious liberty of minority groups in foreign lands, and conducts regional missions seminars.

   c. National Religious Broadcasters—over 850 organizations are members; they include religious station owners, religious program producers, and associates. NRB works to effect religious freedom in broadcasting, and has established a code of ethics which has raised the standards of evangelical broadcasting.

4. Service Agencies—associated with the NAE are such agencies as: Evangelical Adoption and Family Services, Inc., Evangelical Child and Family Agency, and Evangelical Purchasing Service.

5. NAE Staff—consisting of an executive director, and directors of information, field services, business administration, and office of public affairs, the personnel are employed by the Board of Administration upon the nomination of the executive committee. The headquarters of the NAE is in Wheaton, IL, and it maintains an Office of Public Affairs in Washington, DC.

Of particular significance is the Office of Public Affairs which keeps watch on legislation and works to correct any infringement of religious liberty. By maintaining liaison with the U.S. and foreign governments, this office has become an effective voice in behalf of evangelicals in our country and those in missionary services overseas. It publishes monthly the NAE Washington Insight which serves to keep people informed of matters of direct relevance to them both as Christians and American citizens.
D. Membership in the NAE

1. Membership in the NAE consists in the following categories: (1) denominations, (2) associations or conferences of churches, (3) evangelical associations, Christian organizations and institutions, (4) local churches, (5) individuals (nonvoting).

2. Affiliation with the NAE is open to denominations and churches on the basis of their affirmation of the biblical doctrines expressed in the NAE's Statement of Faith and the financial support of the NAE by providing an annual contribution based on the church membership.

3. A denomination affiliating with the association must meet these qualifications (quoting from the bylaws of the NAE):
   a. It shall have individual members who by their relationship or fellowship are religiously defined and are not members of any other religious body claiming the status of a denomination.
   b. It shall have an officially accepted doctrinal position.
   c. It shall have a clearly defined policy within which it should operate, including provisions for issuing ministerial credentials.
   d. It should have stated purposes and objectives, such as establishing churches, religious education, missionary work, etc.
   e. It should have a responsible and representative administrative body that governs the affairs of the denomination and provides adequate records and legal responsibility.
   f. It shall have the legal authority of the governing body to take action to affiliate the group as a whole.
   g. It shall be of good reputation and general acceptance in the evangelical community as represented by the association.

4. Membership of the Christian Reformed Church in the NAB according to the constitution and its bylaws would:
   a. entitle the CRC to ten voting representatives at the annual meeting of the association and one member on the Board of Administration; and
   b. require a fee of approximately $9,325 per year (186,500 members @ 5 cents per communicant) plus the expenses of the representatives attending the annual meetings and the expenses of the member on the Board of Administration which meets twice a year.

E. Additional Information about the NAE

Further detailed information concerning its meetings, officers, Board of Administration, organization, etc., can be learned from the NAE constitution and bylaws. The administrative secretary of the IRC has on file the constitution and bylaws available for any interested person.

In addition he has on file considerable literature, including a published directory of NAE personnel, a listing of all member denominations, and the National Evangelical 1985–1986, an NAE publication which is a very comprehensive directory of data concerning the NAE and the evangelical community at large.

III. The NAE and Reformed Churches and Agencies

It may be instructive for the CRC to know how other Reformed denominations and agencies, including CRC agencies and institutions, relate to the NAE and what their evaluation of it is.
A. Reformed Presbyterian Church in North America

The Reformed Presbyterian Church in North America was the first NAPARC church to be a member of the NAE. It has been affiliated with the NAE for many years.

In 1972 the synod of the RPCNA appointed a special committee to restudy the whole question of their relationship with the NAE in the light of their Reformed commitment. This committee reported to the Synod of 1973 and the synod adopted its recommendation “that synod continue its membership in the National Association of Evangelicals and continue to recommend participation by boards and committees and members.” It also declared “that synod oversee more carefully its relationship to the National Association of Evangelicals, determining the best practical ways of exhibiting the Reformed faith within that association.”

The committee made several observations worthy of note:

1. In its analysis of the doctrinal position of the NAE it noted several weaknesses from a Reformed point of view, but concluded that as a church they had no problem accepting its Statement of Faith. “There is nothing in it that we would leave out; we would only add to it to clarify.” They felt that because of the presence of Calvinists the NAE avoided taking specific Arminian, Dispensational, or premillennial positions.

2. They asked whether they had a voice in the NAE. In reply they reported that they are respected when they speak and if their men became more involved they would have even greater impact. Relative to their size they believed they have had more influence than they realized. A problem to which they confessed was that their representatives have not always pursued the opportunity to be heard as diligently as they might have. That their influence has increased is evident from the election of Dr. John White, one of their members, to the first vice presidency of the NAE; he is expected to become its president in 1988.

3. They have found the conventions of the NAE to be a source of “inspiration” and fellowship—often the only source of fellowship in a given locality. The NAE is a national and international voice that is not duplicated by any more effective evangelical or Reformed group. The NAE enables them to maintain contact and communication with the broadly evangelical community. The following paragraph is an interesting assessment of themselves and the NAE.

We are so used to thinking small in the Covenanter Church that we need the NAE to enable us to think big and participate in the much larger scope of the Kingdom. Our presence in the NAE is not so much a compromise of the Reformed faith as is our silence and inactivity while there. Here is an excellent opportunity to exhibit the Reformed faith (including the Mediatorial Kingship of Jesus Christ) as it would meet the issues of the day in contrast to the approach of Arminianism or any other shallow view of the Christian faith [Complete text on file].

B. Presbyterian Church in America

The General Assembly of the Presbyterian Church in America decided in June 1986, upon the recommendation of the majority of its Committee on Interchurch Relations, to seek membership in the NAE. It can be instructive for the CRC to learn of the arguments that were advanced for and against the PCA affiliating with the NAE in 1986.

The majority observed that for more than forty years the NAE has been a viable fellowship “to make Christian convictions heard at the national level and
to demonstrate the oneness of all true believers without compromise of the convictions of its members. The biblical basis is that of united action rather than ecclesiastical union” (complete text on file).

The committee listed six advantages of affiliating with the NAE:

1. Joining the NAE will give us the opportunity to express our oneness with brothers and sisters without the implications of a Church Council or doing ecclesiastical functions. It will strengthen our identity as a biblical voice on the American scene where the name “Presbyterian” frequently is associated with theological liberalism. Our confession of one holy catholic church needs to be more than a mere confession;

2. Joining the NAE will magnify our voice in speaking to the moral issues of the day as we united with 15 million other believers and 47 other NAE denominations;

3. Joining the NAE will enrich our fellowship and help to break down caricatures of the Reformed position and have our own caricatures of other communions corrected;

4. Joining the NAE will enable us to express our voice and theology in helping to formulate and articulate a Christian world and life view within the NAE;

5. Joining the NAE will enable us to take up our responsibilities for the ministries of the NAE commission/affiliates from which the PCA presently benefits;

6. Joining the NAE will give us the opportunity to be linked with a world-wide group of evangelicals.

The minority (consisting of one member) recommended “that the PCA not consider affiliation with the NAE” (complete text on file). The argument of the minority was:

1. the Statement of Faith is too weak and deficient for the PCA to give it “adherence without reservation”;

2. this reduced statement is far less than historic biblical Christianity for those who hold to the Reformed faith and affiliation with the NAE would compromise our affirmation and commitment to the Reformed faith;

3. for those who hold to the full-orbed Reformed view of the faith it is compromising to join hands with those who in their witness and ministry, and in their representation of the evangelical cause in society with the relevance of the gospel and imperatives of the Word of God do so with what we consider to be deviations from true biblical Christianity;

4. although the NAE claims not to be doing the work of the church, they are in fact through their various service organizations, etc., performing functions that are normally the functions of the church;

5. it would be a questionable procedure to dilute the PCA commitment to spreading the Reformed faith because of the investment in money, in time and efforts of people involved in NAE affiliation.

C. Reformed Church in America

According to leaders in the RCA the denomination has expressed a genuine interest in affiliating with the NAE, but its overtures are refused on the ground that denominations may not hold dual membership in both the NAE and any other organization of comparable level such as the National Council of Churches in Christ and the World Council of Churches (cf. Bylaw B, 7).

Some individual Reformed congregations are members of the NAE. The bylaws state that “local churches and organizations whose denominations belong to other such bodies but who desire membership in the National Association of Evangelicals may be received provided they fulfill the membership requirements” (Bylaw B, 7).
D. Christian Reformed Institutions and Agencies

The administrative secretary of the IRC contacted by letter six of the leaders of the principal institutions and agencies of the CRC to learn what contact and participation each has or has had with the NAE or any of its commissions, affiliates, subsidiaries, or service agencies, and asked their opinion on the CRC rejoining the NAE. Following is a resume of their responses:

1. Back to God Hour—Dr. Joel Nederhood stated that the Back to God Hour is a member of the National Religious Broadcaster (NRB) but they have not found membership to be especially advantageous to them. It is the opinion of Dr. Nederhood "that it would be wise for our church to be a part of NAE." He discussed the letter with a group of ministers that come together for weekly meetings, and he reports: "We all sort of agreed that membership in NAE would be a good thing for our denomination and possibly also would be of some benefit to NAE."

2. Calvin College—Dr. Anthony J. Diekema reported that Calvin joined the NAE in 1983–84 and is affiliated with the Commission on Higher Education. He wrote: "We find that membership very helpful and plan to continue it in the years ahead. We have had representation at the NAE annual conventions each year since 1983 and find that also to be a positive experience." He added: "Although we have considered affiliation with the American Association of Evangelical Students (of NAE), our observations suggest that it is not a very active arm of NAE activities at the present time. Very few students attend their meetings and not much of a program nature has evolved from it in recent years. Consequently, our student leadership here at Calvin has not affiliated." Regarding CRC membership in the NAE, Dr. Diekema wrote: "We would encourage your committee to consider positively the question of renewed membership in the Association."

3. Calvin Theological Seminary—Dr. James A. De Jong responded by saying that the seminary is not now a member of the National Association of Evangelicals or any of its affiliates. He is a participant of the Association of Evangelical Seminary Presidents, which he finds spiritually enriching and a strategic connection. This association was sponsored by the NAE but it is now independent of the NAE. Dr. De Jong made no comment about the advisability of the CRC reconsidering membership in the NAE.

4. Chaplain Committee of the CRC—Rev. Harold Bode wrote that he has "primarily used the Commission on Chaplains of the NAE as a reliable source of information on what is happening in the U.S. Congress." He thinks that "should the CRC renew its membership in the Association, the Chaplain Committee and its staff would, I judge, receive benefits more directly from the NAE."

5. Christian Reformed Home Missions—Rev. John G. Van Ryn informed us that Home Missions does not have a direct or official association with the NAE or its affiliates, although he has personally wondered whether they would benefit from an association with the Evangelism and Home Missions Association of the NAE. He inquired about the association but as yet has had no direct contact with it, but believes they would be open to some kind of affiliation with NAE.
6. Christian Reformed Church Publications—Mr. Gary H. Mulder, executive director, said that the only contact they have with the NAE is through news releases from NAE regarding their activities.

7. Christian Reformed World Missions—Rev. William Van Tol, executive secretary, reported that World Missions is a charter member of the Evangelical Foreign Missions Association (EFMA), and continues to be very active in this organization. He wrote: “We would be greatly disappointed if we lost our association with the EMA. Its Washington office obtains visas for many of our missionaries. We regularly participate and benefit from its conferences, conventions and workshops.” He continued: “Our missionaries have more interaction and contact overseas with the missions and missionaries who are part of the EFMA/IFMA axis than they do with those who affiliate with WCC-related organizations. I think part of the reason is that the EFMA/IFMA groups send out far more missionaries. On some mission fields our field councils or the national churches with which we work relate to the NAE equivalents in these countries. For example, in Liberia our field council has found it beneficial to be an associate member of the Liberia Evangelical Fellowship.” He concludes: “I am inclined to encourage you to pursue the membership of the CRC in the NAE.”

8. Christian Reformed World Relief Committee—Mr. John De Haan said that “CRWRC has not been involved with, nor had an association with the National Association of Evangelicals. We believe, however, that there may be a significant interest or trend toward the Reformed Calvinistic view within the NAE and would encourage this if we were to become members. CRWRC could better serve the evangelistic community if we worked with groups such as this.”

IV. CONSIDERATION OF THE ISSUES IN CRC AFFILIATION WITH NAE

Having reviewed the history of the CRC’s earlier relationship with the NAE, surveyed the NAE as it is today, and taken note of whatever involvement Reformed churches and CRC agencies have had and are having in the NAE, we now need to evaluate the issues involved (should the CRC affiliate with the NAE).

We begin our consideration by presenting the arguments against membership in the NAE, in view of the fact that it was such arguments which resulted in a severance of our ties in 1951 and prevailed whenever membership in the NAE was reconsidered. We will then marshal the arguments for reaffiliation.

A. Considerations Against Membership in the NAE

1. Affiliation of the CRC with the NAE will stamp the CRC on the American religious scene with an identity inimicable to our historical position in the spectrum of Protestant churches. Our heritage is classical Protestantism as expressed in the Reformed wing of the Reformation along with the so-called mainline denominations of Protestantism. We have been alienated from most of these mainline churches because of the liberalism that has invaded and often dominated them and so have distanced ourselves from the ecumenical organizations of mainline churches. But neither are we comfortable with the evangelicalism of the NAE that is rooted primarily in the fundamentalism that arose out of the millennialism and perfectionism of the late nineteenth century and
more significantly out of the modernist-fundamentalist controversies in the early decades of this century.

Although the NAE has distanced itself from the anti-intellectualism and judgmentalism that characterized earlier fundamentalism and as a result is out of favor with extreme fundamentalism on the right, the NAE continues to project an image in the American church scene that is foreign to who we are as a Reformed church.

EVALUATION:
This is probably the most basic objection raised against membership in the NAE. Other arguments derive more or less from this fundamental issue.

It must be observed that it is sometimes alleged that in recent years the stream of evangelicalism has become increasingly more fundamentalist and the level of intolerance among evangelicals has risen. But this cannot be charged against the NAE or its leadership. From the beginning the NAE was characterized by a less militant spirit and more positive attitude than was acceptable to fundamentalists who separated themselves from the NAE to organize the American Council of Churches, with whom Dr. Carl McIntyre was affiliated. It was the issue of complete separation from any association with apostacy that created the split between the two organizations. The NAE was prepared to allow local churches and individual members of mainline denominations affiliated with the NCCC to join the NAE if they were in agreement with the Statement of Faith.

2. CRC association with the NAE will compromise our distinctive Reformed witness and therefore hinder the contribution that we can and ought to make in the American church world.

EVALUATION:
The question may be raised how significant has been and is and can be our witness in our isolation from the ecumenical movements. In fairness it must be observed that the CRC is not alone in being identified with neither of the two options on the national ecclesiastical landscape: the National Association of Evangelicals and the National Council of Churches in Christ. There are Protestant churches in America who view themselves as maintaining classical Protestant heritages, but they choose to bear witness on the American scene without, in their judgment, blurring and diluting their distinctive witness by affiliation in either ecumenical organization. Among such churches are the Southern Baptist Convention (although individual congregations are members of the NAE), the Lutheran Church (Missouri Synod), and the Lutheran Church (Wisconsin Synod).

3. CRC membership in the NAE would depreciate the importance of maintaining our Reformed character in the eyes of our constituency in a day when the temptation to minimize our heritage is already very strong.

EVALUATION:
Membership in the NAE need not diminish the importance of our Reformed position and could in fact enhance it in our interchange with other traditions. It is well for our members to be aware that to be Reformed is to be concerned about the unity of the church of Christ and the task of ecumenicity.

4. Affiliation with the NAE would identify the CRC with the political rightism and the economic and social conservatism that is dominate in the spirit and outlook of the NAE.
EVALUATION:
Ecumenical relationships are bound to make some statement about any church. Our membership in the North American Presbyterian and Reformed Council (NAPARC) colors the image of the CRC in the American church world, as do our ties with the Reformed Ecumenical Synod. The criticism about the spirit in the NAE is probably true, but it must be added that the NAE is very cautious in taking positions and in making resolutions or public statements that bear on controversial political, economic, and social issues. When they have spoken they do so with moderation, which from the perspective of the more politically and socially involved is a weakness of the NAE. The emphasis of the NAE is more oriented to be of assistance to churches in missions, evangelism, education, and diaconal service.

5. The loose federation of denominations, local churches, parachurch groups, diverse institutions and organizations, and individual members, all of whom the NAE embraces in its fellowship, is incompatible with the Reformed view of the church. Ecumenicity is between and among churches. This the World Council of Churches and the National Council of Churches of Christ, the World Alliance of Reformed Churches, and the Reformed Ecumenical Synod recognize.

EVALUATION:
While the NAE allows parachurch institutions and organizations as well as individuals to join its fellowship, it must be noted that the governing authority of the NAE is vested in denominations and churches.

6. It usurps the tasks of the church, particularly in mission and evangelistic work.

EVALUATION:
That some of the original founders envisioned the role of the NAE as engaged in such work is evident from Dr. Taylor's statement that "the new association of evangelicals planned a dynamic thrust and a commission to implement it [evangelism]" (cf., I, A, 6). But it is and has been the contention of NAE leadership that the organization soon changed and that the present programs and activities of the NAE do not do the work that belongs to the church. And, as noted in the report above, the NAE requested the CRC more than twenty-five years ago to demonstrate where and how the NAE has usurped the place of the church. There has never been an official response to the NAE request.

7. By joining the NAE the CRC is closing the door on the possibility of also holding membership in the World Council of Churches (WCC) and the National Council of Churches of Christ (NCCC).

EVALUATION:
Neither of these two ecumenical organizations is a viable or likely option for the CRC at present.

B. Considerations for Membership in the NAE

1. Joining the NAE is a viable way for the CRC to assume an important aspect of its ecumenical task within the broad spectrum of evangelical Christianity in America. The 1944 report on ecumenicity taught that the unity of the church in Christ required visible expression, beginning with those Reformed churches closest to us in doctrine and practice, to churches with a Reformed tradition.
that were less committed to their tradition, to non-Reformed Protestant churches, and finally to Roman Catholic and Orthodox churches. The 1944 report did not envision the current avenues of ecumenical organizations as one way of meeting our responsibilities; yet at present the NAE offers the only realistic and tangible means for ecumenical contact with the wide variety of evangelical churches of America.

2. Affiliation with the NAE not only provides for ecumenical contact with evangelicals in America, but with evangelical churches and Christians throughout the world by means of the World Evangelical Fellowship. This organization began “in 1951 as successor to the World Evangelical Alliance, at the invitation of the NAE and its British counterpart. The WEF is the international grouping to which the NAE and its sister national evangelical associations in about 50 countries belongs. Under the WEF sponsorship, evangelicals engage in interaction, fellowship, and joint planning at the international level. WEF provides a vehicle for cooperative ventures and stakes out evangelical positions. Membership is determined by adherence to a seven-point statement of faith, similar to the NAE’s own statement. The WEF’s International Office is housed in the NAE headquarters, and an NAE-appointed committee carries legal responsibility for its financial operation” (National Evangelical 1985–86, p. 20). The WEF in some sense embraces the vision of the Ecumenical Report of 1944 in its worldwide scope.

3. The NAE is so organized and is of such a mind that it affords the CRC an opportunity to bear its witness to the Reformed interpretation of the Christian faith and its implications for an all-embracing world and life view. The leadership of the NAE not only welcomes such input, but has repeatedly invited and urged the CRC to affiliate with the NAE because it recognizes the contribution the CRC could make to the NAE with its theology and the perspective of the Reformed worldview. The experience of the Reformed Presbyterian Church in North America within the NAE bears out the actuality of this opportunity (cf. III, A).

It is interesting to note that Billy Melvin, the executive director of the NAE, in an interview published in Christianity Today, October 8, 1982, in response to the question “What is the theological coloring of NAE?” said, “Theologically we represent the whole spectrum—everything from Mennonite to Reformed Presbyterian, from Baptist to Lutheran, Pentecostal, and Holiness. Probably the total membership is slightly more Calvinistic than Arminian; it’s almost fifty-fifty.”

4. The NAE, with its membership of evangelical churches and Christians from a wide variety of traditions with theologies and practices different from those of the CRC, presents an opportunity for the CRC both to be strengthened in its own heritage and practices by the encounter with others, and at the same time to profit from the biblical and theological insights and the life and practices of these churches. As the PCA report noted, exchange with others in the NAE will “help to break down caricatures of the Reformed position and have our own caricatures of other communions corrected.” The NAE gives the CRC an opportunity to contribute to the NAE and its member churches, but it also provides an opportunity for the CRC to profit from association with other evangelical churches and Christians in whom the Holy Spirit is also at work.
5. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to secular America and to the government of the United States, such as religious freedom, separation of church and state, human rights, public morals, and social concerns. The NAE through its Washington, DC, Office of Public Affairs has access to the seats of political power to protect and advance the interests of evangelical Christians and to influence political policies that involve religious and moral dimensions as well as render strategic services to military chaplains and overseas missions. The NAE has had and continues to have a significant voice in Washington, DC.

6. For many years the CRC boards, agencies, and committees have used the voice, influence, and contributions of various commissions, affiliates, and service agencies of the NAE (cf. I, E, 5). It is something of an embarrassment to these CRC organizations that we should continue to use and profit from the NAE and its services, but refuse to affiliate with it and bear our responsibilities for the benefits we derive from it. Except for the Evangelical Foreign Mission Association where the costs are prorated, the CRC does not contribute financially to the NAE for its services.

7. The NAE is deliberately organized so that any member church is free to participate and cooperate in any way it chooses and to abstain from any activity of the NAE that it believes compromises its faith and/or practice. It is the claim of the NAE that evangelicals, "in cooperative witness through the program, services and activities of NAE, are making it clear that it is possible to have a spiritual unity and vital action without organic union—to have cooperation without compromise" (Cooperation Without Compromise, p. 1). Membership in the NAE would not compromise the distinctive witness or practices of the CRC.

8. For the CRC to affiliate with the NAE is in keeping with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, which is the Canadian counterpart to the United States' National Association of Evangelicals. In November 1983 the council decided to accept the invitation to join the EFC and in November 1985 decided to continue its membership for another two years on the grounds:

a. Our participation strengthens the public witness that the evangelicals make to the Lord who binds us together.

b. Our participation is an attempt to be submissive to our Savior's desire that all his children display the unity we have in him.

c. Our participation allows us to explore further with fellow Christians biblical ways of dealing with the needs and concerns of the modern world.

(Acts of CCRCC 1985, pp. 16–17)

Having reviewed and evaluated the arguments for and against membership in the NAE, it is the judgment of the Interchurch Relations Committee that the Christian Reformed Church should reaffiliate with the National Association of the Evangelicals.
I. MANDATE AND COMMITTEE

The Synod of 1985 instructed the IRC "to establish a joint committee of four, which shall include at least two multiracial members of SCORR, to enter into an intensified exchange with the committee on race relations of the Reformed Churches in South Africa (RCSA)," with the following mandate:

a. To address the most recent declarations of the Reformed Churches in South Africa concerning its racial positions, attitudes, and practices, and the need for a clear public outcry against an unjust public policy.

b. To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa.

c. To report annually through the Interchurch Relations Committee to synod until 1989.

In consultation with SCORR, the IRC appointed Mr. Bing Goei, chairman, Ms. Barbara Clayton, Dr. John H. Kromminga, and Rev. Clarence Boomsma, reporter. Later in 1986 Ms. Clayton resigned and Rev. Alfred S. Luke was appointed. These members have served until the present. For convenience sake this committee has become known as the "Committee of Four."

II. SURVEY OF THE COMMITTEE'S DIALOGUE WITH RCSA

A. From July to December 1985, the Committee of Four was hampered by a failure to receive the 1985 Acts of the RCSA Synod which contained the race resolutions of the RCSA as adopted, or the official translation into English which had been promised. The Acts of the RCSA Synod finally arrived in December and J. Kromminga provided his translation of the resolutions. The official translation was received in April 1986.

B. In May 1986 the Committee of Four sent to the RCSA a detailed critique of the RCSA statements on race relations. In November 1986 we received a reply to our critique.

C. Due to various circumstances the Committee of Four was unable to respond to the RCSA reply until April 1987, when it presented a detailed answer to the RCSA reply. (For more detailed information cf. Agenda for Synod 1986, pp. 202–03, and Agenda for Synod 1987, pp. 202–03.)

D. In June 1987, Rev. Boomsma, in Africa on assignment for the RES, scheduled a meeting with the RCSA committee. He learned that the majority of the committee was in favor of recommending changes in the RCSA statements on race that our committee had found particularly in error. He was assured that the Committee of Four would receive a copy of their report as soon as possible.
E. In September 1987 the IRC decided to send Dr. John H. Kromminga as the CRC fraternal delegate to the RCSA synod, which was to meet in from January 6–20, 1988.

F. In late September 1987 the chairman of the RCSA study committee, in a brief letter, informed us that “we had in-depth discussions of our report also with reference to your commission’s remarks and have hopefully been successful in bringing about changes in formulation and statement that will be satisfactory.” We immediately wrote for a copy of the report so we could communicate to them any further comment that our Committee of Four might have before the meeting of the RCSA synod.

G. It was not until December 17, 1987, that the Committee of Four received the information about the recommended changes of the study committee that were to be presented to their synod. The Committee of Four met immediately to study the proposed changes and was encouraged by the progress and proposals that the RCSA study committee had made. The Committee of Four encouraged Dr. Kromminga to support the report of the RCSA study committee at the synod.

III. DR. KROMMINGA’S REPORT ON THE 1988 RCSA SYNOD

We present the relevant sections of Dr. John Kromminga’s report to the Committee of Four and the IRC on the proceedings of the synod as well as his reflections and comments. Although these excerpts are somewhat lengthy we believe synod will find the report informative to understand the situation in the RCSA and helpful to assess our relationship with the RCSA. Dr. Kromminga writes:

ROUND 1

My hope that the recommendations of the study committee on race relations would be approved initially received a major setback which at the time looked utterly devastating. To see this in context a review of preliminary events is necessary. The CRC Committee of Four had sent a thorough-going critique of the stance of the RCSA on race relations, and the (study committee’s) proposals for revision as far as we had them. To this we received (after what seemed like a very long time) a response, which was quite defensive. We further replied to that response, and in the process came to single out several points in the stance which seemed to defend apartheid, and which were in contradiction to better formulations more recently made.

From that point we heard nothing further until December 17, 1987, when the draft report to be submitted to synod was received by us. The Committee of Four studied this and noted particularly that the main offending statements were now to be dropped in favor of much improved statements, which would be included in a new logical arrangement for the whole statement.

What we did not know was that there were two minority reports, both centering on the same issue. This issue was that of the new “logical unity.” One member of the committee wanted to substitute one of his own formulations for those of the majority. His minority report was not approved, and is of no further consequence to us. The other minority report was written by Professor J. C. (Christie) Coetzee, and argued that the study committee had no mandate to put the decisions in a “logical unity” and no authorization to drop statements approved by previous synods. This position was supported by a one-man minority of the advisory committee, but was approved [Tuesday, the 12th] by an overwhelming majority of the synodical delegates.

At this point everything valuable (to the CRC) in the study committee report was
negated. No progress had been made, and it appeared that there was no room for raising the question again. I was personally much taken aback by the size of the vote, and the readiness to let a technicality get in the way of what we, plus the majority study committee, plus the majority advisory committee saw to be the will of God.

ROUND 2

Some delegates found another avenue to resurrect the question. It was noted (particularly by Professor Victor D'Assonville) that the CRC correspondence with the RCSA committee on ecumenical affairs had never been presented to the synod. The documents of our Committee of Four were at first forwarded through the official RCSA "Deputies for Correspondence with Foreign Churches." It seems to have fallen through the cracks. Initially referred to the race relations study committee, our correspondence was considered by that committee, but never dealt with further by the deputies for ecumenical affairs.

This provided an avenue for getting the matter once again before the synod. A proposal to take up these items of correspondence directly, by this synod, was passed. A special ad hoc committee was appointed, consisting of the most knowledgeable people available. This committee worked long and hard, finally finishing its draft report after midnight on Friday the 15th for distribution to synod the next morning. A strong talking point for the new formulations was that these had the support of Prof. J. C. Coetzee, who had maintained throughout that he had not been against the content of the positions earlier rejected, but against the non-mandated character of the recommendations.

This report was approved by a great majority of the synod. There was some opposition, to be sure. It was argued that the synod had no right to set aside earlier statements as long as these had not been found to be proved wrong from Scripture. It was also argued that "we don't have to listen only to foreign churches; we have members in our own church to listen to also."

In my estimation, this was a clear-cut victory for the position represented by the CRC through its Committee of Four. If we are looking for evidence that the RCSA is willing to do some listening, that evidence is now available. In light of the major effort that was made, under extreme pressures from a tight schedule, to reopen a matter that had seemed closed, the testimony concerning a willingness to listen is even clearer than it would have been if the original study committee report had been approved with no intervening valley of shadow.

ADDITIONAL COMMENTS OF KROMMINGA

1. Shortly after my address (as fraternal delegate from the CRC), the RCSA fraternal delegate to the 1985 CRC Synod, Dr. Victor D'Assonville, presented his report. In discussing both his presentation and mine, various critical, almost hostile, remarks were made. Samples include the following: "the United States is free to make its one nation if it wishes, but South Africa must be free to maintain its many nations"; "the CRC is meddling in matters which it does not fully understand"; "why does the CRC listen only to the 'Sending Kerk'; "what is the CRC doing about problems in its own country? Are representations being made to the government about secularization? about nuclear weapons?"

The press, particularly a couple of Afrikaans newspapers, covered this whole matter quite fully, and, as far as I could see, quite accurately.

2. The RCSA has been deeply disturbed by the suggestion that they might be heretical. Their resentment is especially against the RES Chicago 1984, but it is clear to them (more so than earlier) that the CRC is also involved. The ad hoc committee,
mentioned above, noted that the CRC correspondence was done in the context of our repudiation of apartheid adopted at our synod in 1984, just before the RES met. That CRC definition of the apartheid which it sought to criticize was also distributed to the RCSA synod and to the press. Some more direct response to it will be presented to the RES Harare 1988 and possibly also to the CRC Synod of 1989.

3. There was concern, almost consternation, at the action of the CRC Synod of 1987. Our own previously set deadline of 1989 seemed to have been ignored. We seemed to have ignored also the fact that their synods meet only once in three years, and that any changes proposed between those meetings are only tentative at best. One respected friend commented privately to me that this action had set back the progress of dialogue, since it gave ammunition to those critics who maintained that the CRC was acting high-handedly.

4. I would strongly recommend that the Committee of Four strongly urge the CRC Synod of 1988 to abide by the schedule, which calls for decision on the matter of future ecclesiastical fellowship to be made in 1989. This is by all considerations the only responsible course of action. It will also allow for decision in light of further information. RES Harare 1988 will then have been held, as well as the August 1988 meeting of the RCSA general synod (Algemene Sinode). This body will review the race relations decisions.

5. Of all of the ecumenical contacts of the RCSA, that with the CRC is by far the most meaningful. Although we are not the only voice being heard, we are making a difference in this church. Although their record is not perfect by any means, there is a common bond of Christian and Reformed concern to which we can make appeal. I also had intensive but informal talks with colored and black representatives of the general synod, and although they are terribly frustrated at times, they very definitely want the CRC to continue in contact with the RCSA.

6. It is presently planned that the RCSA will send two delegates to our 1989 Synod, and will mandate them to prepare a thorough review of the race-relations stance of the RCSA for that meeting. If the IRC gets an advance copy of this review, it ought to be carefully studied before the CRC synod meets.

7. In an informal conversation with nonwhite leaders of the RCSA, the strong wish was expressed that they would very much like to have representation at our Synod 1989, although they cannot afford the expense of sending such delegates. It is possible that the white church would help finance such representation. They asked whether the CRC could possibly help them defray expenses if necessary.

8. I have the satisfaction of feeling that the Spirit of God was close at hand; that through his guidance and assistance the work of the church was done.

IV. RESPONSE OF THE COMMITTEE OF FOUR

A. The committee received the report of Dr. John H. Kromminga with appreciation for his faithful contribution and willing service on behalf of our committee's assignment at the RCSA synod.

B. The committee decided to continue to study carefully the actions of the 1988 RCSA Synod when its Acts are received and all further information that is available to it in keeping with its mandate of 1985 as stated in the first part of its mandate (cf. I, a, above); and to formulate its findings and recommendations in order to assist the IRC and the synod of 1989 to reevaluate the CRC ecclesiastical relationships with the RCSA as decided by the Synod of 1985 (cf. Acts of Synod 1985, pp. 756-57).

C. The committee asked the IRC to request of the two delegates from the RCSA, who will be attending our Synod of 1989, for an advance copy of the
review of the race relations stance of the RCSA they will be preparing so our committee may have it at least one month prior to synod. It is important that our committee has ample time to study the review before the meeting of synod.

D. The committee urged the IRC to seek to make arrangements, if at all possible, to have nonwhite representatives of the RCSA present at our synod in 1989.

E. The committee decided to inform synod what thus far the committee has been able to do in fulfillment of the second part of its 1985 mandate which reads: “to consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa.”

The committee found this directive vague in both its scope and intention and therefore was uncertain how it could be implemented, especially by the small Committee of Four. It was decided that the committee should devote its time and effort to its primary assignment, which was the first part of its mandate re the RCSA.

In partial fulfillment of this second mandate, however, Rev. Clarence Boomsma, our reporter, who served as the CRC fraternal delegate to the quadrennial synod of the Dutch Reformed Mission Church in South Africa in October 1986, requested the DRMC synod to inform us through its moderamen of ways and means by which the CRC could be of assistance in helping the victims of apartheid, interpreting this mandate in the restrictive sense of aid to be given to diaconal agencies or authorized relief organizations to help families and individuals who were direct victims of hardships at the hands of the government.

We received no request or suggestion from the moderamen in response, although several individual churches and “rings” (classes) have asked for financial aid to construct and enlarge buildings or support missionary programs. It was the judgment of our committee that such financial assistance was not, at least, the primary intent of our synod. The IRC has referred some of these requests to CRWRC and directed others to RES’s Third World Needs program.

In June 1987, Rev. Boomsma, in addressing the quadrennial general synod of the Dutch Reformed Church in Africa (Black), made the same offer as to the Mission Church, but until now we have received no requests.

The committee judges that it is beyond its scope and competence to do anything further to fulfill this aspect of its mandate. It is of the opinion that SCORR is in a much better position to implement this mandate.

V. RECOMMENDATIONS TO SYNOD

The committee presents the following recommendations through the IRC to the Synod of 1989.

1. In light of the report of Dr. Kromminga, that any further action regarding our ecclesiastical relationship with the Reformed Churches in South Africa be deferred until the Synod of 1989.

   Ground: This is in keeping with the original decision of the Synod of 1985.
2. The second part of the mandate of the Committee of Four, which reads: "To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa," be referred to SCORR.

*Ground*: SCORR is in a better position to implement this mandate.

Committee for Race Relations in the Reformed Churches in South Africa
Bing Goei, chairman
John H. Kromminga
Alfred S. Luke
Clarence Boomsma, secretary
I. Introduction

Effective January 1, 1983, two Ministers' Pension Funds were established, each administered by its own committee as follows:

A. Retirement Plan for Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, administered by five United States Pension Committee members. (Shared Ministers are those ministers who are not pastors of churches but are in ministries which serve the entire denomination, such as the Back to God Hour, World Missions Committee, etc.)

B. Retirement Plan for Ministers of the Christian Reformed Church in Canada administered by five Canadian Pension Trustees.

II. The Pension and Insurance Office

All office routines and other administrative duties are delegated by the pension committees to the administrator and his staff of two.

In addition, the office administers the life, dental, and health insurance plans for the Christian Reformed Church Consolidated Group Insurance Committee.

By administering the two ministers' pension plans, the supplemental funds, and the church insurance matters out of the one office, overhead expenses are allocated to three areas of operation and are thus held to a minimum.

III. Canadian Plan Is Registered

The Christian Reformed Canadian Ministers' Pension Plan is registered with the Pension Commission of Ontario (#C-017206) and the Pension and Profit Sharing Plan Section of the Department of National Revenue (#45859).

IV. Ministers' Pension Calculations

All ministers who retire(d) on and after January 1, 1983, will receive their pensions as calculated under the new plan unless the benefits payable by the former plan provides a higher pension. Ministers who retired before January 1, 1983, will continue to receive their pensions under the former pension plan. The former pension plan was established by the Synod of 1969 and became effective January 1, 1970.

V. Copies of the Plan

Reference is made to the Acts of Synod 1982 for complete copies and supporting exhibits of the new plans.
Easy-to-read booklets describing the new United States plan and, separately, the new Canadian plan are available by addressing requests to:

The Administrator
CRC Ministers' Pension Plans
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

VI. THE QUOTA AND CONTRIBUTIONS

A major source of income for the Ministers' Pension Funds is the per-family quota. The quota is not a per-congregation matter but a per-family responsibility. The Synod of 1982 mandated that even though it established separate pension plans for the United States and Canada, the quota would be the same for both plans because the church's total pension obligations to ministers and their dependents are an across-the-board denominational responsibility requiring joint financing (cf. Acts of Synod 1982, Art. 44, C, 4, p. 50).

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 Funds in order for them to be members of the plan. Synod annually sets the amounts of such contributions.

A few organized churches pay substantially less than the required amount of the Ministers' Pension Fund quota. Yet their ordained ministers are fully covered under the plan and the cost must be paid for by other churches. Reminders are sent to churches who are not paying their required quotas.

VII. CENSUS

A. Participants

As of December 31, 1987, there were 1,423 participants in the Ministers' Pension Plans. The office also maintains files on 132 ministers who have withdrawn from the plans, most of whom have some vested interest.

1,156 United States ministers, shared ministers, widows, and orphan
267 Canadian ministers and widows
1,423 Total

Another classification is:

832 Active United States and shared ministers
235 Active Canadian ministers
1,067 Total active ministers
219 Retired United States and shared ministers
19 Retired Canadian ministers
238 Total retired ministers
105 United States widows and orphan
13 Canadian widows
118 Total widows and orphan
1,423 TOTAL
B. Deaths in 1987:

Rev. Harry A. Dykstra                        January 8, 1987
Mrs. Trina Kobes                              February 16, 1987
Mrs. Mary Prince                             February 27, 1987
Rev. Thomas Yff                               March 9, 1987
Rev. Jacob Dykstra                            April 11, 1987
Rev. Dirk Mellema                            June 28, 1987
Rev. John Breuker                             July 9, 1987
Mrs. Caroline De Vries                       August 8, 1987
Rev. Robert H. Tjapkes                       August 9, 1987
Rev. G. John Bosma                            August 15, 1987
Rev. Peter Plug                               August 17, 1987
Mrs. Wilhelmina Hiemenga                     September 9, 1987
Mrs. Minnie De Jonge                         October 12, 1987
Rev. Brandt Bruxvoort                        October 18, 1987
Rev. Edward Henry                             December 19, 1987
Mrs. Johanna Rutgers                         December 20, 1987

C. Retirements in 1987:

Under the United States Retirement Plan

Rev. John Cooper, because of age, Classis Huron, effective January 1, 1987
Rev. John M. Moes, because of age, Classis Pacific Northwest, effective January 1, 1987
Rev. Herman J. Teitsma, because of disability, Classis Grand Rapids South, effective January 1, 1987
Rev. John C. Ribbens, because of age, Classis Florida, effective February 28, 1987
Rev. William D. Ribbens, because of age, Classis Hackensack, effective February 28, 1987
Rev. Paul C. Zylstra, because of age, Classis Rocky Mountain, effective March 31, 1987
Rev. Sidney Newhouse, because of age, Classis Zeeland, effective June 30, 1987
Rev. George P. Holwerda, because of age, Classis Illiana, effective July 16, 1987
Rev. Dick L. Van Halsema, because of age, Classis Grand Rapids East, effective August 1, 1987
Rev. Jacob D. Eppinga, because of age, Classis Grand Rapids South, effective July 31, 1987
Rev. Earl S. Holkeboer, because of age, Classis Kalamazoo, effective August 17, 1987
Rev. Harold Dekker, because of age, Classis Grand Rapids East, effective August 31, 1987
Rev. John H. Elenbaas, because of age, Classis Columbia, effective September 1, 1987
Rev. Harry Vanderaa, because of age, Classis Northcentral Iowa, effective September 15, 1987
Rev. Leonard Stockmeier, because of age, Classis Pella, effective September 21, 1987
Rev. Peter Ipema, because of age, Classis Northern Illinois, effective September 30, 1987
Rev. Samuel Ten Brink, because of age and disability, Classis Minnesota South, effective October 19, 1987
Rev. Isaac J. Apol, because of age, Classis Hackensack, effective October 31, 1987
Rev. Tymen E. Hofman, because of age, Classis Chicago South, effective October 31, 1987
Rev. Harold E. Botts, because of age, Classis Grand Rapids East, effective October 31, 1987
Rev. Paul J. Veenstra, because of age, Classis Minnesota North, effective November 12, 1987
Rev. John Fondse, because of age, Classis Holland, effective November 30, 1987
Rev. Theodore Wevers, because of age, Classis Wisconsin, effective December 15, 1987
Rev. Orwin W. Duisternars, because of age, Classis Northcentral Iowa, effective December 31, 1987

Under the Canada Retirement Plan
Rev. Jacob H. Binnema, because of age, Classis Alberta South, effective August 1, 1987
Rev. Anthony De Jager, because of age, Classis Quinte, effective August 30, 1987

VIII. AUDITORS

Both the United States Ministers' Pension Committee and the Canadian Pension Trustees appointed the public accounting firm Touche Ross & Co. to audit the books and prepare certified financial statements for the Ministers' Pension Funds and the Supplemental Funds for the fiscal year ended August 31, 1987. Financial statements appear in the Agenda for Synod 1988—Financial and Business Supplement.

IX. ACTUARIAL AND OTHER REPORTS

Touche Ross & Company is currently preparing an actuarial report for the United States and Shared Ministers' Pension Plan. Murray, LeHouillier, Har- tog, Actuaries, are preparing a similar report for the Canadian Ministers' Pension Plan. This firm also prepares and files required governmental reports.

The reports will use the census data as of January 1, 1988, and will compute the required quotas and contributions for 1989. Such an evaluation serves four purposes:

A. It compares the value of the assets with the value of the accrued benefits earned by members, and thus provides an assessment of the current deficit.

B. It determines the annual quota and contribution rates to fund past, present, and future benefit accruals.

C. It provides for an objective look at our overall policies, procedures, and level of funding.

D. It complies with governmental and CPA requirements for reporting.
X. ACTUARIAL ASSUMPTIONS

To determine required quotas and contributions, the actuaries need to consider various assumptions. These assumptions were carefully considered and approved by both the Canadian Pension Trustees and the United States Ministers' Pension Committee. Major assumptions are:

A. The Unit Credit method is to be used to determine the required amounts to fund the plan.

B. The annual benefit of new plan retirees is 1.1 percent of the Final Average Salary paid to CRC ministers in Canada for ministers retiring with service in Canada and 1.1 percent of the Final Average Salary paid to CRC ministers in the United States for ministers retiring with service in the United States. This Final Average Salary is the average of salaries of the average cash salary of CRC ministers in the three years previous to the year of retirement, which is then multiplied by the member’s years of pensionable service. Some ministers retire under the former plan and may be granted ad hoc increases annually by synod.

C. Final Average Salaries are assumed to increase by 5 percent each year, with a maximum ceiling of $31,500.

D. Pensions under the former plan are assumed to increase by 2 percent each year.

E. The census and asset values will be taken as of January 1, 1988.

F. Normal retirement age is sixty-five.

G. The mortality table used is the UP-1984 table set forward one year for males and back four years for females.

H. Net investment yield of 7 percent is assumed. Gains and losses are spread over three years.

I. Past service costs are to be amortized over fifteen years in Canada and over twenty years in the United States.

XI. INVESTMENTS AS OF AUGUST 31, 1987

Investments at current value held in trust by financial institutions for the United States and Shared Ministers' Pension Plan as of August 31, 1986, and 1987 are:

<table>
<thead>
<tr>
<th>Investments:</th>
<th>1987</th>
<th>1986</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accrued interest and dividends receivable</td>
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<td>$128,325</td>
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<td>Investments:</td>
<td></td>
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<tr>
<td><em>Ambs Investment Counsel, Inc.</em></td>
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</tr>
<tr>
<td>Short-Term Obligations</td>
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<td>U.S. Treasury Notes</td>
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<td>Government and Agency Obligations</td>
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<td>Corporate Bonds</td>
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<td>2,196,105</td>
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<td>Common Stocks</td>
<td>4,355,141</td>
<td>3,386,002</td>
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<td>Total</td>
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Loomis Sayles & Company, Inc.

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<tr>
<th>Description</th>
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<td>Short-Term Obligations</td>
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<tr>
<td>U.S. Treasury Notes</td>
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<tr>
<td>Government and Agency Obligations</td>
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<td>Corporate Bonds</td>
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<td>Common Stocks</td>
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<td><strong>Total</strong></td>
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National Bank of Detroit

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<td>Short-Term Obligations</td>
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<tr>
<td>Government and Agency Obligations</td>
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<td>NBD Collective Funds</td>
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<td><strong>Total</strong></td>
<td><strong>$9,430,341</strong></td>
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</table>

Investments at current value held in trust by Mu-Cana Investment Counseling, Ltd. as custodian for the Canadian Ministers' Pension Plan as of August 31, 1986, and of 1987 in Canadian dollars are:

<table>
<thead>
<tr>
<th>Description</th>
<th>1987</th>
<th>1986</th>
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<tr>
<td>Cash</td>
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</tr>
<tr>
<td>Accrued interest and dividends receivable</td>
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<td>Canadian Short-Term Investments</td>
<td>98,834</td>
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<tr>
<td>Canadian Bonds</td>
<td>3,947,830</td>
<td>3,446,273</td>
</tr>
<tr>
<td>Canadian Equity Investments</td>
<td>2,295,308</td>
<td>2,020,929</td>
</tr>
<tr>
<td>United States Equity Investments</td>
<td>758,043</td>
<td>621,699</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,183,847</strong></td>
<td><strong>$6,316,755</strong></td>
</tr>
</tbody>
</table>

XII. INVESTMENT POLICIES

Both the United States Committee and the Canadian Pension Trustees are guided in their investment decisions by adopted policies on social responsibilities and proportions of funds to be invested in various instruments.

XIII. INVESTMENT RESULTS AND THE STOCK MARKET CRASH

Because both pension plans include some investments in common stocks, the stock market crash had a negative effect on our portfolios. However, there was a decline only if we compare results with just before the crash.

For the entire year 1987, returns on the United States fund were still 6 percent and on the Canadian fund 4 percent. Both were positive. Pension return measurement requires that returns be computed on the basis of market values, not on the basis of cost.

The conservative nature of our investments helped us avoid losses. Your pension committees take a long-term perspective, and while returns for one year are important, longer term results are more important.

Cumulative annualized returns over the past four calendar years show a total return on both stocks and bonds of 14 percent in the United States and 13 percent in Canada. These returns are after-crash measures.

Investment returns are continually monitored by the investment committees of both the United States Ministers’ Pension Committee and Canadian Pension Trustees. Returns are compared with:

A. Standard and Poor’s 500 Index for equity returns.
B. Shearson Lehman Government/Corporate Bond Index for fixed income returns.

C. Other pension funds' performance.

D. Total returns we should expect as a result of our asset mix and risk objectives.

Our funds continue to outperform the market and many other pension funds.

XIV. WHEN WILL THE PLANS BE FULLY FUNDED?

Questions often arise as to the funding status of the pension funds. Until we are fully funded, the legal requirements in the United States and Canada are that normal and past service costs are to be funded annually, the amount set by the licensed actuary.

A. Rates of Return

While past performance has been good, we cannot guarantee rates of return in the future. The greater the returns, the less will be the unfunded liability.

B. Benefit Increases

Whenever a benefit is added, the normal cost must also be added to all participant vested amounts, and must relate to all past service years as well.

C. Quota Collection Percentage

If the percent of quota collected for the Ministers' Pension Funds increases, we will be fully funded more quickly. Each percent increase in collections results in a $.45 per-family quota decrease.

D. Final Average Salary

If ministers' cash salaries increase, pension benefits increase because the formula used to calculate pensions includes average cash salaries of ministers. In fact, average cash salaries for the United States and Canada increased at compounded rates of 6.3 percent and 6.6 percent respectively during the period 1978-88. This is shown in the schedule below:

<table>
<thead>
<tr>
<th>Year</th>
<th>Average Cash Salaries United States</th>
<th>Average Cash Salaries Canada</th>
</tr>
</thead>
<tbody>
<tr>
<td>1978</td>
<td>$13,585</td>
<td>$14,349</td>
</tr>
<tr>
<td>1979</td>
<td>$14,585</td>
<td>$15,382</td>
</tr>
<tr>
<td>1980</td>
<td>$15,928</td>
<td>$16,730</td>
</tr>
<tr>
<td>1981</td>
<td>$17,435</td>
<td>$18,295</td>
</tr>
<tr>
<td>1982</td>
<td>$18,898</td>
<td>$20,125</td>
</tr>
<tr>
<td>1983</td>
<td>$20,126</td>
<td>$21,637</td>
</tr>
<tr>
<td>1984</td>
<td>$21,283</td>
<td>$22,669</td>
</tr>
<tr>
<td>1985</td>
<td>$22,069</td>
<td>$23,683</td>
</tr>
<tr>
<td>1986</td>
<td>$22,762</td>
<td>$24,853</td>
</tr>
<tr>
<td>1987</td>
<td>$23,747</td>
<td>$25,979</td>
</tr>
<tr>
<td>1988</td>
<td>$24,934</td>
<td>$27,278</td>
</tr>
</tbody>
</table>

Compounded Rate of Growth

1978–88 6.3% 6.6%
XV. Quota Amounts

While quotas in nominal or current dollars have increased, they have actually decreased in constant dollars, i.e., after inflation, since 1970, by 12 percent! The following table shows the quota requests after an adjustment for inflation in the United States. Comparisons using Canadian indices would show a similar pattern of reduction.

**MINISTERS’ PENSION QUOTA IN 1970 U.S. DOLLARS**

<table>
<thead>
<tr>
<th>Year</th>
<th>Ministers’ Pension Quota</th>
<th>U.S. Consumer Price Index</th>
<th>M.P.F. Quota in Real 1970 $s</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970</td>
<td>16.00</td>
<td>116.3</td>
<td>16.00</td>
</tr>
<tr>
<td>1971</td>
<td>17.00</td>
<td>121.3</td>
<td>16.30</td>
</tr>
<tr>
<td>1972</td>
<td>20.00</td>
<td>125.3</td>
<td>18.56</td>
</tr>
<tr>
<td>1973</td>
<td>22.00</td>
<td>133.1</td>
<td>19.22</td>
</tr>
<tr>
<td>1974</td>
<td>22.75</td>
<td>147.7</td>
<td>17.91</td>
</tr>
<tr>
<td>1975</td>
<td>22.75</td>
<td>161.2</td>
<td>16.41</td>
</tr>
<tr>
<td>1976</td>
<td>24.50</td>
<td>170.5</td>
<td>16.71</td>
</tr>
<tr>
<td>1977</td>
<td>24.50</td>
<td>181.5</td>
<td>15.70</td>
</tr>
<tr>
<td>1978</td>
<td>28.50</td>
<td>195.4</td>
<td>16.96</td>
</tr>
<tr>
<td>1979</td>
<td>30.45</td>
<td>217.4</td>
<td>16.29</td>
</tr>
<tr>
<td>1980</td>
<td>32.00</td>
<td>244.6</td>
<td>15.22</td>
</tr>
<tr>
<td>1981</td>
<td>34.00</td>
<td>272.4</td>
<td>14.52</td>
</tr>
<tr>
<td>1982</td>
<td>36.00</td>
<td>289.1</td>
<td>14.48</td>
</tr>
<tr>
<td>1983</td>
<td>38.00</td>
<td>298.4</td>
<td>14.81</td>
</tr>
<tr>
<td>1984</td>
<td>39.50</td>
<td>311.1</td>
<td>14.77</td>
</tr>
<tr>
<td>1985</td>
<td>41.00</td>
<td>322.2</td>
<td>14.80</td>
</tr>
<tr>
<td>1986</td>
<td>42.35</td>
<td>328.4</td>
<td>15.01</td>
</tr>
<tr>
<td>1987</td>
<td>42.35</td>
<td>339.9</td>
<td>14.50</td>
</tr>
<tr>
<td>1988 est.</td>
<td>40.00</td>
<td>355.2</td>
<td>13.11</td>
</tr>
<tr>
<td>1989 est.</td>
<td>45.00 requested</td>
<td>371.2</td>
<td>14.10</td>
</tr>
</tbody>
</table>

For example, divide the 1989 index of 371.2 by the 1970 index of 116.3 to get a factor of 3.19. Divide the 1989 quota request of $45.00 by 3.19 to arrive at the quota, restated in constant dollars of $14.10. Inflation for 1987, 1988, and 1989 are estimated to be 3.5 percent, 4.5 percent, and 4.5 percent respectively.

A graph of these amounts is shown below:
Inflation affects the Pension Funds in three ways:
• It calls for some modest cost-of-living increases in the pensions of Former Plan retired ministers. This affects requirements.
• When pensions of retired ministers and widows under the Former Plan are increased, the actuary also applies this increase to the past service cost of active ministers, where applicable. This affects requirements.
• Inflation has an important bearing on Final Average Salaries of United States and Canadian ministers who are earning pensions under the revised pension plans effective January 1, 1983. This affects requirements.

XVI. PLAN CHANGES

Since the new plans became effective January 1, 1983, both committees have examined their respective plans carefully to see what, if any, amendments should be made. The committees wish to call attention to the 1987 Plan changes and amendments relating to disability benefits and interruptions in service (see Agenda for Synod 1987, pp. 214–28).

XVII. WHAT IS DISABILITY?

Does disability mean not being able to carry out the duties of a minister? Or does it mean being totally disabled from doing any work? Our current plan adopts the latter definition. It is the same one provided by social security legislation in the United States and Canada.

The Present Plan relies on the administration of the social security systems to determine whether a minister is totally disabled. These administrations have the resources to do the necessary testing and interviews for disability. This policy also protects consistories and the pension committees from having to deal with the gray areas of partial disability, such as "burnout."

XVIII. MATTERS FOR SYNODICAL ACTION

A. Privilege of the Floor

The committees respectfully request synod to grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to Dr. Ray Vander Weele, administrator, or to Counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to the Ministers' Pension Plans are discussed.

B. Housing Allowance

The United States Pension Committee requests synod to designate up to 100 percent of the minister's early and normal retirement pension or disability pension for 1988 as housing allowance for United States income tax purposes (IRS Ruling 1.107-1) but only to the extent the pension is used to rent or provide a home.

C. Election of United States Pension Committee Member

The United States Pension Committee requests synod to elect, effective September 1, 1988, one committee member as follows:

1. One member for a three-year term from the following nominees:
   a. Mr. Roger Helder—A member of Harderwyk CRC, Holland, MI, he is retired, having formerly served as vice president and comptroller for
Chrysler Corporation. He has served on his church council for over twenty years, on the Ministers’ Pension Committee, and on its Investment Committee. He serves the SUDAN Interior Mission and has other tours of duty. His M.B.A. is from the University of Michigan, and his A.B. from Calvin College.

b. Mr. Garrett C. Van de Riet, incumbent—A member of Calvin CRC, Grand Rapids, MI, he currently serves as executive director of the Christian Reformed Denominational Loan Fund. He was administrator of the Ministers’ Pension Fund from 1977 to 1985. He has served on his church council for twelve years, on his school board for twelve years, and has been serving in other capacities. He retired as vice president, finance, of Detrex Chemical Industries. His M.B.A. is from the University of Michigan and his A.B. from Calvin College.

D. Election of Canada Pension Trustee

The Canadian Pension Trustees request synod to elect, effective September 1, 1988, one trustee to replace Rev. John Klomps who is not eligible for reelection because he has served two consecutive terms, and one trustee to replace Mr. Nicholas Van Duyvendyk who is eligible for reelection.

1. One member for a three-year term from the following nominees:
   a. Rev. Jerry Hoytema—Currently serving as pastor of the Burlington, ON, CRC, he has also served as pastor of Grace CRC, Cobourg, ON; Mountainview CRC, Grimsby, ON; and Second CRC, Sarnia, ON.
   b. Rev. Jacob Kuipers—Currently serving as pastor of Immanuel CRC, Brampton, ON, he has also served as pastor of Bethany CRC, Bloomfield, ON.

2. One member for a three-year term from the following nominees:
   a. Mr. Gerard Bruins, Burnaby, BC—A member of Burnaby, BC, CRC, he is a Fellow of the Institute of Bankers. He has his MBA from Simon Fraser University; serves as senior manager, Credit, of the Corporate and Government Banking Division of the Bank of Montreal in Vancouver, and as clerk of the council of Burnaby CRC. He has served on the CRC Loan Fund board and local school boards and has been treasurer for classis.
   b. Mr. Nicholas Van Duyvendyk, incumbent, Ottawa, ON—A member of Calvin CRC, Ottawa, ON, he is a chartered accountant, certified management accountant, and a certified internal auditor. He is currently assistant deputy minister of finance, Federal Department of Transport and chairman of the Board of Redeemer College. He served on the Board of Union Missions and was involved with Christian Fellowship.

E. Thanks

The Ministers’ Pension Committees suggest that synod express appreciation to the following members for their services:

1. Canadian Ministers’ Pension Trustees, Rev. John Klomps, who has served six years, and to Mr. Nicholas Van Duyvendyk, who has served one year.

2. United States Ministers’ Pension Committee, Mr. Garrett C. Van de Riet, who has served the committee for three years and as administrator from 1977 to 1985.
F. Benefits, Quotas, and Contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend that synod approve the following for 1989:

1. Increase the former plan maximum pension from $7,200 in 1988 to $7,380 in 1989.

   Ground: This represents a modest 2.5 percent increase in partial recognition of the cost-of-living increases.

2. Increase the per-family quota from $40.00 in 1988 to $45.00 for 1989.

   Ground: The $5.00 increase is requested because the actuaries determine that this amount is needed to comply with governmental and actuarial requirements.


   Ground: The 3.2 percent increase is consistent with cost-of-living increases.

4. Increase the per-family quota for the Supplemental Fund to $1.90 for 1989. This represents an increase of $.90 from 1988.

   Grounds:
   a. To meet day-to-day operational needs and emergency situations of retired ministers, widows, and orphans, the committees have approved a minimum working fund balance of $25,000.
   b. To avoid delayed consideration of special needs, the committees request an increase because of current and expected demand for funds for needy cases.
   c. To pay final, once-in-a-lifetime moving expenses for retired ministers. The number of ministers retiring and moving is double what it was three years ago.

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**Canadian Pension Trustees**

- John Van Rooyen, chairman
- Durk De Jong
- John G. Klomps
- Donald E. Nelson
- Nicholas Van Duyvendyk

**United States Pension Committee**

- David Vander Ploeg, chairman
- Lloyd Bierma
- Herman Hoekstra
- Julius F. Mellema
- Garrett C. Van de Riet

Ray Vander Weele, administrator
I. INTRODUCTION

The Synod of 1982 mandated the Pastor-Church Relations Committee (PCRC) to implement a plan of healing and preventive pastoral care for pastors and churches as submitted by the Healing Ministries Committee, a subcommittee of the Synodical Interim Committee (*Acts of Synod 1982*, pp. 381–85). Synod added the stipulation that "... the mandate of this committee shall be to ... implement the plan ... as a pilot plan for five years" (*Acts of Synod 1982*, p. 77, C, I, a).

In 1986 PCRC appointed an advisory committee known as the Long-Range Planning Committee (consisting of the Revs. Morris N. Greidanus, Carl L. Kammeraad, Eugene W. Los, Charles Terpstra, Durant T. Van Oyen, and James E. Versluys) to prepare a study that would focus on the need for the type of ministry that PCRC had provided thus far and to determine the effectiveness and usefulness of the services rendered. Before we share the outcome of that study, permit us to provide you with a summary of the PCRC ministry.

II. A SURVEY OF THE PCRC MINISTRY

The Synod of 1982, in response to the Healing Ministries Committee report, adopted a comprehensive program of ministry to pastors, councils, and congregations that was to combine both healing and preventive pastoral care.

Synod of 1982 made three basic provisions. It stipulated that newly ordained pastors be teamed up, on a one-to-one basis, with experienced pastors in a mentor/mentee relationship. This part of the program has met a real need. It has enabled pastors to build a unique trust relationship that has both spiritual and professional value. The idea that the mode of this ministry be both remedial and preventive has become a prominent facet of the mentor plan.

The second provision made by the 1982 Synod was that the individual classes have a regional pastor for ministry to colleagues and churches around them. This part of the program, too, soon became well-known, and the services of regional pastors have been sought with increased frequency. PCRC reported to the 1986 Synod: "In a growing number of cases the regional pastors have arranged for pastors in need situations to be matched with a fellow pastor, who, in a trust relationship, agreed to be a companion in facing the complexities of the ministry. In other instances, regional pastors brought therapeutic resources to the attention of pastors struggling with stress" (*Acts of Synod 1986*, pp. 217–18). This trend has continued. PCRC has come to see that pastoral care and support can best be recruited locally.
The following regional pastors are presently serving in their respective classes:

<table>
<thead>
<tr>
<th>Classis</th>
<th>Regional Pastor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta North</td>
<td>Nicholas B. Knoppers</td>
</tr>
<tr>
<td>Alberta South</td>
<td>Jacob Weeda</td>
</tr>
<tr>
<td>Atlantic Northeast</td>
<td>Berton Van Antwerpen</td>
</tr>
<tr>
<td>B.C. North-West</td>
<td>Paul W. Brink</td>
</tr>
<tr>
<td>B.C. South-East</td>
<td>Allen E. Likkel</td>
</tr>
<tr>
<td>Cadillac</td>
<td>Peter M. Jonker</td>
</tr>
<tr>
<td>California South</td>
<td>James E. Versluys</td>
</tr>
<tr>
<td>Central California</td>
<td>John F. Hollebeek</td>
</tr>
<tr>
<td>Chatham</td>
<td>Case Adimaal</td>
</tr>
<tr>
<td>Chicago South</td>
<td>Peter C. Hogeterp</td>
</tr>
<tr>
<td>Columbia</td>
<td>James C. Lont</td>
</tr>
<tr>
<td>Eastern Canada</td>
<td>Henry Lammasa</td>
</tr>
<tr>
<td>Florida</td>
<td>Dick C. Los</td>
</tr>
<tr>
<td>Grand Rapids East</td>
<td>James Joosse</td>
</tr>
<tr>
<td>Grand Rapids North</td>
<td>Harvey A. Ouwinga</td>
</tr>
<tr>
<td>Grand Rapids South</td>
<td>Morris N. Greidanus</td>
</tr>
<tr>
<td>Grandville</td>
<td>Charles Steenstra</td>
</tr>
<tr>
<td>Hackensack</td>
<td>John M. Hofman</td>
</tr>
<tr>
<td>Hamilton</td>
<td>Thomas C. Vanden Heuvel</td>
</tr>
<tr>
<td>Holland</td>
<td>Vernon Geurkink</td>
</tr>
<tr>
<td>Hudson</td>
<td>Gordon D. Negen</td>
</tr>
<tr>
<td>Huron</td>
<td>Jerry L. Hoytema</td>
</tr>
<tr>
<td>Iakota</td>
<td>Roger A. Kok</td>
</tr>
<tr>
<td>Illiana</td>
<td>Donald P. Wisse</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>Jacob Kuntz</td>
</tr>
<tr>
<td>Lake Erie</td>
<td>Duane Tinklenberg</td>
</tr>
<tr>
<td>Minnesota North</td>
<td>Charles Terpstra</td>
</tr>
<tr>
<td>Minnesota South</td>
<td>Donald H. Postema</td>
</tr>
<tr>
<td>Muskegon</td>
<td>Martin Toonstra</td>
</tr>
<tr>
<td>Niagara</td>
<td>Peter W. Brouwer</td>
</tr>
<tr>
<td>Northcentral Iowa</td>
<td>Eugene W. Los</td>
</tr>
<tr>
<td>Northern Illinois</td>
<td>Jack B. Vos</td>
</tr>
<tr>
<td>Orange City</td>
<td>Robert B. Vermeer</td>
</tr>
<tr>
<td>Pacific Northwest</td>
<td>Hendrik De Vries</td>
</tr>
<tr>
<td>Pella</td>
<td>Aldon L. Kuiper</td>
</tr>
<tr>
<td>Quinte</td>
<td>Kenneth D. Koeman</td>
</tr>
<tr>
<td>Red Mesa</td>
<td>Siebert Kramer</td>
</tr>
<tr>
<td>Rocky Mountain</td>
<td>Repko W. Popma</td>
</tr>
<tr>
<td>Thornapple Valley</td>
<td>Albert J. Veltkamp</td>
</tr>
<tr>
<td>Toronto</td>
<td>Jay C. Vander Ark</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>Ted Medema</td>
</tr>
<tr>
<td>Zeeland</td>
<td>Durant T. Van Oyen</td>
</tr>
<tr>
<td></td>
<td>Gerard Ringinalda</td>
</tr>
<tr>
<td></td>
<td>John Kroon</td>
</tr>
<tr>
<td></td>
<td>Edward J. Tamminga</td>
</tr>
</tbody>
</table>

The third provision made by the 1982 Synod is related to a more permanent local type of pastoral care for pastors: the formation of pastoral relations committees at the congregational level. Synod suggested that PCRC “work with congregations in establishing pastoral relations committees . . . to promote better communication between the congregation and the pastor, and vice versa” (Acts of Synod 1982, pp. 582–83). The committee interpreted this to mean
that synod did not intend to make these committees obligatory. Although the number of churches having these small support groups has grown steadily over the past five years, only about one-third of the congregations have one.

PCRC has rendered a variety of other services besides those outlined above. Pastors and councils have contacted the regional pastors and the director, Louis Tamminga, for advice and encouragement. Regional pastors, often accompanied by their wives, visit regularly with the pastor-couples of their respective classes, providing them with a unique form of pastoral edification. The director has traveled extensively, visiting church communities, mediating in conflicts, and conducting retreats, workshops, and conferences for pastors and other officebearers.

A variety of educational and instructional materials have been prepared and made available. We believe that they have been helpful to pastors and churches alike.

III. MINISTERIAL INFORMATION SERVICE

The Synod of 1987 added another task to PCRC by placing it in charge of the Ministerial Information Services (MIS). The California-based committee was most helpful in transferring records to PCRC and in briefing Committee Chairman Peter Borgdorff and Director Louis Tamminga on MIS procedures. PCRC also took due note of the observations and recommendations of the Committee to Study the Calling System (Acts of Synod 1987, pp. 422–30). One response of the 1987 Synod to the report was the decision that PCRC produce a manual dealing with the matter of calling and calling procedures. This the committee has begun to do, and we hope to be able to see it in print before the end of this year. These ongoing studies have been helpful in drafting a new set of ministerial and church profile forms which have subsequently been mailed to all CRC pastors and to all vacant churches. Vacant churches were also provided with additional instructional materials. Upon their request we have been able to assist many vacant churches in their calling responsibilities.

IV. EVALUATION

Against this background, we would like to share with synod some of the findings of the Long-Range Planning Committee appointed by PCRC in response to the stipulation of the 1982 Synod that the PCRC ministry be reviewed in five years to decide whether or not it should be continued.

In order to gain a completely independent point of view, the Long-Range Planning Committee engaged the services of the Calvin College Social Research Center which subsequently conducted a comprehensive study regarding the need for, and the effectiveness of, PCRC services. Our committee found the report of the Long-Range Planning Committee very helpful and, hence, attaches it to this report in its totality.

The recommendations of this committee have been adopted by the PCRC.

V. REAPPOINTMENT OF DIRECTOR

Subsequent to the evaluation of PCRC’s ministry program, and taking its findings into account, the committee also conducted an assessment of Rev. Louis Tamminga as director of the program. The review was conducted by two of the officers of the committee and Rev. Tamminga’s overall performance was reviewed by the committee at its meeting of December 14, 1987.
The Pastor-Church Relations Committee wishes to inform synod that we are
most grateful for Rev. Tamminga's gifts and his dedication to the ministry in
which he has been active for five years. Rev. Tamminga has been particularly
effective in bringing a pastoral dimension to the program; this has been helpful
in establishing its identity in the denomination.

The committee is also convinced that the PCRC program, without giving up
the pastoral identity it currently has, will need greater administrative leader­
sHIP in the next phase of its development. The director is committed to
making such changes as are needed, and the committee will continue to
monitor these necessary changes during the term of Rev. Tamminga's next
appointment.

In view of our findings, and with the confidence that the Lord has gifted Rev.
Tamminga for this ministry, the committee recommends that synod reappoint
Rev. Louis Tamminga as the director of Pastor-Church Relations Services for a
period of four years (from September 1, 1988, through August 31, 1992).

VI. SALARY DISCLOSURE

<table>
<thead>
<tr>
<th>Job Level</th>
<th>No. of positions in job level</th>
<th>Compensation quartile (includes housing allowance)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>1</td>
<td>115%</td>
</tr>
</tbody>
</table>

VII. COMMITTEE

The following members are presently serving on the committee:

Joanne De Jong 1988
Peter Borgdorff (chairman) 1989
Mirth Vos 1989
Richard Westmaas 1989
Robert C. De Vries (secretary) 1990
Carl L. Kammeraad 1990
Eugene W. Los (vice chairman) 1990

Mrs. De Jong is not eligible for another term. She is one of the original
members of the Healing Ministries Committee and has served the CRC admira­
ably in this capacity for nearly a decade.

The committee proposes that, besides replacing Joanne De Jong, synod
expand the committee by two additional members. The reason is twofold: the
PCRC work has grown and the MIS mandate has been transferred to PCRC.

The committee submits the following pairs for nomination:

(1) Rev. Alfred S. Luke, pastor of Boston Square CRC, Grand Rapids, MI
Rev. Richard E. Williams, pastor of Pullman CRC, Chicago, IL

(2) Mrs. Carol Lont, Calvin College graduate in education, homemaker, wife
of a CRC pastor
Mrs. Anita Schoonveld, Calvin College graduate in education, home­
maker, wife of a CRC pastor

(3) Rev. Wayne Brouwer, pastor of First CRC, London, ON
Rev. John D. Suk, pastor of Redeemer CRC, Sarnia, ON

In order to arrive at a more effective retirement schedule, we suggest that the
nominees chosen under (1) and (2), above, serve one four-year term (no second
term) and the candidate under (3) serve one three-year term (no second term).
VIII. MATTERS REQUIRING SYNODICAL ACTION

The Pastor-Church Relations Committee makes the following recommendations to synod:

A. That synod grant the following PCRC representatives the privilege of speaking before synod and its advisory committee: Peter Borgdorff, chairman; Robert De Vries, secretary; and Louis Tamminga, director.

B. That synod continue the services of the Pastor-Church Relations Committee as outlined by the 1982 Synod.

Grounds:
1. Independent studies have demonstrated that need continues to exist.
2. Independent studies indicate that the present model has been effective and helpful to the churches.

C. That synod declare that the word minister in the synodical mandate to PCRC does not exclusively designate ordained clergy but also professionally identified persons on a church's ministry staff.

Grounds:
1. Pastor-church relations are affected by all those on a church's professional staff. With multiple staff ministries a growing institution among us, their existence is becoming a prominent factor in pastor-church relations.
2. The Christian Reformed Association of Staff Ministries (CRASM) has requested PCRC (via its MIS ministry) to provide information services in the appointment processes of nonordained staff people.

D. That synod adopt the following mandate to PCRC: the Pastor-Church Relations Committee, through the Pastor-Church Relations Services, shall provide the churches and ministries staffs of the Christian Reformed Church with:
   1. a framework to promote pastoral relations, and
   2. consulting services in pastoral transitions in order to help churches and their ministerial staff to minister more effectively.

E. That synod agree to expand the committee from seven to nine members:

Grounds:
1. The volume of the PCRC ministry has increased.
2. The additional MIS mandate requires more committee personnel.

F. That synod elect three committee members from the nominations proposed above for length of terms as indicated.

G. That synod thank Joanne De Jong for her many years of faithful service.

H. That synod reappoint Rev. Louis Tamminga for a four-year term as the director of the Pastor-Church Relations Services (September 1, 1988, to August 31, 1992).

Grounds:
1. During his five years as director, Rev. Tamminga has evidenced the necessary gifts for and dedication to the PCRC ministry.
2. The committee is confident that he will effectively guide the PCRC program through its next phase.
I. That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod’s choosing.

*Ground:* At previous synodical meetings this was found to be a suitable format to alert synod “to trends and relevant issues bearing on the relationship between congregations and pastors” (*Acts of Synod 1982*, p. 583).

Pastor-Church Relations Committee
Robert C. De Vries, secretary
APPENDIX

Long-Range Planning Report
to Pastor Church Relations Committee
October 1987

I. HISTORICAL BACKGROUND

In 1978, the Synodical Interim Committee reported to synod their concern for "some program to face an increasing number of problems that have arisen in the church with respect to the relationship of our pastors and their congregations." Synod responded by approving "continued research into the matter of a healing ministry for ministers, consistories and congregations in situations of stress . . ." (Acts of Synod 1978, pp. 431-32). The Healing Ministries Committee, which was appointed by the Synodical Interim Committee to do the research, came to the general conclusion that there is as much of a need for the prevention of stressful situations as there is a need for healing when such situations arise.

The Healing Ministries Committee proposed to the Synod of 1982 a plan for providing the services needed. There would be a committee of synod appointed to monitor the program in general, with a full-time ordained person appointed to direct the particulars. Mentors would be assigned to all first-time pastors, and others if necessary or requested. Pastoral relations committees would be established in local congregations to promote better mutual communication between the congregation and the pastor. Regional pastors would be appointed in each classis to serve as consultants for those involved in the mentorship program and for pastoral relations committees (Acts of Synod 1982, pp. 582-85).

The Synod of 1982 established "the Healing Ministries Committee as a committee of synod to be known as the Pastor-Church Relations Committee" and mandated the Pastor-Church Relations Committee to implement the plan "as a pilot plan for five years." Rev. Louis Tamminga was appointed director of Pastor-Church Relations Services in 1983. Under his direction, the plan has been implemented as proposed. In addition, the director has provided a variety of educational events and materials.

In the fall of 1986, a long-range planning subcommittee was appointed by the Pastor-Church Relations Committee to evaluate the effectiveness of the Pastor-Church Relations Services. The Long-Range Planning Committee secured the services of the Calvin College Social Research Center. One-half of all organized Christian Reformed congregations were surveyed. In each, the pastor and an elder designated by the council were asked to complete separate questionnaires. The response has been outstanding: 98 percent of the pastors and 95 percent of the councils have responded, representing 99 percent of the congregations surveyed. This study has covered two major areas: an evaluation of the various services and resources provided by Pastor-Church Relations Services by those who have used them, and a current needs assessment of pastor-church relations.
II. The Ongoing Need in Pastor-Church Relations

In the 1987 assessment of needs in pastor-church relations, pastors and council members were asked to judge how good a fit exists between the pastor and the congregation. Their choices were excellent, good, fair, or poor. Eighty-nine percent of the pastors and 81 percent of the council members judge the fit to be excellent or good. However, 10 percent of the pastors and 18 percent of the council members say the fit is only fair or poor.

When the responses from the pastors and council members of the same congregation are compared, in 78 percent of the congregations both the pastor and the council member say the fit is excellent or good. Thus we conclude in those congregations a good fit exists. However, in 16 percent of the congregations one of the respondents selects fair or poor while the other selects excellent or good. In those congregations a questionable fit exists. In these same congregations the pastor is more than twice as likely as the council member to be more positive about the fit. We conclude from this that the pastor and the church council are not sharing the same priorities when it comes to the well-being of the church. In 6 percent of the congregations both the pastor and the council member say the fit is only fair or poor. In those congregations an unsatisfactory fit exists.

The study shows that 499 congregations in the CRC are enjoying a good fit with their pastor(s) while 99 congregations are living with a questionable fit and 38 congregations are struggling with an unsatisfactory fit. Thus, in 22 percent of the churches, or 140 congregations, there is a questionable or unsatisfactory fit between the pastor and the congregation. The study also showed that the length of time the pastor has been leading this congregation, the number of congregations the pastor has served prior to this one, the age of the pastor, the size of the congregation, and whether the church is rural, urban, or suburban made no difference in predicting which churches or pastors are likely to have good, questionable, or unsatisfactory fits.

In congregations where the fit between the pastor and the congregation is questionable or poor, at least two-thirds of the responses showed the following as problem areas:

- lack of communication between the council and the pastor
- council or congregation's expectations of the pastor are too high or unrealistic,
- lack of commitment or involvement of council members,
- council or congregation has concerns about how the pastor's time is being spent, and
- differing views between the pastor and members about priorities in congregational programs.

More than one-half of these responses also listed differing positions between pastor and members on church or denominational issues as a minor problem, but that was also true in congregations which enjoy a good fit.

Among all congregations there are two problems that a large majority of both pastors and council members say their congregations are experiencing: inadequate member involvement or commitment and unskilled or untrained council members. The third most widespread problem is lack of commitment or involvement of council members. Council or congregational concerns about how the pastor's time is being spent and lack of communication between the council
and the pastor are two problems that more council members than pastors select.

The study shows both pastors and council members rank the pastor's skills from best to worst in the following order: preacher, worship leader, teacher, pastoral counselor, church manager and administrator, and leader in community outreach and evangelism. Council members are more favorable in their evaluations of pastors in these six areas than are the pastors themselves. However, when there is criticism of the pastor and he is rated fair or poor in one or more of the six areas, then council members are a little more critical of the pastors than the pastors are of themselves. This is especially noticeable regarding preaching: while only 4 percent of the pastors judge themselves to be fair or poor, 15 percent of the council members select these categories. On the skills of pastoral counseling, community outreach and evangelism, and church management and administration, pastors rate themselves lower than the council members do. This is most noticeable on the pastor's leadership in community evangelism and outreach: while only 35 percent of the council members rate the pastor as fair or poor, 53 percent of the pastors give themselves these lower ratings.

Finally, the needs assessment tells us there are four concerns about the pastor's leadership which appear in about one-fourth of the council responses: the pastor is perceived as indecisive and lacking leadership ability, the pastor is perceived as rigid and inflexible, the pastor is perceived as insensitive or aloof, or the pastor is perceived as too dominant in council meetings.

Is there a need for the CRC to continue to address the complex matter of pastor-church relations? While the study shows a great deal of harmony and mutual esteem between the CRC pastors and congregations, the answer is a definite yes when attention is paid to the problems which erode good pastor-church relations and to the 136 congregations who now face a questionable or unsatisfactory fit between pastor and church. Problems in pastor-church relations occur without regard to persons. They occur among pastors and congregations of all ages, in any location, and of every theological stripe. And it has been the mandate of the Pastor-Church Relations Services since 1983 to meet these problems and the people involved in them with an effective ministry of prevention and healing.

III. PASTOR-CHURCH RELATIONS SERVICES: VALIDATION AND EVALUATION

Pastor-Church Relations Services has utilized four primary tools to help congregations maintain good pastor-church relations. They are: regional pastors, director, mentors, and pastoral relations committees. We will evaluate them in the above order.

A. Regional Pastors

It is not surprising that with such a new program a majority of both pastors and council members have not initiated contact with their regional pastors in the past three years. What is noteworthy is the fact that 38 percent of the pastors (120) and 13 percent of the church councils (40) have contacted their regional pastors, more than half of them for general consultation or advice regarding ministry. One-third of these pastors sought advice about personal concerns (health, family, finances, etc.) One-third of these councils and one-fourth of the pastors asked for assistance in a conflict situation.

The large majority of both pastors and council members who received
services from the regional pastor say he has done an excellent or good job in providing those services. This is particularly true in the areas of ministry and personal concerns, where regional pastors are most likely to be consulted. A few pastors are somewhat less satisfied with their regional pastor's advice regarding conflict situations and his assistance in setting up a local pastoral relations committee. However, the study shows between 70 and 80 percent of both pastors and council members who have used the regional pastor's services believe the regional pastor program should be retained essentially as it is. Only 17 percent of the pastors and 15 percent of the council members who have contacted the regional pastor believe the program should undergo substantial modifications or probably be eliminated. The most frequent suggestions offered were that the regional pastor have more regular and varied contact with pastors and congregations in his region and that regional pastors receive more training to enable them to be more sensitive and better listeners and more aware of the need to maintain strict confidentiality.

B. The Director of Pastor-Church Relations

The pattern of contact with the director of Pastor-Church Relations Services is similar to that with the regional pastors. While a majority of both pastors and council members have not had contact with the director, pastors (41 percent) were much more likely than council members (12 percent) to have consulted the director. The reason listed most frequently for such contact is to obtain general advice regarding ministry. Other reasons are personal concerns (pastors only); to request educational materials; to request assistance in conflict situations, in establishing a congregational pastor relations committee, and/or in setting up a training event on pastor-church relations for a classis or congregation.

By far most of the pastors and council members rate the quality of the services they received from the director as excellent or good. Again, as with the regional pastors, a significant minority expressed dissatisfaction about the assistance they received in establishing a pastoral relations committee (23 percent of the pastors rating this service say fair or poor; 27 percent of the council members say fair or poor). In addition, 19 percent of the pastors are critical of the assistance they received in a conflict situation.

Eighteen percent of the pastors say they have attended a pastor-couple retreat led by the director and his wife. A large majority of those who attended found these retreats very helpful in personal and spiritual replenishment and somewhat helpful in professional development. Eighty percent of the pastors and 70 percent of the council members who have had contact with the director say they believe the consulting services should be retained essentially as they are. The two most frequent suggestions for improvement are that councils should receive more regular communications about the resources of pastor-church relations services and that these resources and services for pastors be made more available.

C. The Mentorship Program

The mentorship program includes all newly ordained pastors; pastors who enter the CRC by Church Order Articles 7, 8, or 14; pastors who are released from their congregations by way of Church Order Article 17-a; and any other pastor who desires a mentor. (Only pastors were asked about the mentorship program.)
Almost one-third of the respondents have been or have had a mentor. Three-fourths of the mentors and those being mentored describe their relationship as either excellent or good. About 20 percent say the relationship is only fair or poor; in such cases the primary problem appears to be not meeting often enough. Overall, 61 percent say they meet together less than once a month. Geographical distance is listed as a major reason for infrequent meetings, followed quite far behind by a difficulty in building trust between the mentor and the one being mentored. None of those who rate the relationship as fair or poor claim that personal or doctrinal incompatibility is a cause.

Most participants recall reading the educational materials about the mentorship program provided by the director, and the majority found them helpful. Eighty-four percent of the participants believe the mentorship program should be retained essentially as is. Suggestions for improvement include ongoing review and supervision of mentors, mentor training, more frequent contact between mentor and mentee, regular mutual evaluation of the relationship by mentor and mentee, and careful matches between mentor and mentee.

D. Pastoral Relations Committees

The congregational pastoral relations committee was one of the key components for preventive pastoral care in the mandate of the Pastor-Church Relations Committee (see Acts of Synod 1982, Article 76, II, C, 3 and 4, p. 78). The effectiveness of this component is severely hampered by the fact that at this time less than one-third of the churches have a pastoral relations committee and those that exist meet infrequently. Only 20 percent of these committees meet monthly and, from the respondent comments to the study, it appears that many committees meet with the pastor only once or twice a year.

The two main purposes of a congregational pastoral relations committee are to promote and maintain good communications between the pastor and the congregation and to support the pastor. Thirty percent of the council members judge their committee to be very effective at maintaining good communication, while only 13 percent of the pastors involved give them this rating. And 49 percent of the council members judge their committee very effective in supporting the pastor, but again most of the pastors rate them as only somewhat effective in meeting this goal.

Reasons why two-thirds of the congregations do not have a pastoral relations committee are numerous. Pastors say that another council committee is effectively doing this work (39 percent), the pastor does not need such a committee (38 percent), the council does not want such a committee (34 percent). Council members say the major reasons why their congregation does not have such a committee is that they don’t know much about pastoral relations committees (50 percent), their church does not have needs of this nature (42 percent), or another council committee is already doing an effective job of meeting these needs (34 percent). In about half of the congregations which have a pastoral relations committee the pastor’s wife usually also meets with the committee; in one-third of these congregations she seldom or never meets with the committee.

The proof of the worth of a pastoral relations committee is revealed in Part II of the study ("Sources of Assistance in Specific Problem Situations") where nearly two-thirds of the pastors who have such a committee say they would turn to another trusted pastor (62 percent) or to their pastoral relations commit-
tee (61 percent) for assistance if a council is seriously insensitive to some of their basic needs (e.g., family, financial, or professional). Even though congregational pastoral relations committees are still only a small part of the entire Pastor-Church Relations Services, their usefulness in preventing major problems and healing minor problems between pastor and congregation is beyond doubt. Extra effort must be given in the future to establishing a larger number of these congregational committees and helping those that exist to function well.

IV. MODIFICATIONS

The model for the work of the Pastor-Church Relations Committee adopted in 1982 contained the following caution:

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.

(Acts of Synod 1982, p. 583)

Five years of experience with the 1982 model show that it is basically sound. The 1982 model leaves responsibility with the pastor and the local church, but provides help from nearby resources, coordinated by the central office. The survey reveals that the chief resource for troubled pastors and councils is another trusted pastor. The 1982 model tries to provide contact with such pastors through mentors, regional pastors, and the director.

But it is also obvious that the 1982 model has been implemented in a healing mode rather than in a preventing mode. The squeaking hinge got the oil. Some efforts at prevention have been made (e.g., pastor relations committees, retreats, Calvin Seminary and Ministers’ Institute lectures) but now is the time to reemphasize the local base of the 1982 model.

A. Pastoral Relations Committees

The number of churches that have a pastoral relations committee is disappointing. Since “fit” is our main question, and since 136 congregations and pastors are projected to have a problem in this area, anything that will help the pastor and the congregation to understand each other better should be stressed. It is striking that in the survey we first begin to notice a difference of opinion and perception between pastors and councils on the question of pastoral relations committees. This difference needs to be dealt with at the source.

In summary, pastoral relations committees are found to be only somewhat effective in maintaining good communication and the materials about them are listed as only somewhat helpful. This is a new venture, and by now we can see that it needs to be described more clearly and to be made part of the regular congregational structure.

Strong efforts should be made through the regional pastors to establish pastoral relations committees. A revised description should be provided, focusing the work more clearly on mutual communication between the congregation and the pastor. Appointment to the committee should still be by mutual decision of the pastor and spouse and the council executive officers. The committee should be expected to meet regularly (perhaps every second month), it should keep strict confidentiality but report to the council annually that it has been meeting regularly, and it should have the freedom to communi-
cate to council on any matters that come to its attention, such as work load, salary, housing, stress, etc.

B. Mentors

The mentorship program received very positive responses in the study. Again, the materials could use a little more focus without frightening mentors and mentees with initially high demands of deep friendship. Interestingly, personal or doctrinal incompatibility was not a problem in these relationships. The biggest problem is infrequent meetings, with geography, the next largest problem, contributing to the first.

To make this an effective relationship, the participants should meet once a month. We suggest a collegial setting and a short, businesslike agenda. Also, pairing should be made with a neighboring pastor, and personal or doctrinal compatibility should not be crucial. In cases of distance, a classis can be requested to pay travel expenses for mentor or mentee out of the classical expense fund.

C. Regional Pastors

The regional pastor program is better established than the pastoral relations committees but not as well as the mentor program. Regional pastors have been working behind the scenes and are not generally known. In spite of this, their importance is seen in that they are listed by the pastors as second in sources of assistance when there is no pastoral relations committee, and third when there is a pastoral relations committee. Council members are less aware of their existence than are pastors.

If the regional pastor were to try to become the “trusted pastor” for his whole region, the job would become far too large for his volunteer services. The study reinforces the opinion expressed earlier that we need to reemphasize the original mandate to the regional pastors to help churches establish a pastoral relations committee. Thirty percent rated assistance in this area as fair or poor.

It is a good development that regional pastors are now listed in the Yearbook and that they have the freedom to address classical meetings. They should see their task as enhancing pastoral relations in the churches, steering people toward help when conflict arises, and encouraging good contact between the pastors and their families within a classis so that good relations develop in which “trusted pastors” are near to help. Retreats and inter nos should be fostered by the regional pastor where these are not available. The provision by classis of funds to help provide retreats and continuing education events should also be encouraged.

Concern has been expressed about the overlap between church visitors and the regional pastor. When prevention is emphasized, this worry about overlap is certainly lessened.

D. The Director

The director of Pastor-Church Relations Services has made himself surprisingly well known in the few years the program has been in existence. It is evident that ministers and councils consider him a significant resource in the times of need.

It seems self-evident that his role will have to shift as the work grows and new responsibilities are added. Now that the Ministerial Information Service has been added to the Pastor-Church Relations Services, it will be all the more necessary for the director to direct the organization and to enable regional
pastors, mentors, pastoral relations committees, and others to do the work of prevention and healing. It will be less possible for him to counsel and to intervene personally. The Pastor-Church Relations Committee will have to give attention to the balance it wants its director to achieve between directing and enabling others and doing the direct work himself. Some percentage of the latter should be preserved for him to keep in contact with the work.

The survey indicates that more information about Pastor-Church Relations Services is desired by the councils. Instead of lengthy mailings it would be good to make use of crisp, one-sheet guidelines for different facets of a council's task.

In addition, too few retired pastors currently serve as regional pastors. It would be helpful to train a small group of retired pastors who are able and willing to serve troubled congregations and those without a pastor as interim pastors. They should be trained to help the church develop a concept of ministry, to help in the calling process, and to help the church through a transition period.

V. SUMMARY GUIDELINES FOR THE WORK OF PASTOR-CHURCH RELATIONS SERVICES

A. The 1982 model is basically sound because it leaves responsibility with the pastor and the local church but provides help from nearby resources and coordination by a central office. However implementation of the 1982 model now should shift more into a prevention rather than a healing mode.

B. The design of the local pastoral relations committee should focus on mutual communication between the pastor and the congregation and such a committee should be made part of the normal congregational structure.

C. An effective mentoring relationship will require at least a monthly meeting of the participants.

D. A primary part of a regional pastor's mandate is to help churches establish a pastoral relations committee.

E. A ministry of prevention also requires that regional pastors help facilitate some organized fellowship (inter nos) among pastors and their families to help foster relationships of trust between pastors.

F. The director of Pastor-Church Relations Services is primarily to direct the implementation of the model approved by Synod 1982 and to enable regional pastors, mentors, pastoral relations committees, and others to do the work of prevention and healing.

G. Communication about pastor-church relations services to the churches should be an ongoing concern of the director.

H. The director shall supply the churches which face a pastoral transition with information and guidelines to aid in the calling process.
REPORT 15

SERMONS FOR READING SERVICES

"For the Word of God is living and active." (Heb. 4:12)

I. INTRODUCTION

The Living Word is the name of the publication by which synod, through our committee, annually provides for those of our churches which are in need of sermons for reading services. Twenty percent of all Christian Reformed churches subscribe to our service, reflecting the fact that we are meeting a very real need in our denomination. We give thanks to God for the privilege of serving his church in this way. As we present our report for the Synod of 1988, we solicit your prayers that our God will richly bless this ministry. May his living Word enrich and encourage his people as faithful ministers and readers proclaim it each Sunday.

II. ORGANIZATION

Our committee consists of four members and one alternate. The chairman, Rev. Ralph Koops (1988), and Rev. C. Harry Salomons (1988), and Rev. Dirk Miedema (1989) form the editorial arm of our committee as they solicit and edit sermons for publication. The cooperation of many ministers in both the U.S. and Canada is appreciated as they submit sermons upon request. Unsolicited sermons are also welcomed by our editors. The assistance of Mr. Stan De Jong at Calvinist Contact Publishing Ltd. is invaluable in arranging the printing and mailing of The Living Word. Rev. Rudy W. Ouwehand (1990) serves our committee as secretary-treasurer and our books are audited by Mr. Bob Dieleman of Woodstock. Rev. William C. Veenstra serves as our alternate until 1989. Because the terms of both Rev. Koops and Rev. Salomons end this year we will be requesting Synod 1988 to elect two members to our committee. We appreciate the work of these men on our committee and are glad of their willingness to let their names stand for nomination. We also thank Rev. Peter W. De Bruyne who completed his term of service in 1987.

III. WORK OF THE COMMITTEE

In 1987 we sent twenty-eight sermons in four booklets to 190 subscribers. The excellent response of church treasurers to our initial billing in 1987 has left our committee in a healthy financial situation. As a result we were able to maintain subscription rates at the same level for 1988. Currently we ask $45 Canadian or $40 U.S. for a year's subscription. Some back issues are still available for $10. Our remuneration to pastors will also remain the same: $50 to Canadian ministers and $60 (Canadian) to U.S. ministers.

Our schedule of sermons remains the same also. In 1988 we will publish seventeen "general topic" sermons and eleven sermons for special worship
occasions. Requests for more "general" sermons and for a possible series on the Lord's Prayer from the Heidelberg Catechism will be considered at our next meeting at the end of this summer.

IV. Survey Regarding Audio/Video Tapes

Synod of 1987 requested our committee "to look into the advisability of providing audio- or videotapes as an option to printed sermons" (Acts of Synod 1987, p. 540). Our committee conducted this survey with some initial hesitation regarding how such a program would fit in with our mandate to provide help to churches which were without a pastor either for one Sunday or for an extended period. Although we saw the need to provide for the proclamation of the Word, we did not feel we should replace the local congregations' participation in the worship service as a whole. We therefore decided to begin with an initial survey of our subscribers only, so that if significant interest was indicated we could then conduct a wider survey.

To fulfill our mandate, we enclosed a brief questionnaire with the September issue of The Living Word. We requested our subscribers to indicate whether they would consider using tape recorded messages during a regularly scheduled service in the absence of their pastor. We asked their preference for audio or video and whether they preferred the sermon only or the complete service. Then we asked for their comments.

A total of sixty-nine responses were received. Sixty-one or 88 percent were negative and eight were positive. Over 60 percent included comments with their replies. About half of those who commented felt there was no need for this service and half were strongly opposed to the introduction of "the electronic church" into their worship services. Those who were interested in the availability of recorded messages represented churches with memberships ranging from thirty-four to eighty-three families. One council suggested this might be appropriate for "house churches," and several responses commented on the benefit of videotaped services for shut-ins.

The results of the survey and many of the comments confirms our feeling that it is not appropriate for our committee to expand our mandate into this new field at this time.

Since a number of those responding positively requested more information on the availability of videotapes for shut-ins, we would suggest that churches which are presently making videotapes of their services be asked to advertise this in The Banner, perhaps in a regular column, so that other churches in their area might request the loan of their tapes for shut-ins. Another avenue we would suggest to synod is to request TRÁVARCA to add videotapes of sermons to their video library and to make them available through The Banner to our churches.

V. Recommendations

A. That synod approve publication of The Living Word for 1989 to provide sermons for reading services.

B. That synod commend the use of this sermon series to our churches.

C. That synod accept the response of our subscribers survey by declaring that it is not advisable at this time to provide audio- or videotapes as an option to printed sermons.
D. That synod elect one member to serve our committee from the following nomination:
   Rev. Frederick Heslinga, pastor of the Orangeville, ON, CRC
   *Rev. Ralph Koops, pastor of the Maranatha CRC, Cambridge, ON

E. That synod elect one member to serve our committee from the following nomination:
   Rev. Sidney Couperus, pastor of the Guelph, ON, CRC
   *Rev. C. Harry Salomons, pastor of the Bethel CRC, Newmarket, ON

*indicates incumbent

Sermons for Reading Services Committee
   Ralph Koops, chairman
   Rudy W. Ouwehand, secretary-treasurer
   C. Harry Salomons
   Dirk Miedema
I. COMMITTEE MEMBERS:

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<td>Mr. Ho Young Chung (chm.)</td>
<td>Asian</td>
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<td>Ms. Mary Szto (sec’y)</td>
<td>Asian</td>
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<td>Mr. George Fernhout (treas.)</td>
<td>Caucasian</td>
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<td>Rev. Pedro Aviles</td>
<td>Hispanic</td>
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<td>Mr. Charlotte Bradley</td>
<td>Am. Ind.</td>
<td>Zuni, NM</td>
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<td>Dr. Peter Dieleman</td>
<td>Caucasian</td>
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<td>Mr. Floyd Kurley</td>
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<td>Farmington, NM</td>
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<td>Mr. Gary Mulder</td>
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<td>Mr. Jose Tagle</td>
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<td>Ms. Doris Tuinstra</td>
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<td>Mr. Henry Washington</td>
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II. INTRODUCTION

"Their burnt offerings and their sacrifices will be accepted on my altar: for my house shall be called a house of prayer for all nations."
Isaiah 56:7b

God's work of racial reconciliation in the CRC through the power of the Holy Spirit has enabled the church to respond positively to the growing diversity within our denomination. SCORR has experienced the richness of God's blessings again this year and rejoices with other agencies whose efforts have enabled us to become an "all nations" church.

In nearly every area that shapes the mandate and mission of SCORR, we have experienced God's blessings of growth. As the number of multiracial people represented within the CRC has increased, so has the geographic territory demanding SCORR's attention increased. This change, a growing ethnic community within the borders of the CRC, has caused SCORR to expand the focus of its work and the way it works in order to meet the needs of the denomination.

As you read this report, may you share our excitement in seeing how God is allowing the CRC to become an "all nations" church.
III. PROGRAM

A. Leadership Development

"Sing unto the Lord for he has done marvelous things" is SCORR's praise offering to the Lord for his blessing of racial diversity and new multiracial leadership developing in the CRC. Truly the ability of Christ to make us one people is marvelous.

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</thead>
<tbody>
<tr>
<td>Multiracial pastors/evangelists</td>
<td>41</td>
<td>55</td>
<td>82</td>
<td>100</td>
</tr>
<tr>
<td>Multiracial nonordained</td>
<td>32</td>
<td>37</td>
<td>87</td>
<td>42</td>
</tr>
<tr>
<td>church staff</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Multiracial Christian</td>
<td>25</td>
<td>30</td>
<td>48</td>
<td>50</td>
</tr>
<tr>
<td>school staff</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Multiracial agency staff</td>
<td>50</td>
<td>41</td>
<td>66</td>
<td>85</td>
</tr>
<tr>
<td>Multiracial membership on</td>
<td>10</td>
<td>10</td>
<td>15</td>
<td>30</td>
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<tr>
<td>boards &amp; committees</td>
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<tr>
<td>Congregations with 100 or more</td>
<td>11</td>
<td>17</td>
<td>14</td>
<td>30</td>
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<tr>
<td>multiracial adult worshipers</td>
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<td></td>
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<tr>
<td>Congregations with 10% or more</td>
<td>62</td>
<td>81</td>
<td>90</td>
<td>116</td>
</tr>
<tr>
<td>multiracial worshipers</td>
<td></td>
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</table>

SCORR is enthusiastic about our denomination's accepting embrace of God's "all nations" vision, as demonstrated by such dramatic and measurable increases.

1. Multiracial Leadership Development Council

SCORR will continue to support the vision of the members of this council as it seeks to implement its commitment to multiracial leadership development at agency levels. The restructuring of this council in 1987 will enhance the united effort at multiracial leadership development among the agencies and will permit greater use of the council's decision to have its members participate in a comprehensive review with SCORR's staff.

2. SCORR Multiracial Student Scholarship Fund

"... Test me in this, says the Lord Almighty, and see if I will not throw open the floodgates of heaven and pour you out so much blessing that you will not have room enough for it" (Mal. 3:10).

Surely, if in no other place, we see this blessing bestowed on the CRC in the form of its gifted and committed multiracial scholarship students.

This year SCORR was able to award seventy-eight scholarships by the grace of God and the commitment of the body of Christ. This represents a 51 percent increase in the number of scholarship recipients over 1987, and we thank God for his blessing. Below is a listing of the students awarded scholarships.

<table>
<thead>
<tr>
<th>SCORR SCHOLARSHIP RECIPIENTS 1987/88</th>
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<tbody>
<tr>
<td>Javier Meza Avalos</td>
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<tr>
<td>Hispanic</td>
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<tr>
<td>Social Work</td>
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<tr>
<td>Calvin College</td>
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<tr>
<td>California</td>
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<td>Roberta Cadman</td>
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<tr>
<td>Indian</td>
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<td>Teaching</td>
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<tr>
<td>Calvin College</td>
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<tr>
<td>New Mexico</td>
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<tr>
<td>Deborah Caro</td>
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<tr>
<td>Hispanic</td>
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<tr>
<td>Teaching</td>
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<tr>
<td>Calvin College</td>
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<td>Michigan</td>
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<td>Ethnic Origin</td>
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<td>Hispanic</td>
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<td>Asian</td>
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</tbody>
</table>
Each year the burgeoning numbers of requests increase the possibility that worthy and talented students will not be supported. However, SCORR believes that God is more than able to create provision for the development of talented and gifted multiracial students with whom he has blessed the CRC.

3. SCORR Leadership Grants

This year by God's grace and the generosity of God's people, SCORR has been able to double the amount given its leadership development grants. The SCORR Leadership Grant Program is designed to promote the development of programs of ministry and education that will bring racial reconciliation and understanding. This year grants were awarded to:

Chicago Westside Christian School, Chicago, IL
Jubilee Employment Service, Paterson, NJ
Kalamazoo Diaconal Conference, Kalamazoo, MI
Village of Hope, Inc., Gallup, NM
Covenant Christian Reformed Church, Lansing, MI
First Christian Reformed Church, Salt Lake City, UT
International Theological Seminary, Pasadena, CA
Spirit & Truth Fellowship/TASUM, Chicago, IL
Back to God Christian Reformed Church, Chicago, IL
Christ's Community CRC, Grand Rapids, MI
The Lighthouse, Toronto, Ontario
Classis California South, Los Angeles, CA
Sun Valley Community CRC, Denver, CO
S.E.A.M.S.: J. Sandoval, B. Boyd, & Nam T. Kieu
Christian Reformed Church of Washington, DC
B. Congregational Development

SCORR provides resources to multiracial congregations in the form of consultation, planning assistance, and grants. During the past year SCORR provided the following congregational development grants:

- Back to God CRC in Chicago for youth ministry staff
- Spirit and Truth CRC in Chicago for a college preparatory program
- The Lighthouse in Toronto for hiring staff
- Immanuel CRC in Kalamazoo for staff to develop program ties with the Kalamazoo Diaconal Conference (in cooperation with Home Missions and CRWRC).

(Note that some of these congregational grants are provided in combination with the leadership grants described earlier in Section II, A, 3.)

SCORR also provided staff as consultants to:
- Emmanuel Christian Reformed Church, Sauk Village, Illinois
- North End Missions, Halifax, Nova Scotia
- Various subcommittees and task forces.

C. Education in Racial Understanding

Several years ago SCORR anticipated the need for a return to building cross-cultural understanding. SCORR has been building this dimension—education—into its programming, and plans to concentrate on this area again in the coming years.

1. All Nations Heritage Week

The grace of God is evident when one considers that the CRC with its Dutch ethnic origins is today a denomination of over eight hundred congregations, nearly one hundred of which have 10 percent or more multiracial adult worshipers. We are opening our hearts and our churches to a rich variety of cultures. We are becoming increasingly diverse. Because of Christ living in us that which could potentially divide us is rather becoming an opportunity for building unity and glorifying God.

Annual observances of All Nations Heritage Week (ANHW) provide us with an opportunity to give God the praise for knitting us together in harmonious multiracial diversity. Further, by focusing upon one ethnic group each year we are able to inform and educate the denomination about that particular cultural heritage. In 1987 we joyously celebrated God's gifts to our Hispanic brothers and sisters in Christ. This year we look forward to celebrating the Caucasian/Dutch community that God has used to bless the CRC.

Increasing numbers of churches are taking offerings around ANHW for SCORR's Multiracial Student Scholarship Fund (established by Synod in 1971) and Calvin Seminary's Kromminga Multiracial Leadership Development Fund. We respectfully request all congregations to take offerings for the scholarship funds. There is such an increase each year in the number of qualified applicants that SCORR has not been able to keep up with the demand.

Responses from the churches are overwhelmingly positive concerning ANHW. Many churches are delightfully creative in the ways they observe ANHW. There is clear evidence that congregations are being spiritually refreshed through ANHW observances. This affirms SCORR's conviction that opening ourselves to persons of various cultures will result in an enrichment of our denomination. ANHW is helping us to realize the blessing that comes to all of us because we are members together of one body.
SCORR is of the conviction that the witness of the CRC for multiracial unity and diversity in Christ is a witness desperately needed by our war-torn and divided world. We are profoundly thankful to God and to the churches for all that is being done. To God alone be the glory!

2. SCORR/IRC Joint Committee on South Africa

SCORR Executive Committee member Rev. Alfred S. Luke and SCORR staff person Bing Goei met with IRC members, Rev. Clarence Boomsma and Dr. John Kromminga, to fulfill the mandate given to this committee by Synod 1985.

SCORR wishes to report to the Synod that SCORR is in agreement with the IRC/SCORR recommendation to continue our ecclesiastical relationship with the Reformed Churches in South Africa until 1989. Although SCORR is not completely satisfied with their statement on boundaries, we do believe that the changes that have been made are encouraging and we need to continue our dialogue with them.

SCORR also realizes the inability of the Committee of Four to fulfill the second part of its mandate, "to consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa" (Acts of Synod 1985, p. 730). We agree with the recommendation that SCORR be given the responsibility of this mandate.

IV. REORGANIZATION OF SCORR

The changes that began at SCORR in 1986 with a shifting from Anglo to multiracial leadership, continued in 1987. In early 1987 SCORR's executive committee instructed the executive director to assess the agency's two-office system and offer recommendations on how best to structure SCORR to achieve its mission.

The executive director recommended, and the SCORR Board of Directors approved, consolidating the denominationwide efforts of SCORR's staff into a single office in Grand Rapids. The board also approved the development of regional ministry centers to enable SCORR to better serve its constituents.

These decisions brought three major consequences. First, SCORR's Chicago office was closed, an action which precipitated heavy criticism from some quarters. Second, SCORR's Chicago-based staff elected to leave the agency rather than the city. Both of these consequences were unintended. SCORR had not acted with any thought of alienation, nor was the goal a reduction of staff. In this regard, we thank God for fresh signs of healing, trust, and understanding.

A third consequence was the intended result: A reduction in SCORR's overall administrative costs provided funds which can now be used to develop staff, and operate at least two regional ministry centers. SCORR, in spite of projected funding shortfalls, is able to expand its services to the denomination rather than cut its services, and we give praise to our God for giving us the vision.

V. SALARY DISCLOSURE

<table>
<thead>
<tr>
<th>Job level</th>
<th>No. of positions in job level</th>
<th>Compensation quartile</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>1</td>
<td>2nd quartile</td>
</tr>
</tbody>
</table>
VI. Nominees

SCORR expresses its thanks to Ms. Doris Tuinstra, Mr. Jose Tagle, and Rev. Alfred S. Luke for their services and commitment to SCORR these past three years as members of the board.

Of the board membership for which SCORR is responsible to provide nominations to synod, the following persons are available and eligible for reappointment:

A. To replace Ms. Doris Tuinstra: Ms. Doris Tuinstra, incumbent
B. To replace Mr. Jose Tagle: Mr. Jose Tagle, incumbent

VII. Recommendations

A. That SCORR's executive director, Mr. Bing Goei, and executive committee member, Rev. Alfred S. Luke, be granted the right of the floor on matters pertaining to the ministry of SCORR.

B. That SCORR again be placed on the list of causes recommended for one or more offerings.

Grounds:
1. The growing numbers of racial and cultural groups becoming a part of the CRC is placing greater demands on SCORR.
2. In its efforts to meet new challenges and at the same time limit quota increases, SCORR must appeal to the churches through requests for offerings.

C. That synod encourage the churches to celebrate our All Nations Heritage the week of September 25-October 1, 1989.

Grounds:
1. The enthusiastic participation in past All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
2. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.
3. It testifies to our denomination's commitment to increasing racial diversity.

D. That synod accept our single nominees and reappoint these incumbents to a second term on SCORR's board.

Grounds:
1. SCORR is in a period of transition that requires experienced board members.
2. The three incumbents have shown strong leadership capabilities and have agreed to serve a second term on SCORR's board.
E. That synod reappoint Mr. Bing Goei for a four-year term as executive director of the Synodical Committee on Race Relations.

*Ground:* Under Bing Goei’s direction, SCORR has continued to assume a leadership role in the ministry of racial reconciliation within the CRC. Bing shows imaginative and solid leadership in his position of executive director. He has also exhibited an open communication style and a sensitivity that is so essential for a position of this nature. Bing has gained the respect of his peers and his knowledge of the CRC is growing rapidly.

F. That synod set the quota for SCORR at $6.20 per family for 1989.

   Synodical Committee on Race Relations
   Bing Goei, director
The Synodical Interim Committee (SIC), 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 1987 and 1988.

I. ORGANIZATION

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year:
Rev. LeRoy G. Christoffels, Mr. Glenn Vander Sluis (Far West U.S.); Rev. Peter W. Brouwer, Mr. Gary Vermeer (Mississippi River to Rocky Mountain U.S.); Rev. John A. De Kruyter, Rev. Jacob Hasper, Mr. Howard Johnson, Mr. Donald H. Molewyk, Mr. Martin Ozinga, Dr. Raymond P. Seven (Central U.S.); Rev. Brent A. Averill (Eastern Coast U.S.); Rev. Evert Gritter (Western Canada); Rev. Anthony De Jager, Mr. Marinus Koole (Eastern Canada). The stated clerk, Rev. Leonard J. Hofman, and the denominational financial coordinator, Mr. Harry J. Vander Meer, 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, Rev. J. A. De Kruyter; vice president, Rev. J. Hasper.

B. Corporation Officers: president, Rev. J. A. De Kruyter; vice president, Rev. J. Hasper; secretary, Rev. L. J. Hofman; treasurer, Mr. H. J. Vander Meer.


D. Church Polity and Program Committee: Rev. J. A. De Kruyter, Rev. A. De Jager, Rev. J. Hasper, Mr. H. Johnson, Rev. Donald J. Negen, Dr. R. P. Seven, Rev. Wilmer R. Witte, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.

E. Finance Committee: Mr. D. H. Molewyk, Mr. Stewart S. Geelhood, Mr. James Hertel, Mr. Richard Mulder, Mr. M. Ozinga, Mr. Wayne Postma, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.

F. Administration Committee: Rev. J. A. De Kruyter, Rev. J. Hasper, Mr. D. H. Molewyk, and Mr. R. Mulder.

The Synodical Interim Committee meets three times each year and its subcommittees meet several times each year.
II. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

Members and trustees whose terms expire in 1988 are the following:

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>MEMBER</th>
<th>ALTERNATE</th>
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<tbody>
<tr>
<td></td>
<td>Rev. Jacob Hasper</td>
<td>Rev. Donald Negen</td>
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<td>*Mr. Martin Ozinga</td>
<td>*Mr. James Hertel</td>
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<td></td>
<td>*Mr. Donald H. Molewyk</td>
<td>**Mr. Stewart S. Geelhood</td>
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</tbody>
</table>

Nominations for election at the forthcoming synod:

Clergy member
Rev. Peter Borgdorff—Pastor of Bethany CRC, Holland, MI; he presently serves on the Pastor-Church Relations Committee and on the Committee on Theological Education in Quebec.

**Rev. Wilmer R. Witte—Pastor of Mayfair CRC, Grand Rapids, MI; he presently is an alternate on the Synodical Interim Committee and the Church Polity and Program Committee for the past three years.

Clergy member alternate
Dr. Harry G. Arnold—Pastor of Grace CRC, Kalamazoo, MI; he serves as synodical deputy, Classis Kalamazoo.

Nominee not elected as member.

Clergy member
Rev. Douglas R. Fauble—Pastor of Western Springs, IL, CRC; he presently serves on the Home Missions Committee, Classis Northern Illinois.

Rev. Allan H. Jongsma—Pastor of First CRC, DeMotte, IN; he presently serves as alternate on the Calvin Board of Trustees and as alternate stated clerk, Classis Illiana.

Clergy member alternate
Rev. William G. Brouwers, Jr.—Pastor of Wisconsin Rapids, WI, CRC; he presently serves as stated clerk of Classis Wisconsin and on the Classical Home Missions Committee.

Nominee not elected as member.

Nonclergy member
**Mr. Stewart Geelhood—Member of Calvin CRC, Grand Rapids, MI; he is retired, having formerly served as vice president of finance and treasurer of C & F Stamping Co. A graduate of Calvin College and University of Michigan, he serves as finance committee chairman on the Pine Rest Christian Hospital Board of Directors and as secretary-treasurer on the board of directors of Family Impact Inc. He has served as a member of the boards of Calvin College, CRWRC, and Christian Schools International, and as a member of Christian school boards in Kalamazoo, MI, and Elmhurst, IL.

*Mr. Donald H. Molewyk—Member of Highland Hills CRC, Grand Rapids, MI; he is director of development of Christian Schools International Foundation and is chairman of the SIC Finance Committee. A graduate of Calvin College and University of Michigan he is retired from General Motors where he

*indicates members eligible for reelection
**indicates alternate members for reelection
served in a management position for twenty-one years. He is a member of Christian Rest Home Board. He has served on the Christian Schools International and CRWRC boards, and as president of Muskegon and Grand Rapids Christian Schools boards.

Nonclergy member alternate

Mr. Robert L. De Bruin—Member of Trinity CRC, Mt. Pleasant, MI; he is assistant vice president for administration, Central Michigan University; he is a graduate of Calvin College, received his M.S. from Purdue University, and his Ph.D. from Kansas State University. Presently he serves on the Mt. Pleasant Planning Commission.

Nominee not elected as member.

Nonclergy member

**Mr. James Hertel—Member of Trinity CRC, Fremont, MI; he is president and chief executive officer of the Old State Bank of Fremont and is owner of James Hertel Insurance Agency, Inc., in Fremont. A graduate of Calvin College, he has served on Calvin College and Seminary Board of Trustees as well as Christian school boards in Fremont and Muskegon.

*Mr. Martin Ozinga—Member of Evergreen Park CRC, Evergreen Park, IL; he is chairman of First Evergreen Corp. and its three subsidiary banks. He is a member of the Coordinated Air Transportation Services Committee, the Trinity College Board of Trustees, and the Christian Schools International Foundation Board.

Nonclergy member alternate

Mr. Gerard Winkle—Member of Lake City, MI, CRC; he is general manager of Van Drie Home Furnishings. He attended Davenport College of Business and Ferris State College and has an accounting major. He has served as elder and on a young people's area committee.

Nominee not elected as member.

III. INTERIM APPOINTMENTS

A. Board Appointments

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<tr>
<th>Board</th>
<th>Classis</th>
<th>Member</th>
<th>Alternate</th>
<th>Term</th>
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<tbody>
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<td>Synodical Deputies</td>
<td>Alberta South</td>
<td>Rev. S. A. Van Daalen</td>
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<td>Rev. A. Van Zanten</td>
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<td>Hackensack</td>
<td>Rev. S. J. Vander Klay</td>
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<td>Minnesota No.</td>
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<td>Rev. J. P. Boonstra</td>
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<td>Zeeland</td>
<td>Rev. K. E. Van Wyk</td>
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<td>Dr. J. A. Brinks</td>
<td>Rev. R. M. Hartwell, Sr.</td>
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<td>Rev. P. R. Hoekstra</td>
<td>1991</td>
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<td>Calvin College Board of Trustees</td>
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<td>Pella</td>
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<td>CRC Publications</td>
<td>Alberta South</td>
<td>Rev. R. W. Sparks</td>
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<td>Chicago South</td>
<td>Rev. J. Reiffer</td>
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<td></td>
<td>G. R. East</td>
<td>Mrs. C. Blauwkamp</td>
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<td></td>
<td>Hackensack</td>
<td>Mr. L. Hoogerhyde</td>
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<td></td>
<td>Rocky Mountain</td>
<td>Ms. S. Ten Klay</td>
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<td></td>
<td>Zeeland</td>
<td>Rev. J. Admiraal</td>
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*indicates members eligible for reelection

**indicates alternate members for reelection
IV. REAPPOINTMENT OF DENOMINATIONAL FINANCIAL COORDINATOR

In keeping with procedures adopted by the SIC in September 1986, the performance of the financial coordinator was reviewed and evaluated by the SIC as well as by executives and department heads of denominational agencies. On the basis of its review and evaluation the SIC recommends that Mr. Harry Vander Meer be reappointed as denominational financial coordinator for a four-year term. The SIC recorded in its minutes the following tribute: The SIC gives thanks to God and expresses appreciation to Mr. Harry Vander Meer for the outstanding and faithful service he has rendered in the past years as denominational financial coordinator.

V. MATTERS COMMITTED TO SIC BY SYNODICAL DIRECTIVE

A. Revised Constitution of RES

The Synod of 1987 instructed the Interchurch Relations Committee to evaluate the final draft of the RES revised constitution and submit its recommendations for RES Harare 1988 to the SIC for approval. After reviewing the revisions of the constitution the SIC approved the recommendations of the IRC for RES Harare 1988.

B. Date for Synod to Meet at Dordt College

Synod 1987 acceded to an overture requesting that synod meet at Dordt College in Sioux Center, IA, within the next five years. The selection of a specific year was referred to the SIC.

The SIC recommends that the Synod of 1991 meet at Dordt College, Sioux Center, IA. The reasons for selecting 1991 are:

1. In 1988 and 1990 a multicultural conference is scheduled to be held concurrently with the first week of synod on the campus of Calvin College.

2. A convening church has been designated for 1989—the West Leonard CRC in Grand Rapids, MI—and for 1990—the Oakdale Park CRC in Grand Rapids, MI.

3. Concurrent synods of the Reformed Church in America and the CRC in NA are scheduled for the Calvin campus in 1989.

4. The city of Sioux Center, IA, will celebrate its centennial in 1991.

The SIC also recommends that First CRC of Sioux Center, IA, serve as the convening church for the Synod of 1991.

This is a response to the request of First CRC of Sioux Center, IA, that it serve as the convening church of synod.

C. Modification of the Form of Subscription

The Synod of 1987 authorized the SIC "to appoint a committee to recommend those modifications in the Form of Subscription which will express it in more
contemporary language for use by all the churches and assemblies” (Acts of Synod 1987, p. 620).

A committee of Drs. Fred Klooster, Henrietta Ten Harmsel, and Steve Van Der Weele is addressing the matter and will report to the SIC when the work is completed. The SIC will present a report to synod.

D. Transfer/Statements of Membership

The Synod of 1987 instructed the SIC “to prepare membership forms that distinguish between the following: (1) a Transfer of Membership form for use with churches in ecclesiastical fellowship; (2) a Statement of Membership form for use with churches not in ecclesiastical fellowship” (Acts of Synod 1987, p. 624).

The Statement of Membership approved in 1980 was adjusted to meet the distinction specified by synod. Copies of the proposed Transfer and Statement of Membership forms are found as Exhibit A and Exhibit B.

E. Definition of Classical Boundaries

Synod requested the SIC, in consultation with Home Missions, to propose geographical boundaries for classes. The request was made in response to a proposal from Home Missions that boundaries be drawn.

General boundaries for large areas of Canada and the U.S. have been proposed by Home Missions in connection with its plan for the development of new congregations. Their attempts at drawing dividing lines in areas of CRC concentration have proved both successful and unsuccessful.

This year the formation of two new classes is being proposed to synod. The approval of the proposed classes would alter contemplated boundaries.

The SIC is pursuing the mandate of synod and is submitting proposed boundaries to classes for their reaction and endorsement, and to synod for its approval. Upon receiving the reaction and endorsement of classes a final report will be presented to synod.

VI. SYNODICAL NEWS OFFICE

In keeping with the responsibility of the office of the stated clerk “to prepare news or information bulletins for the news media which will inform the public of the work and witness of the church,” the SIC has contracted with CRC Publications to set up a synodical news office under the direction of Mr. Gary Mulder, executive director of CRC Publications, and Rev. Leonard Hofman, stated clerk. Regular news releases will again be provided for synodical delegates and the media. These releases will assist delegates in making reports of synodical activities upon their return to their classes and churches.

The news office procedures have been well received by synodical delegates, media representatives, and persons serving in the news office. Rev. Robert Meyering of CRC Publications has consented to again serve as “news officer” for the Synod of 1988. He will be provided some staff assistance by CRC Publications.

VII. RATIFICATION OF CHURCH ORDER CHANGES

In keeping with Church Order Article 47 the Synod of 1979 decided that “whenever . . . substantial changes in the Church Order are made by synod, the churches shall be given added opportunity to consider the advisability of
the changes before they are ratified by a following synod” (Acts of Synod 1979, pp. 89–90).

A. The following Church Order changes were adopted by the Synod of 1987: The substitution of the word council for the word consistory in the following Articles: 4, Supplement 4-a, 9, 15, 23, 26, 27, heading before 35, 37, 38, 40, Supplement 40, 41 (section 5-b), and 73.

B. Changes in the Text of the Church Order

I. THE OFFICES OF THE CHURCH
   A. GENERAL PROVISIONS

Article 4
   a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

   a. In calling and election to an office, the council shall ordinarily present to the congregation a nomination of at least twice the number to be elected. When the council submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.

B. THE MINISTERS OF THE WORD

Article 15
   Each church shall through its consistory provide for the proper support of its minister(s).

   Each church through its consistory (council) shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a church and minister may agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to churches that cannot obtain assistance adequate to support its minister.

Article 16
   A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

   a. A minister who for valid reasons desires a temporary leave of absence from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

   b. A minister who for valid reasons desires termination from service to the congregation must have the approval of his consistory and classis. The consistory shall provide for his support 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 active ministerial service to his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.
Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons 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 the 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.

C. THE ELDERS, DEACONS, AND EVANGELISTS

Article 24-a

a. The elders, with the minister(s), shall have supervision over the congregation and their fellow officebearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

Article 25

a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

II. THE ASSEMBLIES OF THE CHURCH
B. THE CONSISTORY (COUNCIL)

Article 35

a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their work to the general consistory. All other matters belong to the general consistory.
a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.

b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory.

c. In every church there shall be a diaconate composed of the deacons of the church. Those tasks which belong distinctively to the office of the deacon are the responsibility of the diaconate. The diaconate shall give an account of its work to the council.

Note: The previous Church Order Article 35-b was deleted because small churches have sufficient flexibility under the phrase "other matters of common concern" (new Church Order Article 35-a) to adapt this locally without losing the distinctions between the offices.

Article 36

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

a. The council, consistory, and diaconate shall meet at least once a month at a time and place announced to the congregation. A minister shall ordinarily preside at meetings of the council and the consistory, or in the absence of a minister, one of the elders shall preside. The diaconate shall elect a president from among its members.

b. The council, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

C. THE CLASSIS

Article 41

1. Are the consistory meetings regularly held in your church; and are they held according to the needs of the congregation?

1. Are the council, consistory, and diaconate meetings regularly held according to the needs of the congregation?

III. THE TASK AND ACTIVITIES OF THE CHURCH

A. WORSHIP SERVICES

Article 62

In the worship services Christian alms shall be received regularly.

Offerings for benevolence shall be received regularly in the worship services. Offerings also shall be received for other ministries of the congregation and the joint ministries of the churches.

D. MISSIONS

Article 74

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.
b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

   a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.

   b. Each church shall carry on a ministry of mercy. The deacons shall enable the needy under their care to make use of Christian institutions of mercy. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task. They may also seek mutual understandings with agencies in their community which are caring for the needy, so that the gifts may be distributed properly.

Article 75

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

   a. The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.

   b. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches. To administer this task each classis shall have a classical diaconal committee.

Article 76

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

   a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

   b. Synod shall encourage and assist congregations and classes in their ministry of mercy, and shall carry on such work as is beyond the scope and resources of the congregations and classes. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.

—Cf. Supplement, Article 76

Article 77

a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

b. To administer these activities synod shall appoint a denominational foreign missions committee, whose work shall be controlled by synodical regulations.

—Cf. Supplement, Article 77
a. Synod shall determine the field in which the joint world mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries. To administer these activities synod shall appoint a denominational world missions committee, whose work shall be controlled by synodical regulations.

b. The denominational diaconal committee shall extend the ministry of mercy of the congregations and classes worldwide.

—Cf. Supplement, Article 77

VIII. AGENCY COORDINATION

A. Interagency Advisory Council (IAC)

The IAC, comprised of the heads of staff of the denominational agencies, called together by the stated clerk, met on May 28, September 16, and December 9, 1987. Mr. Gary Mulder served as chairman, Rev. Leonard Hofman as secretary, and Rev. William Van Tol as vicar.

Areas of cooperation include the exchange of written reports reviewing major changes in program and personnel within the respective agencies, interagency planning, and participation in the ongoing review of position description and salaries by an ad hoc committee.

In the spring of 1987 several agencies cooperated in “outreach listening tours.” The information gathered from various areas throughout our denomination was referred to specific agencies for their consideration. A report was distributed to all persons who attended the listening sessions.

The tour proved to be an effective method for receiving grass-roots input from our membership as to ways in which our agencies could assist them in their outreach programs.

In 1987 several of the denominational agencies cooperated in conducting a denominational survey. The Calvin Social Research Center was retained to assist in the preparation of a questionnaire which was distributed to scientifically selected members of our churches. The purposes of the survey were to obtain a demographic profile of the CRC membership and to determine member attitudes on various issues. The agencies believe that this information is of great help in assuring that they take into account the needs and desires of the CRC members as they plan agency ministries. Because there was much information in the results of the survey that would be of value to local congregations and councils, a summary of results was sent to the pastors and clerks of the churches. A more complete report of the results is available from the Calvin College Social Research Center for $5.00 a copy.

Officers for the IAC for 1988 are Rev. Leonard Hofman, chairman; Rev. William Van Tol, secretary; and Mr. Bing Goei, vicar.

B. Missions Coordination Council (MCC)

The MCC, comprised of the board presidents and heads of staff of the BTGH, CRBHM, CRWMC, CRWRC, CRWM, and the SIC, meets to exchange information, to plan joint communication projects, to review work being performed jointly, to share long-range plans, and to aid in the resolution of interagency difficulties.
C. Coordinated Services (CS)

Coordinated office services performed for the denominational agencies continued its increased activities in 1987—both in Grand Rapids and Burlington. The activities include the following services: computer, word processing, mailing, communication transmission, building reception, and various administrative functions. Included also is the management of the Consolidated Group Insurance Trust, a self-funded plan providing health and dental insurance and a group policy providing term-life insurance for over fourteen hundred ordained and unordained persons along with their dependents. In spite of continually rising health care costs, there was no increase in premiums during 1987.

The Coordinated Air Transportation Service completed its fifth year of service during 1987. The denominational agencies served continue to enjoy cost savings over commercial rates plus savings in travel and task times over other means of transportation.

IX. CONVENING CHURCH FOR SYNOD

The First CRC of Grand Rapids, MI, has graciously consented to serve as the convening church for the Synod of 1988. Since a Multicultural Conference is being planned to take place on Calvin's campus during the first week of synod, the SIC judged that it would be appropriate that the convening church be a multiracial church, located in a neighborhood in transition, with a multicultural program.

X. BIENNIAL ORIENTATION CONFERENCE/ETHNIC PLANNING WORKSHOP

The Synod of 1986 endorsed the development of a biennial orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC to be held in Grand Rapids, MI, simultaneously with the first week of synod. The stated clerk was instructed "to arrange for appropriate interaction between the conference/workshop and synod" (Acts of Synod 1986, pp. 717-18). In order that budget provisions and appropriate planning might be made, the Synod of 1987 approved the scheduling of the conference for June 1988.

To encourage and assist multiethnic groups within the CRC, this working conference is planned for June 13-16, 1988. The theme of the conference is: "The CRC: Toward the New Family of God." The conference will deal with the issues of affiliation with the CRC and will give multiethnic churches a broader understanding of our church's structure. Three major workshops will support the chosen theme: 1. Our Synod: Its Heart and Working; 2. Learning from Brothers and Sisters of Other Cultures; and 3. The Classes: Working with Them for a New Future.

We trust that through structured interaction as well as through informal contact in dormitories and dining halls we will learn to know, understand, and love one another as members of the family of God.

XI. PUBLICATIONS AND SERVICES

A. Yearbook

Developing and publishing the Yearbook has become more of a problem each year, especially in the areas of obtaining accurate data and high cost of maintaining current information.
In 1971 the Synodical Interim Committee requested “the Publication Committee to continue its function in the publication and distribution of the Yearbook, maintaining liaison with the SIC through the office of the Stated Clerk who will serve the Publication Committee in the determination of editorial policy” (SCM 12, Oct. 1971).

However, difficulty in gathering Yearbook information continued. In 1987 the stated clerk, upon consultation with Home Missions and CRC Publications, appointed a task force to prepare proposals relative to:

1. The kinds of information to be gathered for the Yearbook in order to best serve the church, the agencies, and other users.
2. A revised information-gathering instrument.
3. A procedure for gathering information, emanating from the stated clerk’s office.
4. Computerization of information gathered, involving production and regular updates.
5. The format in which the Yearbook may be published.

The task force determined that the mandate consisted mainly of two parts: What information should be gathered, and how the information should be gathered, with computerization a primary consideration.

The following proposals applied to what information should be gathered:

- only information that is appropriate to the Yearbook as a denominational tool;
- directory information that recognizes that the primary purpose of the Yearbook is contact information;
- no duplication of information within the Yearbook and that available from other sources, such as Acts of Synod, Agenda for Synod, and directories maintained by congregations, classes, and agencies;
- information that will remain current in spite of variance in church calendar years and officer elections;
- standardized information in a format compatible with computerizing.

To achieve this goal, it was deemed essential to develop a denominational file system for appropriate church, agency, and personnel data that can be used for Yearbook information.

Proposals also were made as to how the information should be gathered. These included:

- assigning authority and responsibility for gathering information to the denominational stated clerk;
- establishing a denominational file for all ordained personnel;
- developing an information-gathering system;
- establishing a maintenance procedure for all information gathered to provide consistent application each year;
- replacing the current questionnaire with standardized forms and simplified procedures for information gathering.

The SIC approved the proposals, and implementation began with the purchase of computer equipment and the assignment of duties to office personnel.

By applying the proposals with respect to content, deletion of some information we have been accustomed to finding in the Yearbook has resulted. Computerizing the information has been extremely difficult because of the
variables in the information gathered. Accuracy remains a problem because churches still default in returning the information-gathering forms.

We trust that users will be patient during this transitional year. Your reactions will be helpful.

B. The Acts and the Agenda

The Acts of Synod 1987 was edited and prepared by the stated clerk with the valuable assistance of his secretary, Mrs. Marlene Oosterhouse, and personnel from CRC Publications.

The office of the stated clerk made every effort to process and distribute those study committee reports which were received after the synodically established deadline, recognizing that synod itself would have to decide whether or not the reports could properly be placed on the agenda.

C. Manual of the Christian Reformed Church Government

A revision of the Manual of CRC Government by W. P. Brink and R. R. De Ridder, after considerable delay in the printing process, was published at the end of 1987. The manual incorporates decisions which relate to church government made by the Synods of 1981 to 1987. The book is a useful and dependable reference work for officebearers and all members of the church. We are thankful for the time invested in providing a book on Christian Reformed Church government which will help to maintain uniformity in the denomination's ecclesiastical life and to develop an awareness of and appreciation for a polity that acknowledges Christ as the only Head of his church in its structure and regular activities.

D. Church Order and Rules for Synodical Procedure

An updated Church Order and Rules for Synodical Procedure 1987 was printed, incorporating the changes adopted by synod. These booklets are updated and reprinted annually, when necessary, and a copy is sent to our churches. Additional copies are available.

E. Updating of Certificates, Diplomas, and Forms

In keeping with a recognized need for updated forms, the following were revised: Letter of Call, Classical Diploma, Classical Credentials, Credentials for Synod, Ecclesiastical Credential for a minister, and Certificate of Ordination.

Requests have been received that certain certificates be provided. The following have been printed: Classical Certificate for Evangelists and a Certificate of Ordination for ministers received from other denominations.

F. Handbook of the CRC

During the past 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." Several consistories ordered new notebooks because the old ones had been lost or misplaced. 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 announcement 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 available for consistory and congregations; suggested rules of procedure, model agendas for council, consistory, 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 SIC 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 information received through completed salary questionnaires enables us to prepare a more accurate, meaningful Ministers' Compensation Guide which, it is hoped, will be useful to our pastors and council finance committees. The Synod of 1982 adopted a recommendation to "require all ministers to complete the salary questionnaire annually to enable the Pension Committees to accurately calculate the average cash salary as a base for computing ministers' pension" (Acts of Synod 1982, p. 51).

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 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 CRC on various matters of doctrine and ethics. From time to time the synodical office receives requests for multiple copies of the "Doctrinal and Ethical Decisions" section. It should be noted that there is no objection to churches making copies of this material. If copies are to be supplied by this office a charge will be made.

7. CRC Video—The CRC video, promised in the Agenda for Synod 1987, should be available by June 1, 1988. The video will be designed to introduce the CRC to persons seeking affiliation with the CRC, multiracial groups, and members who wish to learn more about the CRC.

G. Accumulative Index of Synodical Decisions

Periodically an accumulated index of synodical decisions is published as a reference work. Although at first it was thought that the information, as indexed in the 1980 edition, could be duplicated in a new edition, and supplemented with accumulated synodical decisions made since 1980, it was decided to prepare a new index alphabetized according to subject rather than indexed chronologically as before.

This requires a review of all the Acts of Synod. Efforts are being made to publish a revised index by 1990.
XI. THE STATED CLERK

A. Activities

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 SIC 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.

Conferences 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 SIC abreast of various decisions, activities, and problems in the denomination.

The stated clerk has many opportunities to represent the CRC 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.

B. Guidelines for Supplementary Material

From time to time the stated clerk receives materials from assemblies which are not approved for printing in the Agenda for Synod but are attached to an overture or communication with directions that the material be forwarded to the appropriate advisory committee of synod. At his suggestion the SIC approved guidelines for processing material submitted as supplementary to the Agenda.

The SIC recommends that synod adopt the following:

1. Rules for Synodical Procedure that specify which materials are to be included in the printed Agenda for Synod (Rules for Synodical Procedure V, H).

2. Supplementary reports, not included in the printed Agenda for Synod, but permitted according to Rules for Synodical Procedure V, I, are to be distributed to synodical delegates and are printed in the Acts of Synod. Supplementary materials submitted by committees not authorized to submit supplementary reports will be treated as communications, received as information, and not printed in the Acts of Synod. Requests for synodical action, submitted by way of supplementary communications, will be considered only upon a favorable majority vote of synod.
3. All information pertinent to an appeal (except for a personal appeal), overture, or report must be included in the appeal, overture, or report as adopted for printing by the committee or assembly submitting it. Documents relating to an appeal, overture, or report are to be listed as exhibits. Such documents will be listed as on file in the stated clerk's office and will not be printed in the Agenda or Acts of Synod.

**Grounds:**

a. All material pertinent to an agenda item should be available to all the delegates of synod in the printed Agenda.

b. No material is to be printed or forwarded that has not been approved by the sending committee or assembly.

XIII. **DENOMINATIONAL FINANCIAL COORDINATOR**

The financial coordinator is an *ex officio* member of the SIC and reports regularly to its Finance Committee. He is the liaison between the denominational agencies and synod through the Finance Committee in matters of financial support, financial reporting, requests for quota support, and approval for offerings. Other responsibilities of the office include:

- Management of the denominational services budget with its expenditures for synod, standing, service, and study committees and the denominational building operations.
- Accounting and administrative services to denominational agencies which are without administrative staff.
- Advice to churches in matters relating to ministers' compensation, tax reporting requirements, etc.
- Advice to denominational agencies and committees and their compliance with the Charities Division of Revenue Canada.
- Chairmanship of the Building Expansion Committee, representatives of the denominational agencies acting as "owner representatives" in the construction of a major addition to the Grand Rapids denominational building.

A. **Agenda for Synod 1988—Financial and Business Supplement**

Each year an extensive, detailed financial agenda is prepared for synodical delegates. It is also available for churches requesting a copy. The agenda provides source and application of denominational funds under the following headings:

- 1987 Balance sheet as prepared by certified public and chartered accountants
- 1987 Statement of activity compared to 1987 budget
- 1988 Budget, revised where necessary
- Interview Guides for use by the SIC Finance Committee and synod's finance advisory committee
- Combined summary statements and budgets
- Accredited nondenominational agencies financial review reports

B. **Salary Disclosure**

The Synod of 1984 directed that "annual compensation data be reported by each agency in its annual report via the printed agenda. Such reports are to indicate each job level, the number of positions in each, and the compensation quartile of each job level" (*Acts of Synod 1984*, p. 636). Salary ranges within which the agencies will be recording actual compensation paid are as follows:
Salary Ranges 1988
Adopted by the Synod of 1987

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<th>Job level</th>
<th>Standard points</th>
<th>Minimum 82%</th>
<th>Midpoint 100%</th>
<th>Maximum 118%</th>
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Executive/managerial positions in the synodical office under the supervision of the Synodical Interim Committee are:

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<th>Job level</th>
<th>No of positions (includes housing allowance)</th>
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<tr>
<td>8</td>
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<td>7</td>
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C. Process for Accreditation of Nondenominational Agencies

The Synodical Interim Committee recommends that synod approve the following SIC and synodical procedures for nondenominational agencies' accreditation:

1. That no agency be considered for denominational accreditation until it has been in existence for a minimum of three years.

2. That for new requests for accreditation synod confirm the position taken in 1974 and repeated in 1984 that "accreditation of causes . . . which are local or regional should be carried on by local or regional assemblies unless their unique character or need make this impossible."

3. That synod clarify the rules and regulations implementing the accreditation process as follows:

   a. Presently the statement reads: “each agency shall be notified by the DFC as to the decision (re accreditation) made by the Synodical Interim Committee. Any agency whose application is denied shall have the right to appeal the decision to synod.” The last sentence is to be understood—shall have the right to appeal the decision to synod’s Synodical Services Advisory Committee.

   b. Further, that the applicant and an SIC representative have the right of an appearance at synod’s Synodical Services Advisory Committee if that committee entertains a third party who opposes the SIC’s recommendations or if the committee's recommendation differs from that of the SIC.

4. That synod adhere to its established process and that it recognize the necessity of SIC’s evaluation in considering denominational accreditation of nondenominational agencies for financial support.

Ground: There have been two instances in recent years when synod approved accreditation requests through overtures rather than through its approved, orderly, SIC-evaluation process.
5. That synod adhere to its rule that "the recommendations of synodical committees [SIC] shall have precedence if the recommendations of the advisory committee are radically different" (cf. Rules for Synodical Procedure VI, E, 2).

D. Classical Treasurer’s Bonding and Audit Requirements

The Synodical Interim Committee recommends that synod approve the following relating to annual financial statements, honesty bond coverage, and disbursement of denominational agencies’ funds:

1. That synod require an annual financial statement of all classes audited by an independent, certified public or chartered accountant, one copy of which is to be sent to the denominational financial coordinator.

2. That synod require that all classes secure fidelity or honesty bond coverage for their treasurers in accordance with the formula adopted by the Synod of 1977 (Acts of Synod 1977, pp. 122-23).

3. That synod urge the churches to require an annual funds audit and fidelity bond coverage for their treasurer.

Grounds:

a. Church and classical treasurers act as trustees for church, classical, and denominational funds. Churches and classes, therefore, have a responsibility to provide the protection of an audit and fidelity bond coverage for those handling church and classis funds.

b. As stated in 1977, such protection “commensurate with each fund’s potential for loss is simply good business practice and in keeping with principles of good stewardship.”


Ground: Regular, consistent receipt of denominational funds is necessary for denominational agencies to carry on their work as mandated by synod.

XIV. Recommendations

A. That synod honor the request of the SIC that Rev. John A. De Kruyter, president; Rev. Leonard J. Hofman, denominational stated clerk; and Mr. Harry J. 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 members also represent the committee when matters of finance are discussed.

B. That synod elect members to the SIC from the nominations presented (see Section II).

C. That synod approve the SIC interim appointments to various boards and committees (see Section III).

D. That synod reappoint Mr. Harry J. Vander Meer as denominational financial coordinator for a four-year term (see Section IV).
E. That synod note that the SIC reviewed the revisions of the RES constitution, and approved the recommendations of the IRC for RES Harare 1988 (see Section V, A).

F. That the Synod of 1991 meet at Dordt College, Sioux Center, IA (see Section V, B).

G. That First CRC of Sioux Center, IA, be designated as the convening church for the Synod of 1991 (see Section V, B).

H. That synod note that the SIC has appointed a committee to recommend modifications in the Form of Subscription (see Section V, C).

I. That synod approve the proposed Transfer and Statement of Membership forms (see Section V, D, and Exhibit A).

J. That synod note that proposed geographical boundaries are being submitted to classes for their reaction and endorsement, and will be presented to synod for final approval (see Section V, E).

K. That synod ratify the changes in the Church Order adopted by the Synod of 1987 (see Section VII).

L. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council, the Missions Coordination Council, and Coordinated Services (see Section VIII, A-C).

M. That synod take note of the arrangements made for the 1988 Orientation Conference/Ethnic Planning Workshop (see Section X).

N. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (see Section XI).

O. That synod approve the guidelines for processing material submitted as supplementary to the Agenda for Synod (see Section XII, B).

P. That synod take note of the Agenda for Synod 1988—Financial and Business Supplement (see Section XIII, A).

Q. That synod approve the proposed SIC and synodical procedures for accreditation of nondenominational agencies (see Section XIII, C).

R. That synod adopt the recommendations relating to classical treasurers' bonding and audit requirements, including the preparation of annual financial statements and disbursement of denominational agencies' funds (see Section XIII, D).

Syndical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod Trustees
Leonard J. Hofman, stated clerk
Exhibit A

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

STATEMENT OF MEMBERSHIP

The council of ______________________ Christian Reformed Church of ______________________, in the request of our member(s) listed below, presents this statement of membership to you, ______________________ Church of ______________________.

We commend them to your Christian fellowship and request you to receive them with Christian love and provide them with appropriate pastoral care and counsel.

MEMBERSHIP RECORD

Last name ___________________________ Phone no. ___________________________

Address _____________________________

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<tr>
<th>Given Name</th>
<th>Date of Birth</th>
<th>Date of Baptism</th>
<th>Date of Profession*</th>
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*To be filled in only for professing members.

Additional Information:
(Professions in church functions, special gifts or abilities, special needs, etc.)

MEMBERSHIP RECEIPT

Please return as soon as possible.

This is to certify that the membership of ______________________

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was received and accepted.

__________________________ __________________________

serving church

president clerk date

____________________________________________________

Done in council.

____________________________________________________

____________________________________________________
Exhibit B

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

TRANSFER OF MEMBERSHIP

(For use with Christian Reformed churches and churches in ecclesiastical fellowship)

The council of ______________________ Christian Reformed Church of ______________________, in the request of our member(s) listed below, presents this statement of membership to you, ______________________ Church of ______________________ .

We commend them to your Christian fellowship and request you to receive them with Christian love and provide them with appropriate pastoral care and counsel.

MEMBERSHIP RECORD

Last name ______________________ Phone no. ______________________
Address ______________________

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<tr>
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</table>

*To be filled in only for professing members.

Additional Information:
(Talents, special gifts or abilities, special needs, etc.)

Date as council: ______________________

President ______________________

Clerk ______________________

Date ______________________
UNORDAINED EMPLOYEES' PENSION FUND

A. Background

The Pension Committee supervises the administration of the Unordained Employees' Pension Fund, a defined contribution plan that provides benefits to participants based on the amount of contributions made to their account and the investment gains or losses on these contributions. Because the assets of the fund have been invested with various insurance companies at fixed rates that are guaranteed, the plan has been able to maintain a consistent interest rate of 10 percent or more.

Quarterly contributions are made by employers in the program (denominational agencies, committees, and churches) for participating employees at a rate of 9 percent of their basic quarterly salary. At the end of the year, participating employees receive a statement indicating the dollar amount credited to their account, the total value of their account, and the vested percentage in their account.

The Pension Committee also administers and manages a relief fund from which benefits are paid to selected former employees or their dependents in cases of special need.

B. Membership

The committee is composed of five persons: three representing denominational agencies in the plan and two nonagency people with special expertise in pension matters.

According to a membership rotation schedule, the World Missions term currently being filled by Kenneth Schemper expires on September 1, 1988. Calvin College is the next agency to provide a replacement member, and Ms. Jane Brasser is being recommended to represent the college for a three-year term.

In addition, Lynwood Vanden Bosch's term as a nonagency member will expire on September 1, 1988. The committee is nominating the following two persons and requesting synod to appoint one of them to serve a three-year term as Mr. Vanden Bosch's replacement.

1. Carl Oosterhouse, Grand Rapids, MI. A member of Mayfair CRC, Grand Rapids, MI, he is a graduate of Calvin College and the University of Michigan Law School. He is an associate at the firm of Varnum, Riddering, Schmidt & Howlett.

2. William Vander Sluis, Grand Rapids, MI. A member of Eastern Avenue CRC, Grand Rapids, MI, he is a graduate of Calvin College and the University of Toledo Law School. He is an associate at the firm of Tolley, Fisher & Verwys, P.C.

C. Administration

The Pension Committee uses Employer Retirement Services, Inc., in Grand Rapids to perform the required administrative services. Some of these services
include giving information and advice to committee members on various investment options, processing retirement and termination claims, and providing annual data to pension plan participants.

D. Audit

Each year the pension plan is audited. The audit for the period ending August 31, 1987, was conducted by John Vander Ploeg, C.P.A., P.C., of Grand Rapids, MI.

RECOMMENDATIONS

1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

2. That Ms. Jane Brasser be appointed to the committee for a three-year term as a representative of Calvin College effective September 1, 1988.

3. That synod appoint a new nonagency member to the committee for a three-year term effective September 1, 1988, from the nominees submitted: Carl Oosterhouse and William Vander Sluis.

Unordained Employees Pension Fund Committee
Lynwood P. Vanden Bosch, chairman
Alida L. Arnoys
Merle Grevengoed
Gary Raterink
Kenneth Schemper
The state of Iowa was the scene of much political activity in 1987 and the early part of 1988—all of it leading up to the presidential caucuses held throughout the state on the evening of February 8. Much of this activity was reflected on the campus of Dordt College. Already in the spring of 1987 Rev. Jesse Jackson appeared in northwest Iowa, speaking to a crowd of 2,000 people in the Dordt College Chapel. He was followed in turn by Mrs. Elizabeth Dole, Peter du Pont, Jack Kemp, Michael Dukakis, Pat Robertson, and Vice President Bush—most of these appearances sponsored by the Association for Public Justice. These events provided an opportunity for the members of the Dordt College community to increase their understanding of the political situation in our country as they engaged the candidates in discussion and debate. They also provided an occasion for Dordt College to indicate something of its character as a college dedicated to dealing with every aspect of life—including politics—in light of its Reformed perspective.

And so Dordt College is being blessed in the performance of its educational task.

During this past year the Social Work Program received accreditation from the Association of Social Work Educators. This accreditation is of great benefit to our graduates, since it shortens the time of study required for them to gain a master's in social work and gains greater acceptance for them when they are ready to enter the job market. We find that accreditation already is enabling us to bring more students into this program.

The Agriculture Program and Agriculture Stewardship Center are attracting a great deal of attention. The research being carried on by the faculty is being recognized as important. The work of the students is being acknowledged for its high quality. Gradually others are beginning to sense that the work of the center is providing insight and direction concerning issues of extreme significance to our society, such as use of the land, treatment of animals, production of food, and ministering to the hungry in our nation and in the Third World. This summer the members of the Agriculture Department will spend two weeks in intensive study and discussion seeking ways to enhance the program and to integrate the academic work in the department with the applied activity being carried on at the center.

This year in the Dordt College Studies Institute professors are carrying on research and advanced work in the fields of agriculture, music, and physics. Next year's project will involve professors in the fields of physics, theology, theater, and physical education. The work carried on in the studies institute is of great benefit not only within the college but outside it as well. For example, the work done in physics will probably produce a textbook which can be used in the teaching of physics in our Christian high schools.

Dordt College is presently engaged in an institutional program of strategic planning. We have always done planning at the college, but never in a way
which involved the entire institution. This we hope to accomplish by means of the present planning program. Dordt remains committed to its Reformed heritage. We recognize also that we live in a changing world and that we must develop an educational program which will prepare our students for life and service in that world. We are therefore engaged in a study of our external situation and our internal strengths and weaknesses. Having gained this information, in light of our Reformed perspective, we hope to determine what steps should be taken in the next years to reach our goals and objectives. There seems to be a great deal of excitement as everyone in one way or another becomes actively involved in the planning process.

Dordt has a sense of direction and purpose which is clearly set forth in its statement of purpose, THE EDUCATIONAL TASK OF DORDT COLLEGE. During the past year two chapters were added to the statement which now declares

1. That Dordt’s academic program is based on the Word of God.
2. That Dordt performs its task in close association with other kingdom agencies, especially the home and the church.
3. That the members of the Dordt community perform their tasks as officebearers who have received a calling from God.
4. That the board, administration, staff, faculty, and students at Dordt College perform their tasks with authority from God.
5. That the central educational task of Dordt College is to provide students with Christian insight which is serviceable in the kingdom of God.
6. That the means for providing insight is the curriculum, designed to reflect the coherent order found within God’s creation.

Dordt is wholeheartedly committed to this statement of purpose. The statement functions as a powerful directive in our academic work and is a frequent reference point in classroom and faculty forum discussions.

It is not easy, however, to function in terms of such a statement in today’s academic world. We are experiencing that struggle presently in connection with the issue of creation and evolution. Questions have been raised as to how we are dealing with that issue at Dordt College. A committee of board members, faculty, and administration has been appointed to study the matter. But even as the study proceeds, there is a determination to answer the questions in light of the Word, the Reformed confessions, and the Dordt College statement of purpose.

We are grateful for the financial support which the college receives from the churches. Each year that support increases, as a recent report from our advancement office indicated. The partial amount received from quota relief and offerings as of February 1, 1986, was $308,591; as of February 1, 1987, $387,694; as of February 1, 1988, $440,756.

We continue to press the issue of quota relief. In meetings with classes and consistories we explain how the churches can support Dordt, an institution where so many of their young people are receiving a Christian higher education. It is evident that these efforts are bearing fruit.

Dordt College is very energetic in its attempts to recruit students—especially from the Reformed community—for its academic program. As part of our recruiting effort we make available substantial amounts of student aid, so that financial considerations need not hinder prospective students. (By means of the Heritage 21 Campaign we have raised $8,000,000, primarily for schol-
arships, grants, and low-interest loans.) We find that, in some areas, it is
difficult to convince parents and young people of the importance of a Reformed
college education—many seem to prefer the programs being offered by evan-
gelical or even secular colleges and universities. But we will continue to put
forth every effort to bring students to our campus and to provide them with the
kind of college education which will prepare them for Christian service—
which is the kind of college education the CRC expects from Dordt College.

Dordt College
John B. Hulst, president
At the Institute for Christian Studies (ICS), 1987 was a year for solidifying programs implemented in 1985 and 1986. In this process we have keenly sensed the blessing of God's care.

**Academic Matters**

A highlight of the academic year was the inaugural of Dr. William Rowe, professor in the history of philosophy. In his inaugural lecture entitled "Our Simplicity," Rowe stressed that ICS must strive in its theoretical work to make single-mindedness in the service of Jesus Christ its vocation.

In 1987 seven students graduated from the institute's Master of Philosophical Foundations Program. Several of these students have taken up doctoral studies to prepare themselves for college professorships. We are delighted to report that in 1987 five alumni of the institute were appointed to teaching positions in Reformed colleges. We take this as a very tangible sign that God is helping us fulfill our mandate as a Christian graduate school.

ICS has experienced exciting growth in the program of doctoral studies offered in cooperation with the Free University of Amsterdam. Under an arrangement approved by the Ontario government, students can complete the bulk of their doctoral studies at ICS and receive a Free University degree. Presently we have nine doctoral students, and we anticipate a significant increase in enrollment in 1988. We are very thankful for this unique opportunity to provide advanced, doctoral-level studies from a Reformed perspective in a variety of academic fields.

Last year we reported that the institute had applied to the Province of Ontario for authorization to grant the degree of master of arts in Christian studies. The program leading to this degree is designed for people in various (nonacademic) vocations who recognize the value of Christian studies for their respective callings. Unfortunately, our degree application continues to be stalled by government bureaucracy. We welcome the prayers of the churches concerning this matter.

**Publications**

The institute's efforts to publish the results of Christian academic work continued in 1987. For example, last year we copublished a book by Dutch physicist-philosopher M. D. Stafleu, *Theories at Work: On the Structure and Functioning of Theories in Science*. The book is based on a course Stafleu gave at ICS in 1985.

We are very happy that several ICS-related books are being translated into other languages, including Korean and Indonesian.

ICS makes available to the public approximately a hundred academic papers which contribute to Christian thinking in various fields, plus twenty master's theses by our students which are of interest to academics. These papers are
widely used and much appreciated by Christian Reformed campus ministers in their outreach work.

Conferences

In 1987 ICS was involved in a busy schedule of conferences, many of them involving sister institutions.

In June, for example, the team of scholars from the Calvin Center for Christian Scholarship visited ICS to dialogue about their efforts to articulate a Reformed response to the crisis in Central America.

The summer of 1987 saw the usual series of ICS family conferences across Canada, with themes such as “Being Near to God” and “Is There a Future for the Family?”

In August four ICS faculty members participated in a conference in Amsterdam on “Normativity and Contextuality in the Social Sciences.” This event, jointly sponsored by Calvin College, the Free University, and ICS, represents an ongoing effort by these institutions to engage in communal Christian scholarship.

In the fall, ICS sponsored two conferences focused on education. The first dealt with curriculum planning in Christian schools, and the second centered on “When School Meets Government: A Christian Response.”

Financial Support

Although ICS continues to experience the burden of financial deficits, we are pleased that we have experienced steady growth in our level of support over the past few years. We are particularly grateful that contributions from Christian Reformed churches have doubled since 1985. We anticipate that this growth in support will continue since most Canadian classes have designated ICS as a regional institution of higher learning eligible for some of the funds available through the reduction of quotas for Calvin College and Seminary.

We are deeply grateful to God for the evidence, in 1987, of his continued faithfulness. We ask members of the CRC to pray for God’s continued care for our Christian graduate school.

Institute for Christian Studies

Harry Fernhout, vice president—academic
Redeemer College, located in Ancaster, ON, began its sixth academic year in 1987. This year was marked by a number of significant developments, and we are pleased to report continued growth of the college as a Christian university-level institution in Eastern Canada.

**Enrollment:** Redeemer College began the 1987-88 academic year with 330 students. Of these, 105 students were in their freshman year. In total, enrollment rose by 10 percent over the previous year. Indeed, God has richly blessed us. We are truly thankful for each of these young men and women.

**Faculty:** Due to increased program offerings, there were a number of faculty appointments this year. Full-time instructors join us in history, French, political science, and mathematics. As well, a half-time appointment was made in music. Part-time appointments were also made in five areas of study. These additions bring the number of faculty to thirty full-time and fifteen part-time.

**Recognition:** On October 8th, at a membership meeting in Calgary, AB, Redeemer College received full membership in the Association of Universities and Colleges in Canada (AUCC). AUCC membership means that the college is recognized by its peers as an equal with all university-level institutions and that we may exercise all rights and privileges of a member.

**Organ:** In the fall of 1987 a thirty-four-rank, tracker-action pipe organ was constructed in the college auditorium. Built by the Reil Co. of the Netherlands, the organ stands twenty feet high and travels on a movable platform. It was ordered in 1985 after donations covering 85 percent of its cost were received. The instrument is among the finest of its kind in North America.

**Finances:** We are deeply grateful for both the prayerful and financial support of the community. In April we received word that our students would be eligible for grants from the Ontario government.

**Request:** Redeemer College thanks the Lord for the families and churches which support the college with prayers, who also send students and give so generously of their time and money. We request the continued support of the college by synod and pray that, as synod gathers this year, the Lord will bless its sessions.

Redeemer College  
Henry R. De Bolster, president
REPORT 22
REFORMED BIBLE COLLEGE

After providing twenty-one faithful and productive years of service and leadership to Reformed Bible College (RBC) as its president, Dr. Dick L. Van Halsema retired with honor and acclaim in the summer of 1987 from his multiple responsibilities. During his tenure the college matured from a Bible institute into a fully accredited Bible college, an impressive Campus Center was constructed, the college's first new dormitory was dedicated, a variety of significant mission programs were established, student enrollment reached a new high, and an impressive faculty was assembled.

Dr. Van Halsema promoted the college widely through personal contact, national and international travel, and through his extensive writings, including his editorials in the Missionary Monthly. He was widely recognized as a tireless worker, an inspired promoter of foreign missions, and an innovator of evangelism and mission programs. He organized and directed the Summer Training Session (STS) in Mexico, the Middle East Training Session (METS), and the Training and Service Corps (TASC).

Even now, though officially retired, Van Halsema will continue to edit the Missionary Monthly and will also continue to direct the STS, TASC, and METS programs. Though none of these programs is now officially connected with RBC, each of them, as well as the Missionary Monthly, will in one way or another be used to promote the ministries of Reformed Bible College.

A scholarship fund in honor of Dr. Van Halsema was established by the board and a delightful and memorable farewell dinner was attended by a large number of supporters and friends.

Dr. Edwin D. Roels was officially inaugurated as the third president of RBC on October 22, 1987, in a colorful and impressive ceremony. Official greetings were provided by representatives of RBC's board, alumni, faculty, and student body, as well as by representatives of various other educational and ecclesiastical institutions, including the presidents of Calvin College and Calvin Seminary.

Roels came to RBC with a variety of experiences in higher education (Calvin College and Trinity Christian College), the Christian Reformed Church (serving congregations in Illinois and Minnesota), and missions (serving in Korea with servicemen and as Africa coordinator for the World Home Bible League). He received his doctorate in New Testament studies and missions from the Free University of Amsterdam under well-known missiologist, Professor J. H. Bavinck. Roels assumed his duties at the college on August 1, 1987.

The new president was greeted at the start of the new school year by an enthusiastic group of new and returning students eager to begin a new academic year. The number of students was about as expected, but far less than desired. The college continues to wrestle with the fact that the current climate among college students appears to include a greater emphasis on personal gain than on personal service. Many other Bible colleges—and churches also—are
experiencing the results of the prevailing emphasis of the 80s in this regard. There are certain preliminary signs which lead observers to believe that the general climate may be changing in regard to student designs and desires, but the changes are just beginning, and the impact on colleges such as RBC will probably not be felt yet for some time. Even so, we were gratified that thirty new students began their studies at RBC at the beginning of the winter semester—a relatively small number but one of the highest midterm additions ever.

While the college continues to maintain its historic emphasis on training lay leaders for various forms of specialized ministries, there are also some changes underway. Valued long-term faculty persons are reaching retirement age, requiring us to find new personnel. Replacements for some key support staff positions are being filled. Significant changes in curriculum are being considered. RBC wishes to increase its ministry effectiveness, being responsive to changing needs, life patterns, and ecclesiastical and personal expectations for ministry. At the same time, RBC continues to maintain with enthusiasm its traditional and treasured allegiance to the Scriptures and to the Reformed confessions.

RBC continues to minister to students from various denominations, but the majority of our students and the majority of our financial support continue to come from the CRC. Most of RBC's faculty and senior staff persons are also members of the CRC, though the faculty is also considerably strengthened by persons from the Reformed Church in America and the conservative Presbyterian Church in America.

An impressive number of RBC graduates continue to serve in various special ministry vocations both in our own country and overseas. It has been determined, for example, that almost 75 percent of all Christian Reformed personnel serving as missionaries in Latin America today have received part or all of their training at RBC. In addition, many graduates are serving in North America as church planters, evangelists, youth workers, directors of Christian education, social workers, or in some area of special ministry.

Each year RBC also serves the needs of Reformed churches overseas by providing scholarships and training for a number of international students. The majority of these students return to their home countries for church-appointed ministries immediately after graduation, though some continue their education at one of our other Reformed institutions here in the States before returning. The presence of the international students adds much to the campus atmosphere and heightens the awareness of all of us of the continuing need to proclaim the good news of Jesus Christ to the ends of the earth.

During the coming academic year (1988-89), RBC plans to celebrate with gratitude to God a very special milestone—its fiftieth anniversary! Plans for special celebrations throughout the year are already being made. Specifics of the celebration should be made available as the new school year begins in the fall.

And what of the future? Only God knows that, of course. But hopes and dreams abound and we trust that at least some of them will be realized. Student recruitment will be creatively pursued, campus expansion will be seriously considered, innovative curricula will be thoughtfully discussed, extension ministries will be carefully evaluated.

Since RBC is the only accredited Bible college in the world in the Reformed tradition, we have a special challenge—and also a special opportunity. If, as
many believe, we are rapidly entering the age of the trained and enthusiastic layperson in the church, RBC, as the historic trainer of laypeople among us, holds a very special place and has a special responsibility. We face the challenges with optimism and accept the responsibility with humility, confident that the gracious covenant-keeping God who has blessed us so abundantly in these first fifty years will continue to bless us still.

And we trust also that those faithful people who have supported the college so generously in the past will continue and even increase their support as we face the new challenges of the future. Thankfully, though our enrollment has declined somewhat in recent years, the financial support for the college continues to be most gratifying. We are, in fact, sometimes almost overwhelmed by the faithfulness and generosity of those supporters who make our ministry possible. With tuition and student fees covering only half of the educational costs here at RBC, we are absolutely dependent on the gifts of our churches and individual supporters. Without that support, RBC would no longer exist.

Recognizing, therefore, our continued dependence on the financial support of God's people, we respectfully request the continued endorsement of RBC by synod and also humbly ask for the prayerful and financial support of our churches.

Reformed Bible College
Edwin D. Roels, president
The year 1987 was a landmark year for The King's College. On March 12 the government of Alberta, by special Order in Council, approved The King's College as an accredited institution for the granting of bachelor of arts degrees. This accreditation followed a two-year period of scrutiny by the Private Colleges Accreditation Board of Alberta, and marks the culmination of eight years of program development for our young college. We praise God for providing us with this accreditation, and we are excited about the opportunities of increased service that it provides in the area of Christian higher education.

On April 30, we were able to hold our first ever convocation for conferring degrees. Although our graduates numbered only four, we were proud and excited to celebrate this first event, and look forward to many more in the coming years. This current year eleven will graduate, and we expect rapid growth as students are now enrolling in our B.A. program.

Enrollment at the college for 1987–88 was approximately 200 students, for a full-time-equivalent total of 190. This represents an 18 percent increase over 1986–87. We anticipate further growth in the coming year.

The college was pleased to welcome two new full-time faculty members in the sciences, Hank Bestman (biology) and Brian Martin (math/physics). Both are completing doctorates at the University of Alberta. This coming year we are adding faculty in English and chemistry. The addition of full-time faculty in the science area is crucial for the development of our bachelor of science program, which we hope to submit to the accreditation board shortly.

The college's financial position continues to improve as it recovers from a number of very difficult years in the early 1980s. Although the institution still does not have many assets, its accumulated deficits, incurred some years ago, have been erased, and plans are now underway for the acquisition of a permanent campus in a few years. We are thankful for the excellent support which the college receives from individuals and churches in the CRC. For 1987, our donation income totaled more than $900,000.

In the fall of 1987, the college instituted the first college-operated residence for students. The residence consists of a commercial apartment building purchased by the college, and students share individual apartments, providing their own meals. Approximately sixty students live in the residence. This
experiment in college-sponsored housing has proved to be a good initiative, and has contributed to building community in the student body.

We are grateful for the continued blessings of our Lord which we have experienced in the past year. We are dedicated to providing Christ-centered education with a Reformed perspective on life and learning, and look to the King whose name we bear to continue to sustain us in this endeavor.

The King's College
Henk W. H. Van Andel, president
REPORT 24
TRINITY CHRISTIAN COLLEGE

It is with grateful hearts that the board and administration of this college express thanks to God and his people for the blessings we've experienced during 1987. The challenges of a small, Christian, liberal arts college are many, but the rewards are greater. We have experienced an enrollment increase of 6.1 percent, increased financial support, the construction of a 150-student residence hall, and the faithfulness of a strong 27-member board of trustees. The membership of the executive committee of the board for 1988 include:

- Wm. B. Weidenaar ...... chairman
- Martin Ozinga, Jr. ...... vice chairman
- Jack Bolt ................. treasurer
- James Lanting ............. secretary
- Kenneth Hoving
- Gise Van Baren
- Robert J. Wiltjer

Trinity Christian College, as a four-year, degree-granting institution operating under a charter granted by the state of Illinois in 1959, has approval to award both the bachelor of arts and the bachelor of science degrees in appropriate fields. The college is fully accredited by the North Central Association of Colleges and Secondary Schools. Following a thorough self-study and examination, the college was first accredited as a baccalaureate institution in 1976 for a five-year period. Accreditation was renewed in 1981 for a ten-year period. Trinity is also accredited by the Illinois State Teacher Certification Board, by the State Association and the National League for Nursing, for all federal educational aid programs, and for the education of foreign students.

The mission of Trinity Christian College is to provide biblically informed liberal arts education at the undergraduate level in the Reformed tradition. Our heritage is the historic Christian faith as it was reshaped in the Reformation, and our fundamental basis of governance is the infallible Word of God as interpreted by the Reformed standards. Our Reformed world view affirms the biblical truths that creation is the work of God, that our world has fallen into sin, and that redemption is possible only through the gracious work of Christ. From these beliefs arise the convictions that those who teach and learn are called to be coworkers with Christ in subjecting all cultural activities to the reign of God, and that genuine education must involve the whole person as a thinking, feeling, and believing creature.

Since we view one's vocation as a divine calling, we offer in addition to traditional liberal arts and sciences a variety of professional majors, and all programs include experiential application in settings outside the classroom. In so doing we seek to graduate students who are well equipped to bring the habits of rigorous academic work into their chosen vocations and the practice of Christ-like service toward others into their personal and public lives.

The following data, taken from the Fall 1987 Data Book, illustrates the positive direction that Trinity has taken during the past three years.
1. ENROLLMENT
   a. Headcount of 506; an increase of 6.1%
   b. Church membership:
      - 63.4% are CRC
      - 7.1% are RCA
      - 5.9% are Baptist
      - 2.8% are Pentecostal
      - 2.2% are Lutheran
      - 2.2% are OPC
      - 1.2% are PR
      - 1.0% are PCA
      74.9% are Reformed young people
   c. Home States:
      - 70.8% are from Illinois
      - 10.3% are from Wisconsin
      - 4.5% are from Michigan
      - 3.4% are from Indiana
      - 1.6% are from California
      - 1.4% are from Massachusetts
   d. Race/National Origin:
      - 84.2% are White
      - 10.1% are Black
      - 3.4% are Hispanic
      - 1.6% are Asian
      .8% are nonresident aliens

2. FACULTY PROFILE
   a. Total faculty: 36 full-time
   b. Faculty w/doctorates: 46%
   c. Sex:
      - 36% female
      - 64% male
   d. Student/Faculty Ratio: 12.11/1

3. COSTS
   a. Tuition: $5,690 (4.98% increase over 86-87)
   b. Room: $1,080 (4.85% increase over 86-87)
   c. Board: $1,425 (3.64% increase over 86-87)

4. FINANCIAL AID (86–87)
   a. Direct government aid: $799,225
   b. Indirect government aid: $701,650
   c. Direct Trinity aid: $359,331
   d. Indirect Trinity aid: $97,731

5. TOTAL GIFT INCOME:
   $1,413,343

In summary, Trinity Christian College is a Reformed institution, (1) with a faculty and staff who are committed to teaching and nurturing from a Reformed, Christian perspective, (2) where students are encouraged to evaluate their lives in relationship to God, to others, and to all of creation, (3) provides a campus environment of Christian integrity and love that enhances and supports the entire learning experience, and (4) is supported by Christians who share that same vision. Praise the Lord!

Trinity Christian College
Kenneth Bootsma, president
REPORT 25
UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

This past year brought special blessing to the sixty-eight-year-old federation as we pursued our mission goals, focusing on the leaders of youth in the local churches. YCF's new SERVE program and its delivery system provides member churches with leadership training, materials, and resources, including TEAM magazine and the new SERVE information and resource newsletter. Expanded volunteer services, led by the highly respected SWIM program, are a priority in SERVE. YCF's "Spread Your Wings" youth convention, scheduled for August 12-17 at the University of Maryland, is expected to be the largest ever. The second SERVE Leader Conference features nationally acclaimed youth speakers as well as a range of sectionals that address contemporary youth ministry issues.

YCF's Young Adult Ministry (YAM) continues to grow through VISION magazine and the annual conference, where young adult participants represent a cross-section of the evangelical community. We rejoice in the opportunity to "break new ground" in a critical area of the church's ministry where others fear to tread.

Nearly a thousand members of the U.S. and Canadian Armed Services personnel remain in contact with YCF's Armed Services Ministry when they receive a free NIV Bible, a free subscription to VISION magazine, and the Hospitality Guide. We continue to need the churches' support and cooperation in keeping the Armed Services Ministry supplied with new and updated names and addresses of their service people.

The year ahead looks challenging as YCF continues to develop the SERVE program, the SERVE regions, and SERVE regional trainers. The faithful support and resources of the members of the CRC for nearly seventy years continue to make this ministry possible. We are grateful.

The Young Calvinist Federation
Robert S. Hough, executive director

CALVINIST CADET CORPS

"Cadeting . . . bringing Christian men to boys and boys to Christ." That's one of the phrases often used to describe what the Calvinist Cadet Corps is doing. And in 1987 they did just that, maybe better than ever before. Once every three years, the Cadet Corps has an International Camporee, bringing together cadets and counselors from all over North America. The site has varied (Kentucky, Colorado, South Dakota, Michigan, and northwest Washington), but it has always been in the United States. Until last year.

In 1987 the International Camporee was held in Canada near Orangeville, ON. It was the largest camporee to date, bringing in over 1,100 persons for a
week-long wilderness experience with each other and the Lord. It is said on occasion that the International Camporee is the single most beneficial thing that our organization offers, and anyone at the camporee last July could see why. It was a spiritual high, planned entirely by volunteer members of the Corps, and blessed greatly by our Lord.

This past year also saw a fine Counselors' Convention. Hosted in Grand Rapids, it introduced our theme for the season, Walk Your Talk, based on I John 2:6. The theme reminds us that if we claim to be Christians, we need to put our Christianity to work in daily living. It's a fitting thought for Cadets, for counselors, for everyone.

One other event worthy of note was the "passing of the torch" in our leadership. As our president, Orv Baas, retired after five years in the position, Gerry Bysma stepped forward to take his place. Gerry is the first Canadian elected to the position of Corps president. We wish Orv God's blessings in his retirement, and we wish Gerry God's blessings as leader of the Cadet Corps for the next three years.

**Calvinist Cadet Corps**

G. Richard Broene, executive director

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**Calvinettes**

With a deep sense of gratitude, we report that God has again blessed the Calvinette ministries in the past year, a milestone year for Calvinettes. We celebrate our thirtieth anniversary in 1988 with thankfulness for the opportunity to serve God through this ministry and gratitude for thirty years of his blessings.

This ministry to girls ages seven through fourteen has over 4,500 dedicated Christian women leaders who share their lives and their love for Jesus Christ with the girls of their church and community. Many of these leaders have over twenty years of experience in the Calvinette ministry. Since the counselor has such a key role, we provide training at several levels. We offer leadership training materials from the Service Center, and at the local level counselors attend training workshops in their councils. Regional conferences are held in several locations annually, with as many as 300 counselors attending some conferences. Each summer we sponsor an international conference for counselors. Last summer over 600 attended our conference at Wheaton, IL. This July we expect to meet with approximately 500 counselors in Denver, CO.

Key women from each council are invited to attend an annual three-day seminar for leadership training held at Holland, MI. These women analyze strengths and weaknesses of their councils, learn to develop strategies to meet the needs of the counselors they can reach, and learn how to present what they have learned to other leaders.

In addition to program materials, we provide several publications. *Touch* magazine for the girls receives wide acceptance among our membership and circulation continues to increase. Many girls write to tell us how stories and articles in *Touch* have helped them realize how God is at work in their lives. The *Cable*, a quarterly newsletter for counselors, provides news and information and an opportunity for counselors throughout the organization to share ideas. *Connections* is a magazine sent free of charge three times a year to each registered counselor, providing her with helps for leading Bible studies and additional information on working with and understanding girls.
We regularly review program materials for their relevance to today's girl. In the next two years we expect to update several areas of the program.

We are grateful to God for opportunities of service and for committed leadership. We are grateful for the encouragement, prayers, and support of the CRC for the past thirty years. We are thankful for the dedication to youth ministry that is evident in the denomination. We look to the future with faith, trusting that God's leading will continue to direct us in reaching young women of the church and of the community with his love. We ask your continued prayers.

Calvinettes
Joanne Ilbrink, executive director
REPORT 26
COMMITTEE TO STUDY THE ISSUE OF COVENANT CHILDREN
PARTAKING OF THE LORD'S SUPPER
I. Majority Report

Introduction

In 1984 Classis Rocky Mountain requested that synod "appoint a committee to study the issue of covenant children partaking of the Lord's Supper, and the report of the study committee of Classis Rocky Mountain." The grounds offered by classis included questions about our present practice that were being asked by certain congregations, serious pastoral concerns which needed to be addressed, and "compelling theological arguments from our own framework of covenant theology for children being included in the Lord's Supper." Classis also recognized that any change in the present practice could be made only at the synodical level (Acts of Synod 1984, pp. 419-24).

Synod acceded to this request. It constituted a seven-person study committee which was to report to synod in 1986. The mandate to this committee was essentially the grounds adduced by Classis Rocky Mountain. Synod also observed that other Reformed churches were discussing this question, and that we could make a valuable contribution to that discussion (Acts of Synod 1984, pp. 651 and 681).

The committee presented Synod 1986 with a majority report and two minority reports. The majority report held that all who partake of the Lord's Supper should discern, remember, and proclaim the body of Christ and that ordinarily early adolescents are capable of such discerning, remembering, and proclaiming. One minority report held that such a demonstration of faith could be expected earlier. The other minority report held that it is not a demonstration of faith, but status in the covenant which Scripture requires (Agenda for Synod 1986, pp. 346-70).

Synod's advisory committee observed that "all three reports agree that this issue is a significant one and that it needs to be studied further by the church. All three reports also move in the direction of earlier participation of covenant children at the Lord's Supper. As evidenced by the fact that there are three reports, however, there are differences of opinion about the nature of the sacrament of the Lord's Supper and what the biblical requirements are for participation" (Acts of Synod 1986, p. 618).

Synod 1986 did not accept any of the three reports. Instead, it continued the committee, increased its size from seven to nine, and requested it to report to synod in 1988. Synod asked the committee to receive reactions from the churches (to be sent to the committee by March 1, 1987) and in its report give particular attention to the following areas:

a. the relationship of the Lord's Supper to the Passover;

b. the history of children's participation in the Lord's Supper;

d. biblical requirements for participation in the Lord's Supper

e. the relationship of the Lord's Supper to the covenant;

f. the relationship of the Lord's Supper to public profession of faith.

Acts of Synod 1986, p. 620

The augmented study committee convened and accepted the new mandate. Written analyses of various aspects of the issue were prepared by committee members for committee use. Articles, reports from other churches, and the analysis provided by Classis Rocky Mountain to Synod 1984 were studied. Other activities of the committee were:

a. On December 2, 1986, several members of the committee met with an Orthodox Presbyterian Church committee studying the same question.

b. The committee prepared an adult study guide on the question of children at the Lord's Supper and sent the guide to all the churches. The purpose of the guide was to stimulate discussion of the subject and to encourage church members to send reactions to the committee.

c. Two articles on the question of Lord's Supper for children, one by the chairman of the committee, appeared in the March 9, 1987, issue of The Banner. Readers' responses were solicited.

d. The committee received and analyzed three kinds of communication from interested individuals and groups: consistories which responded to the request made by Synod 1986; individuals and classes which used the study materials; and individuals who responded to the Banner articles.

Communications were received from seven consistories; from individuals and adult classes of twenty congregations where the study guide was used with over 250 people; and from thirty persons who responded to the articles in The Banner.

At the present time the normal practice of the Christian Reformed Church is to bring young people to the Lord's table by way of public profession of faith before the consistory and the congregation. This profession is ordinarily not made before the middle to late teens.

The issue facing the church can be distilled to this question:

Should we admit children to the Lord's Supper at an earlier age and, if so, at what age and under what conditions?

I. THE CHRISTIAN REFORMED PRACTICE IN HISTORICAL CONTEXT

It is commonly assumed that the practice of admitting children to the Lord's Supper goes back to the time of the ancient church. However, the practice cannot be documented until the third century A.D. Some people see in the silence of the New Testament that the church emerging out of Judaism would have naturally included children in Communion because they were included in the Passover.

Concrete evidence for paedocommunion appears in the third century in the writings of Cyprian (A.D. 251). (It should be noted that the first clear references to infant baptism in the available writings only predate Cyprian by about fifty years. Yet, by inferences [for example, Hippolytus—ca. 215] it is assumed that infant baptism was practiced from the beginning.)

In the fourth and fifth centuries there are many references to children's participation in the Lord's Supper. These references are found in the liturgical instructions in the Apostolic Constitution (ca. 380) and in a letter of Bishop
Innocent I of Rome (416), both sent to Augustine, and in other writings of the fifth century. An example of such a statement is found in Augustine's *De peccatorum meritis et remissione, et de baptismo parvulorum* 26, 27 (Nicene & Post-Nicene Fathers, 1st series, V., p. 25):

> Let us, I say, hear what the Lord says—not indeed concerning the sacrament of the laver, but concerning the sacrament of his own holy table, to which none but a baptized person has the right to approach: "Except ye eat my flesh, and drink my blood, ye shall have no life in you. . . ." Will, however, any man be so bold as to say that this statement has no relation to infants, and that they can have life without partaking of his body and blood—on the ground He does not say, except one eat, but "Except ye eat"; as if He were addressing those who were able to hear and to understand, which of course, infants cannot do? But he who says this is inattentive, because unless all are embraced in the statement, . . . it is to no purpose that even the elder age is solicitous of it . . . From all this it follows, that even for the life of infants was His flesh given . . . and that even they will not have life if they eat not the flesh of the Son of Man.

In the ancient period the practice of children's participation in the Lord's Supper is thought to be common, though not universal. This helps us to understand that the dialogue among Christians on this subject has continued throughout the history of the church. Understanding this, however, does not resolve the issue.

A. The Medieval Church

The practice of paedocommunion was common in the Western and Eastern church at least through the eleventh century. For example, the Gregorian Sacramentary and Mozarabic liturgies (used in Spanish churches) all recognize the practice.

Change began primarily in the West with what has been called the intellectualization of Christianity. The understanding of the Lord's Supper slowly changed in the popular mind. It was originally seen as a sacramental meal in which the entire body was nurtured. Through this period it came to be understood that in the Eucharist there was a real presence of the substantial body and blood of Christ. In the Eucharist his body and blood were offered to God again in sacrifice by the priest. Such high sacramentalism led to the infrequent communion by all members of the congregations. The elements were seen as so holy that many feared either dropping or spilling them. In response to this the Fourth Lateran Council (1215) required yearly confession and communion by all the faithful at Easter, and communion to begin for children age seven and older.

Following the split between the Eastern church and the Western church (1054), the Eastern church continues to practice paedocommunion to the present. The Western church moved toward required training before participation. For example, Thomas Aquinas believed that baptized children had the right to receive the body of Christ, but at the right time, not at once. He used the analogy of an inheritance; one acquires the right to it, but one does not take possession of it immediately. An attitude of faith and discretion was necessary. This subjective element was later developed by the reformers.

B. The Reformation Church

By the time of the Reformation the only groups practicing paedocommunion were the Eastern Orthodox (Greek) churches, the Armenian Church, and the Bohemian Hussites. Among the reformers the only person who favored
paedocommunion was Wolfgang Musculus, who argued for it on covenantal grounds. The reformers generally reflected the late medieval emphasis of faith and discernment as a necessary subjective prerequisite for partaking, following the thought of Thomas Aquinas. Baptism was seen as entrance into membership with Christ (union with Christ). Education followed in order to lead the person to confession of faith and participation in the Lord's Supper. That education was the primary responsibility of parents, also of pastors and elders.

John Calvin taught that baptism was a "sign of birth," while the Lord's Supper was for those who had passed infancy and could take solid food. The Supper was the medicine for the sick, the food for the weak, solace for sinners, alms for the poor. Its purpose was "to awaken, arouse, stimulate, and exercise the feeling of faith and love, indeed, to correct the defect of both" (Institutes, IV, xvii, 42).

Calvin maintained that Christ was really present in the sacraments and that they were objectively valid. They do not depend on the condition of the recipient. Faith does not effect the presence of Christ; this rests with the Holy Spirit on the basis of Christ's promise. Yet an impious or wicked person receives no benefit (Institutes, IV, xiv, 16). Faith is the mouth that receives the body and blood of Jesus Christ, and faith is the gift of the Holy Spirit. Therefore Calvin required that there be a minimum knowledge of the faith along with a personal examination of the communicant as to whether he/she truly held to the evangelical faith in his/her heart and confessed that faith with his/her mouth. Calvin speaks of a child of ten being asked the questions of faith and being welcomed to the Lord's table.

One of the comments Calvin made on the matter of infants receiving Communion occurred in the context of defending infant baptism against the Anabaptists. The Anabaptists had argued that "there is no more reason to administer baptism to infants than the Lord's Supper." Responding to this in 1539, Calvin wrote:

> For with respect to baptism, the Lord there sets no definite age. But he does not similarly hold forth the Supper for all to partake of, but only for those who are capable of discerning the body and blood of the Lord, of examining their own conscience, of proclaiming the Lord's death, and of considering its power. (Institutes, 4:16–30)

In his revised 1543 edition of the Institutes, Calvin added this sentence to the same section:

> This permission to admit children to the table was indeed commonly given in the ancient church, as is clear from Cyprian and Augustine, but the custom has deservedly fallen into disuse.

In general we can say that the reformers held that the subjective element of faith was necessary before participation in the Lord's Supper was allowed. Baptism (union with Christ) was offered to infants, while the Lord's Supper (communion with Christ) was withheld until they finished a period of education. It seems this confession following education generally occurred at a younger age than currently practiced in our churches. The Reformed churches on the continent ascribed to the sacraments a faith-confirming role, not a faith-producing role.

Among the three Forms of Unity that came from the Reformation and post-Reformation period and which are now the doctrinal standards of the Christian Reformed Church, only the Heidelberg Catechism addresses itself expressly to the issue: "Who are to come to the Lord's table?" (Q 81). The answer is based on I Corinthians 10:19–22 and 11:26–32, and is framed wholly in terms of ethical
qualification. Penitent believers may come, and the impenitent may not. The catechism does not address itself to the question of whether children may come to the Lord's table, or at what age a person may come. The presupposition seems to be that only mature persons with the capacity to examine themselves may come.

In the early Scottish churches children were admitted to the table when they showed a faith-knowledge of the three traditional elements of faith: the Lord's Prayer, the Apostles' Creed, and the Ten Commandments.

Confessionally the Scottish and English churches rejected the practice of paedocommunion in the Westminster Larger Catechism (Q & A 177), saying that the Lord's Supper is to be offered “only to such as are of years and ability to examine themselves.” Currently this stand is under discussion.

To summarize: Throughout the history of the church there have been differences of opinion on whether children should participate in the Lord's Supper and, if so, what should be required of them. While the Eastern churches followed the practice of paedocommunion, the Western churches began in the eleventh century to place greater emphasis on the requirements of faith and discernment. This emphasis, following the argument of the Lateran Council, was maintained by most reformers in the sixteenth century. The practice of requiring a public profession of faith or confirmation has continued in most of those churches to the present. The age at which this profession was expected has varied.

C. The Contemporary Discussion

In spite of the prevailing testimony and practice of Reformed churches since the Reformation, the question of whether children should participate has been raised in recent years. Among the ideas and arguments shaping the discussion are the following:

1. Since baptism symbolizes union with Christ, and thus covenant membership, a covenant child should also participate in communion with Christ.
2. Since the Passover is the Old Testament sacrament that is the predecessor to the Lord’s Supper, and since children participated in the Passover as part of their covenant status and training, children in the New Testament should participate in the Lord’s Supper in a similar way.
3. First Corinthians 11:17-34 is seen as a clear statement of requirements for participation in the Lord's Supper; however, regarding covenant children, the Lord's Supper is understood to nurture their faith with the goal of attaining maturity.
4. Jesus' attitude toward the faith of children, coupled with the current understanding of faith in child development, makes it important that children's faith be nurtured in the sacrament.
5. An understanding of the faith-nurturing aspects of the Lord's Supper itself has influenced the current discussion.
6. Evaluation of the so-called intellectualization of Christianity in the eleventh century in the Western church has also influenced many to reevaluate their position regarding children's partaking of the Lord's Supper.

Other denominations have dealt with this issue in several ways. In 1970 the United Presbyterian Church stated, “The session shall offer continuing counsel, encouragement, and aid to families of baptized children. The session may authorize the families under its care to permit their baptized children to participate in the Lord’s Supper with the congregation” (Minutes, May 26,
1970). A formal profession of faith for young people was retained, admitting them to full privileges and responsibilities in the churches.

The Reformed Church in America's General Synod sent a report on this issue to the churches for study in 1977. In 1982 the report was sent back to the theological commission for revision and recommendations. This commission recommended that children be admitted to the Lord's Supper on the basis of their baptism. This motion was not adopted; the reason given for its rejection was that the paper overemphasized the efficacy of infant baptism and did not give sufficient emphasis to a personal commitment to Christ and a confession of faith before the partaking of Holy Communion (General Synod, 1984).

In 1976 the Gereformeerde Kerken in Nederland received a report favorable to paedocommunion. At the 1978 Synod the practice was adopted by the GKN. This decision has been greeted by a mixed reaction from members of that denomination.

Several other studies are going on at present. The Orthodox Presbyterian Church study committee is presenting a majority report to its 1988 General Assembly recommending paedocommunion. The Presbyterian Church in America and the Reformed Ecumenical Synod both have committees studying the matter.

In summary, as we review the history of this issue in the church we see that it is not an issue that separates Christians into liberal, conservative, or progressive camps. It is not an evangelical versus nonevangelical issue. People fully committed to the inspiration and authority of Holy Scriptures are found on both sides of this question.

II. BIBLICAL STUDY

A. Old Testament

The Passover

Passover is the most vivid and dramatic of all the Jewish festivals. No other Old Testament festival has had the enduring influence on the cultic expression of Judaism, during the biblical era and following, as has the Passover. No other festival has developed as distinctive a ritual—the Seder—already evident in biblical times. No other has gathered about it such a host of biblical references, ethical insights, and such intense messianic anticipation. None has been more central to the history of the covenant people's worship experience.

For Christians, Passover is of great interest because it provides the historical and theological background for the Christian events of Easter. The Last Supper is rooted in the Passover meal and such concepts as the Lamb of God, the living bread, and the cup of wine. Even so, the exact relationship between Old Testament Passover and New Testament Supper has been the topic of much debate. The discussion becomes more focused when one considers the implication of this relationship for the proper anticipation and celebration of the Lord's Supper. Certainly a biblically sound position regarding the qualifications for participation in the Supper demands proper understanding of the relationship between the Passover and the Lord's Supper.

a. The Institution and Nature of the Passover

The Passover feast originated as part of the process by which God liberated his people from the Egyptian bondage by a series of providential interventions. In order that Israel might be properly prepared for deliv-
erance, to provide the basis for continual remembrance of the original salvation, and to highlight the long-term significance of the first Passover, God instituted the Passover festival.

According to the record in Exodus 12 and 13 this festival was carefully prescribed by divine revelation. It was to be celebrated on the evening of the fourteenth day of the month Abib (Ex. 12:6; 13:4). God specified that from that time on, this month was to be the beginning of the calendar year for his people. Their whole life was to be shaped by that initial deliverance event. The coincidence with the spring season with its new life implied that Israel's new life began in the redeeming power of God in the salvation experience that was found in the deliverance from Egypt. The fullness of her religious celebrations was based on and began with the Passover celebration.

The very specific and detailed instructions for the initial and future celebrations indicate that the Passover was much more than a festival of political deliverance. Because the celebration was to include the shedding of blood, a sacrificial animal was to be selected. The sacrifice was to be a male lamb or kid less than one year old and without blemish (Ex. 12:3--6). During the sacrificing and eating not a bone could be broken (12:46; Num. 9:12). The lamb was to be selected on Abib 10 or four days before the Passover meal, chosen on the basis of the number of those who would be eating the meal (Ex. 12:4). It was to be killed at twilight (between noon and evening). Its blood was to be placed at the entrance of the home of each believing household by the covenant head in that dwelling on behalf of all who were living there. The blood graciously and effectively delivered those who recognized their imminent danger and faithfully believed in God's instructions. The great care that was to be given to detail not only pointed to the significance of the Passover; it also emphasized the importance of each of the elements in the Passover.

First, Passover was a sacrificial festival as well as a commemorative one—blood was to be shed. God taught Israel that "life was in the blood" and that the shedding of blood sacrificially "makes an atonement" (Lev. 17:11). Grace could not be given without atonement being made and therefore the lamb had more than commemorative significance. What made the blood on the door effectively cause the destroyer to "passover" was not the faith the Israelite had or that he was obedient, but that the blood was sacrificial, and that it was atoning in character. Ultimately the effectiveness of the lamb's blood was grounded in the mediatorial work of Christ to which the Passover pointed (Rev. 13:8). The great significance of the Passover was precisely the sacrificial and therefore propitiatory nature of the festival.

Second, the festival was substitutionary. Each family, through its covenant head, identified (inspected for quality and quantity), selected, and sacrificed a lamb to preserve them from destruction. The Passover practices would elicit from the children questions that would give the fathers the opportunity to explain the substitutionary sacrificial character of the festival (Ex. 12:26–27). The substitutionary sacrifice was always central to Passover. The animal was destroyed as a substitute for those who deserved God's judgment but put their faith in him.

Third, Passover was to include a sacrificial meal. The participants ate what had been sacrificed. The festival meal became a symbol of the fellowship which now existed between the offerer and the one to whom the lamb had been offered. It was a fellowship (or peace) meal, resulting from the atoning
blood of the sacrifice offered. Passovers subsequent to the inaugural one were more than commemorative because they too involved a sacrificial meal.

The instructions God gave for participation in the meal applied to each household. A lamb was to be sacrificed for each household or family (Ex. 12:3). Verse 4 explains that this included each person in the household. The Hebrew literally says that the amount of lamb prepared was "according to the mouth of his eating," that is, enough for each person. The use of this phrase to describe the participants in the Passover indicates that all who could eat solid food ate the sacrificial lamb as well as the other elements. The first Passover meal was eaten by all who were old enough to eat solid food. Not all of the participants had the capacity to remember or to believe. For them the remembrance resided in the community's act of faith. Infants and children of believing households capable of eating the elements ate the Passover in Egypt. Faith and obedience were demanded of adults, and the children were brought along. "The whole community of Israel must celebrate it" (Ex. 12:47).

It is also significant that God fused three feasts together to comprise the celebration of the Passover festival: Passover, the Feast of Unleavened Bread, and the Feast of the First Fruits (Lev. 23:4-14). Understanding the latter two adds to an awareness that the Passover was uniquely anticipatory to the Lord's Supper.

God gave two specific commands for the Unleavened Bread festival. First, the people were to be careful to remove all leaven from their houses. Then they were not to eat any bread with yeast in it for seven days, beginning the day of the Passover (Lev. 23:6). Associating these practices with the Egypt Passover reminded the people of the haste of their departure; a departure so swift that the Israelites had not time to leaven their dough (Ex. 12:39). The unleavened dough was the only food for the next seven days for those who left Egypt. There was no leftover lamb because it had to be eaten or burned (12:9). The only bread that could be eaten for the following week was the unleavened bread prepared for the earlier Passover meal. Certainly children and infants ate this bread as they began the Exodus.

The dedication of the firstborn is mentioned frequently in the Pentateuch for God claimed the first fruit of the womb as well as of the field (Ex. 11:5; 13:2, 13, 15; Lev. 27:26; Num 3:13, 41). The tenth and final plague was the death of all those firstborn sons who were not members of believing and obedient households in Egypt. This Exodus experience established the belief that Israel was God's firstborn son (Hos. 11:1). Because God rejected (and destroyed) the firstborn of Egypt, Israel was forever obligated to be obedient as his chosen firstborn (Ps. 78:51f). Therefore, God includes a festival of the firstfruits as part of the religious activities of the Passover season. This feast reminded them that everything (as represented by the firstfruits of field and womb) belonged to God. This especially included Israel, God's firstborn son. The inclusion of the Unleavened Bread and First Fruits festivals gave the Passover a deeper spiritual meaning. It was not simply the celebration of national deliverance. It was the celebration of the accomplished sacrifice of the lamb by which Israel became God's firstborn. The historical deliverance of the Exodus is firmly grounded on the deeper spiritual deliverance which the many elements of the Passover celebration symbolized.
There is little doubt that Passover was considered a sacrifice. It was called a sacrifice (Ex. 12:27), the lamb was to be killed in the holy place God would choose (Deut. 16:5), and after the temple was completed the blood was to be sprinkled on the altar (II Chron. 30:16–17). The Passover meal fits the description of a peace offering and not a sin offering because the offerer did not eat the sin offering. It is true that the focus of the Passover is on propitiation. Yet it is impossible to eliminate the expiatory meaning the sacrifice had as well. In this way, the Passover combined elements (propitiation, expiation, and fellowship) that other sacrifice types separated. The Passover was a combination of all the elements of the other sacrifices.

God’s requirement that only the covenant heads were to approach the altar did not exclude others from participation as did some of the other sacrifices. The meal involved the eating of that which had already been sacrificed (as is true of the Lord’s Supper). The covenant head made the offering on behalf of those he represented. They participated by eating the sacrificial meal. The Passover was the only sacrifice that could be made by every federal head whether priest or not. This sacrifice, and not any of the others, anticipated the New Testament priesthood of all believers.

Participation in the Passover demanded appropriate acts of faith on the part of those participants capable of making them (and by them for those who were not capable). Several such expressions of faith were required. The appropriate lamb had to be identified and selected, the leaven had to be removed from the house (and the heart), the sacrifice had to be offered, and the proper ingredients for the meal had to be prepared. The New Testament application of all these principles underscores their spiritual meaning as understood by the believing Israelites. John the Baptist, seeing Jesus approaching, says, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29). Paul exhorts the Corinthian Christians to “get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed” (I Cor. 5:7–8).

The Passover was the pattern for the rest of the sacrificial system and therefore for the Lord’s Supper. It was uniquely typical to the redemptive work of Christ.

b. Later Developments

Central to Israel’s religious experience and spiritual identity, the Passover underwent many changes to become the “Last Supper” Passover of the New Testament. Some of these changes were specifically commanded by God. Others were introduced due to historical circumstances or theological emphasis. Determining whether the Passover is normative for the practices of the Lord’s Supper depends in part on careful consideration of these changes.

The first significant development took place shortly after the initial Passover and is given as a command by God to Moses. In Deuteronomy 16:1–8 God centralizes the sacrifices of the Passover. It is important to notice that this centralization only affects the sacrifice itself. Nothing is said to indicate that the eating of the sacrifice is centralized. Because requirements concerning the unleavened bread were unchanged, the Passover retained much of its character as a domestic practice. There is also no indication that the centralization means that the families could not continue to celebrate the Passover as family either in the central location or at home. Nor are any of the family members excused from any part of the festival except the ap-
pearance at the altar with the sacrifice. The only specification is that the
sacrifice itself must be “at the place God has chosen to put his name.”

The instructions given during the institution of the Passover in Exodus 12
and 13 indicate that the festival is for families and that participation is as a
“sign on your hand and reminder on your forehead” (13:8–9). The whole
congregation is to participate (12:47). The second and third recorded celebra-
tions of the Passover involved the whole congregation, for the commands
are addressed to the whole nation and the whole nation participated (Num.
9; Josh. 5).

Deuteronomy 16:16 records a second instruction from the Lord which
added an additional requirement for subsequent Passover celebrations.
Only the adult males were required to appear at the central location to
present the sacrifice of the Passover. Again it is important to notice what is not
said. It does not say that the families may not or should not appear. And it
does not say that the sacrifice is only for the adult males. The covenant heads
are now responsible for the presentation and the actual slaying of the
sacrifice as they were responsible for its selection in Exodus 12. The recogni-
tion of a proper sacrifice is antecedent to the “discerning the body” com-
mand in the celebration of the Lord’s Supper. The fact that only adult males
selected that sacrifice did not exclude children. The adults recognized the
sacrifice and it was offered for them and by them for their children. Deu-
teronomy 16:14 commands the whole nation, young and old, male and
female, to observe the three feast seasons. Further, only the act of sacrifice
was to be done by the adult males at the central location. The feast itself
lasted seven days and was celebrated “at the tents” (16:7–8) or homes of the
Israelite families. Centralized worship and sacrifice did not exclude families
from the sacrificial meal but required that under the headship of adult males
whole families were to eat before the Lord. Instead of being primarily a
domestic observance, Passover became a pilgrim festival with families cele-
brating in that central location and in their homes upon their return. Cer-
tainly the later recorded instances of Passover support this point (Josh.
Chronicles 35 describes the participation in the sacrifice and the sacrificial
meal (vv. 4–5, 11–13) by family groups.

The changes affecting Passover, given by God in Deuteronomy, are sub-
stantial but are not evidence that children stopped participating in the
sacrificial meal or that it became optional for them. The instructions which
included them were clear in Exodus 12–13 and were not abrogated in Deu-
teronomy.

The growing importance of the Unleavened Bread festival as part of the
Passover season is a significant change in the Passover as well. There is little
specific reference in the Old Testament to this development. The Deu-
teronomic laws (Ex. 23:18; 29:23; 34:25; Lev. 2:11; Deut. 16:4) include many
references to the importance of the removal of leaven. These laws probably
are the source of the emphasis on the Unleavened Bread customs but do not
describe what those customs were. The awareness of the spiritual meaning
of the instructions concerning leaven during the Passover celebration can be
found in several of the Passover accounts. According to Paul the removal of
leaven referred to the identification and “removal” of sin as part of the
Passover celebration (I Cor. 5:7). This is also the meaning of the leaven
commands in the Pentateuch. Second Chronicles 35 describes Josiah’s Pass-
over. It is said to be the greatest Passover ever held during the monarchy (35:18). Its greatness was rooted in the complete national reform that preceded the celebration. The realization that self-examination and removal of sin was a necessary component of worthy participation is evident. Other Passover celebrations include this concept as well. The Joshua 5 celebration followed the rolling away of the "reproach from Egypt" as symbolized by circumcision (vv. 10–11). In Ezra 6, the Passover was celebrated after the removal of the uncleanness of pagan wives.

The responsibility for the removal of leaven was laid upon the covenant heads and religious leaders. Certainly the symbolic removal of leaven in the home provided the basis for the growing awareness of this spiritual dimension of Passover. The domestic practices connected with the leaven certainly involved children. It was only natural that they would come to understand the spiritual meaning of these practices. The corresponding command for self-examination at the Lord's Supper has its antecedent in the search for leaven prior to the eating of the Passover. For this meal to be eaten properly sin had to be recognized and removed. Adults capable of this action did so, but this did not deny children the privilege of the meal. The Passover contains discerning and examining activities that would also be integral to the Supper.

God required that families participate in other sacrificial meals (Deut. 12:4–7, 11–14; 14:22–26; 15:19–20; 16:9–17). In each case the sacrifice is only to be offered in a central location, but was to be eaten by the entire family in the presence of the Lord. The responsibility for proper observance of the feast was laid upon the adult males. If the qualifications for participation in Passover were an exception to the other sacrificial meals, specific instructions would have been given to indicate that fact. None were given. Israel understood that sacrificial meals were eaten by covenant families as expressions of gratitude and communion with God because of the efficacy of the sacrifice they were eating. Those who were old enough to understand must be responsible and must show an appropriate act of faith (selection of the lamb, searching out the leaven, slaying the lamb, and supervising the meal). Those who could not understand were led by their participation to ask pertinent questions so that they could be taught to understand and express the appropriate acts of faith.

Rooted in the Exodus experience, the Passover was connected to many other great acts of God by the writers of the Old Testament. Creation, for example, was inseparably linked to the redemption accomplished in the Exodus and memorialized in the Passover celebration (Ps. 136:4–15; Jer. 32:17–23; Ps. 77:16–20; 95:3–9; 135:6–9). The deliverance theme was an integral part of the annual Passover experience. This led to greater awareness of the meaning of this feast during the more crucial stages of Israel's history: Sinai (Num. 9), entrance into the land of promise (Josh. 5), Hezekiah's reform (II Chron. 30), Josiah's reform (II Kings 23), and the return from captivity (Ezra 6:19–22). Under Assyrian domination Isaiah foresaw deliverance as a Passover (Isa. 30:29), when God will "pass over" Jerusalem (31:5). The end of the exile is to be the final exodus, greater than the original (43:16–21). The gathering of the exiles (49:6) will be the work of the servant lamb (53:7). The Israelites did not remember Pentecost or Yom Kippur or Succoth at key stages of history—they recalled and celebrated Passover. The entire sacrifice system was necessary and pointed to the redeeming activity
of God in history. But none of Israel's sacrifices were as central to their awareness of the covenant relationship to God as was the Passover.

Recognition of later redemptive acts of God as rooted in and patterned after the first Exodus led the Jews to conclude that the hope for the future is a final decisive exodus experience. This eschatological event was described as a new creation and a permanent exodus (Isa. 65:22 f). The servant of God who would be responsible for this task was the Messiah (Isa. 11:1-9). Having connected creation, the Exodus, and the future eschatological kingdom, the Jewish people were especially conscious of the coming Messiah during the Passover celebration. The inclusion of obviously messianic psalms in the celebration, the political movements which frequently surfaced during the Passover season (Luke 13:1; Acts 12:1-4) and the extra precautions taken by the Romans during this time all evidence the messianic emphasis of the Passover by the time of Christ. Not only was the Passover central to Israel's religious life, but it had become the hope, the source, and the pattern of their messianic consciousness. Its connection with and fulfillment by the Lord's Supper was the logical conclusion of this development.

B. New Testament

1. Passover and the Institution of the Lord’s Supper

The Passover changed little in the Old Testament beyond the centralization described above. There was added awareness of the spiritual nature of its elements (leaven) but the practices remained intact. Families ate the sacrificial meal offered on their behalf by the covenant head. During the period following the return from captivity some changes began to occur. The sacrificial meal taken communally continued to be the focus of the Passover celebration. Since families came to Jerusalem together for the Passover meal in the Old Testament, it is not surprising that this was true for the New Testament practices as attested by such sources as Josephus (Antiquities 11:4:8) and Luke (2:41-51). The rabbinic evidence indicates that a child was considered an adult at age thirteen at which time his parents were no longer responsible for his faithfulness to God; he was now responsible to the law. Some have interpreted this to mean that boys (children) did not participate in the Passover meal before that age. But that is an assumption based on the conclusion that the Old Testament celebration was closed to children. Since children were not excluded we must understand that age thirteen was not a child’s first Passover meal but his first opportunity to select and offer the sacrifice for himself and for others. He was now old enough to be required to express faith even though he had already celebrated the post-sacrifice meal since he was a small child. If the Mishnah accurately reflects the conditions of the first-century celebrations, it certainly supports this position. Women and children did come to Jerusalem (Pesahim 10), and children did eat if they could eat as much as an “olive size” piece (Pisha 3; Pesahim 10:3,4). At thirteen a male was allowed to slaughter a lamb on behalf of others (Pesahim 88) and anyone who could eat even a small portion must do so (Pisha 3).

The Passover, then, was the prototype for the entire sacrificial system, and the only feast elevated to the status of a sacrament. Since the Lord's Supper is the New Testament sacrificial meal, its relationship to the prototype is significant. It is not surprising that the Passover was connected to the Lord's Supper in a unique way. The Levitical system pointed to the atoning work of Christ, each practice pointing to some aspect of that work. Since the Passover is a more complete picture of the entire sacrificial work of Christ it is a more direct
antecedent. The Passover contained all the elements of the various types of sacrifices. Of all the sacrifices and meals, the Passover alone was considered a sacrament. The sacraments of both covenants symbolize the same things. Certainly there is a unique relationship between the sacramental meals of the Old and New dispensations—a relationship not entirely shared by the other sacrifices and meals of the Levitical system. The evidence linking the Lord's Supper to the Passover is significant:

a. Jesus transformed the sacrificial Passover meal into the Lord’s Supper. The fact that Jesus did not choose the Pentecost or Succoth meals to institute the new meal indicates the natural relationship the Passover and the Supper have. A careful study indicates how completely Jesus' work is based on the Old Testament feast cycle. Jesus died on Passover, was buried on Unleavened Bread, rose on First Fruits, and sent his Spirit on Pentecost. The choice of the Passover meal as the context for the institution of the Supper is of great significance in understanding the Supper. The Supper is linked redemptively and historically to the Passover. Jesus took great care to fulfill the Passover in every detail before and during the sacrificial meal. Jesus came into Jerusalem on the tenth day of Nisan, the day the Passover lamb was selected, as the servant lamb without blemish. The crowds sang Psalm 118 (John 12:13) a song already used as a Passover song and having a decidedly messianic message (Psalms 5:7). Jesus instituted his Supper during the eating of the Passover meal (Matt. 26:17–19; Mark 14:12–16; Luke 22:7–16). The elements of that meal are invested with new meaning according to the nature of the new covenant. The practice of singing a hymn following the Supper is well documented as part of the Passover meal of the first century A.D. and is evidence of the connection between the Old and New meals. Clearly the Passover meal is the context for the institution of the Lord’s Supper.

b. Jesus was identified as the Passover lamb (John 1:29; I Cor. 5:7). He met all specifications for that sacrifice. He was without blemish (Ex. 12:5; Heb. 4:15), his bones unbroken (Ex. 12:46; John 19:36), and his body the sacrificial meal (Ex. 12:15; John 6:48–51). Since the Lord’s Supper is a sacrificial meal (feeding upon that which signifies the sacrifice) and Christ is the Passover sacrifice, the Lord’s Supper is clearly the Passover meal to which all others point.

c. Jesus linked both the Passover and the Lord’s Supper to the messianic banquet of the future. Isaiah had described such a banquet (25:6 f) and Jesus spoke of it during his ministry (Luke 13:28–30). At his last Passover (before instituting the Supper) he stated that he would not eat this (Passover) again until it is fulfilled in the kingdom (Luke 22:15–16, 18). But after instituting the cup he said, "I will not drink of this fruit of the vine from now until that day when I drink it anew with you in my father's kingdom" (Matt. 26:29). Both the Passover and the Lord’s Supper are fulfilled in the same glorious eschatological banquet.

The relationship between Passover and the Lord’s Supper was clear from its institution. The sacrament continues in a different form but having the same essential meaning within its respective covenant.

. . . Jesus Christ observed the ancient passover feast with his disciples in the upper room. This meal thereby became, at the same time, history's last, valid passover and also the first Lord's Supper; for the one was transformed into the other. The redemption that had been anticipated in the passover is now commemorated in the supper.
Moreover, even as the passover constituted a sacramental seal, both of Israel's glorious adoption by God, so that he should be their Father, and of their resultant, communal brotherhood under the national testament; so the supper has become the sacramental seal of our union with Christ and of our union with one another in the new testament in his blood.

(J. Barton Payne, *The Theology of the Older Testament*, p. 404)

It is clear that the place of each of the sacrificial meals in covenant life is the same. Membership in the covenant is the foundation for participation in the meal. When the capacity is present, discernment of the appropriate sacrifice and proper self-examination are required. In the absence of such capacity the remembrance resides in the covenant community of which the child is a member.

2. I Corinthians 10

The apostle Paul speaks of the proper observance of the Lord's Supper in chapter 11 of his first letter to the Corinthians. The basis for these remarks is found in chapter 10 as Paul supports his instruction about the proper celebration of the sacrament by an appeal to the nature of the Lord's Supper based on the Old Testament antecedents. Paul presents two separate points: The Lord's Supper is spiritual food and drink—this he supports by comparing it to the manna and water given miraculously in the wilderness—and it is a sacrificial meal—supported by its comparison to the sacrificial meals of the Old Testament.

Paul uses New Testament sacramental language to describe the experiences of Israel in the wilderness. The miracle of the Red Sea crossing is a baptism (10:2) and the manna from heaven and the water from the rock are eating spiritual food and drinking spiritual drink provided by the rock which is Christ (10:3–4). Israel's “baptism” and her eating and drinking had spiritual as well as physical significance. What Israel ate and drank was not simply God's miraculous sustenance but was rooted in the redemptive work of the Christ to come. Israel experienced baptism and an eating and drinking which had spiritual significance. Paul finds this experience to be typological (v. 11) and on it bases his instruction to the Corinthians to avoid idolatory. The typological experience also forms the context for his correction of the Corinthian excesses at the table which he gives in chapter 11.

His use of the typical events of the wilderness experience of Israel enlightens our understanding of the nature of the Supper. Manna brought life as part of the deliverance from Egypt and also became the continuing sustenance for their lives. Christ's death is not only the basis for our deliverance but spiritual food and drink on a continuing basis as well. It is spiritual not only because it comes from heaven but also because it sustains the partaker spiritually. In that sense the Old Testament manna and the New Testament bread are similar. Jesus calls himself bread from heaven and commands his followers to eat his flesh and drink his blood (John 6:31 ff).

Clearly the eating of manna, both physical and spiritual, was for all of the Israelite community. They were all baptized and they all ate and drank (10:2–4). The manna and water were given by God for the deliverance and sustenance of the entire community. Yet faith and faithfulness were to accompany the eating of the manna. That is the point of the passage. Israel ate the spiritual food and drank the spiritual drink but because they were unfaithful God still punished them. But the manna foreshadowed Christ as well—as the true manna (John 6:32) he is the sacrificial food. We feed on the bread which signifies his body.
Since the entire community participated in the wilderness food and drink, even though faith and obedience were necessary, it would appear that the same would be true of the spiritual eating and drinking in the Supper. Certainly remembering and believing are demanded of those who are able. Punishment will result if these are not present. But for those who are not able, the remembering and believing are found in the community of which they are a part.

Paul also views the Supper as a sacrificial meal. He contrasts the eating and drinking of the Supper with participation in the pagan sacrificial meals. He shows that eating at both tables is wrong because sacrificial meals signify fellowship, one with the Lord and the other with idols or demons. Since one cannot fellowship with both it is improper to participate in the Lord’s Supper and the idol feasts. He further argues that those Israelites who ate the sacrifices participated in the altar (v. 18). By doing so they entered into fellowship with God as signified by the meal. The analogy illustrates his view of the Lord’s Supper. The basis for the meal is Christ’s sacrifice. The atoning sacrifice opens the way to fellowship with God. This is signified by the meal in which the sacrifice is eaten.

In the Old Testament the adult males brought the sacrifices, and in several of the sacrificial meals, including Passover, the entire family ate the meal. Paul’s comparison of the Lord’s Supper with these sacrificial meals suggests the participation of the entire community in the meal. The Lord’s Supper signifies fellowship which is the promise to those in covenant with God. For the children participation in the sacrificial meal, and by extension the Lord’s Supper, is an act of faith and an opportunity to be nurtured in the Lord. Children should be taught from the beginning that they are in covenant fellowship with God and therefore cannot participate in the table of demons. This truth could be clearly taught if the children were in fellowship at the Lord’s table. Excommunication could then be practiced for both baptized and professing members because all covenant members would have communicated at the table.

Although we cannot make a case for children at the Lord’s table solely from these passages, Paul’s analogy certainly does not forbid such participation and does give support to the participation of the entire community.

3. I Corinthians 11:17-34

This passage of Scripture has been considered more closely in discussion of children at communion than any other. Here the apostle Paul speaks directly to the issue of how the Lord’s Supper is to be observed. The practice of the church in Corinth was not acceptable in the light of what had been taught by the Lord himself, and so Paul seeks to correct the Corinthians by reminding them of what the Lord’s Supper really is according to the Lord’s own teaching. Having done this, Paul warns against participation in the Lord’s Supper in an unworthy manner. The way to forestall unworthy participation is the way of self-examination so that those who eat and drink will recognize the body of the Lord and in this way escape judgment to come upon those who partake in an unworthy manner.

Paul makes self-examination a necessary prerequisite for worthy participation in the Lord’s Supper. Though admittedly Paul does not deal directly with the question whether small children or infants may partake, the inference is nevertheless frequently drawn from this requirement that they may not partake because they are incapable of the kind of self-examination prescribed. They have neither the mental nor the spiritual maturity and capacity that will
insure freedom from condemnation. The implication of the argument seems to be that since self-examination is impossible, and, given the sinful condition of humankind, it is virtually inevitable that small children will participate in the Lord's Supper in an unworthy manner and so will bring judgment upon themselves, therefore they should not partake.

This argument doubtless accounts for the Westminster Assembly's assertion, in answer to Question 177 of the Larger Catechism, that the Lord's Supper is to be administered "only to such as are of years and ability to examine themselves." First Corinthians 11:28–29 is the only prooftext offered by that assembly in support of this restriction.

Although this argument is plausible and across the years has borne the weight of the case against admitting small children to the Lord's Supper, it does not appear to be a conclusive or even valid argument.

The situation in the Corinthian church to which Paul addresses himself is one in which believers are coming together with the intention of observing the Lord's Supper. However, their practice is such that in fact they are not observing the Lord's Supper. Paul disabuses the Corinthians of their delusion. "When you come together, it is not the Lord's Supper you eat" (v. 20). What they are doing is simply eating and drinking but in such a way that some are going hungry because they have no food, and others are getting drunk because they are using too much liquor. The Lord's Supper has been transformed into little more than an ordinary meal in which the brothers and sisters are not sharing equally.

The practice in Corinth bears no resemblance to what the Lord intended, as Paul now shows by contrasting what was happening there with what the Lord actually said. The modesty, simplicity, and dignity of the occasion as the Lord describes it is a far cry from the Corinthian practice. Moreover, this is clearly no ordinary meal because this is no ordinary bread and no ordinary wine. The stress is on the fact that this is the body of Christ and the cup is the new covenant in the blood of Christ. Believers partake not to satisfy hunger or to indulge thirst but in order to remember and to proclaim the Redeemer and his atoning work. When we remember and proclaim the crucified one to whom the bread and wine bear witness, then we are eating the bread and drinking the cup in a worthy manner.

To make sure that this happens each time the church gathers to observe the Lord's Supper, Paul urges self-examination before individual members eat the bread or drink the cup. This self-examination is not the kind of introspection that is designed to ferret out sins of greater or lesser magnitude so that these can be confessed and repented of. Nor is it even the kind of self-examination that is designed to determine whether one is possessed of a true and genuine saving faith. It is self-examination that is designed to disclose whether one really understands what he is doing, that this is no ordinary meal, that this is the Lord's Supper, and that the bread and the wine are the body and blood of the Lord. Only with this understanding can one remember and proclaim the atoning work of the Redeemer.

Having said in verse 28 that a man ought to examine himself before he eats of the bread and drinks of the cup, Paul gives us to understand in the next verse what the positive outcome of this self-examination ought to be. One ought to recognize the body and blood of the Lord. "For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself." This is what was happening in Corinth. The church there came together to observe the Lord's Supper, but the people did not recognize the body of the
Lord. They had transformed a solemn occasion into an occasion simply to eat and drink, and for that reason they had brought the judgment of the Lord upon themselves.

Paul concludes by saying that the place to eat your meals and to satisfy your hunger and thirst is at home (v. 34). Observance of the Lord’s Supper is to be characterized by appropriate decorum. Specifically, all should wait until each has been served so that all can partake together. The quantity of food and drink is not the point, the point is the remembrance and proclamation of the Lord in the bread and the wine.

Again, Paul does not deal directly with the question whether small children should partake of the Lord’s Supper. What he does require is that those who do partake should know what they are doing. They should realize that this is no ordinary meal and that the elements of bread and wine have special significance in this context. As participants observe the Lord’s Supper they are to remember the Lord according to his command: “Do this in remembrance of me.” When they eat and drink in remembrance of the Lord, they “proclaim the Lord’s death until he comes” (vv. 24–25).

At what age do people have this kind of discernment and understanding? Scripture does not give us a specific answer to this question. We can answer it only by reference to the general experience of the church with its covenant youth.

No one doubts that this discernment can be present in the late teens and few would deny that it can be present as early as twelve or fourteen years. All of the undersigned hold that this discernment can be present by the time a normal child reaches his fifth year, and that therefore nothing in I Corinthians 11:17–34 automatically prevents children this young from coming to the Lord’s table. In some cases, this discernment may not be present in a five-year-old child because of delayed maturity, and in other cases this discernment may be present in even younger children. Paul does not specify an age at which children may come to the Lord’s table. He is concerned only to specify a spiritual requirement, namely, that the communicant know what he is doing. This is no ordinary meal nor is it just a Sunday morning snack. The bread and the wine call to mind the death of Jesus Christ for the sins of his people, and in participating we are bound to Jesus Christ as Lord and Savior.

For some the personal and active remembrance of the Lord in eating and drinking and the consequent proclamation of his death until he comes is so integral to the observance of the Lord’s Supper that it may legitimately be inferred from I Corinthians 11:17–34 that where the understanding of the meaning of the bread and wine are absent and where there is no capacity to discern the difference between the Lord’s Supper and other kinds of eating and drinking, a child may not come to the Lord’s table. One must recognize the body of the Lord (v. 29). This is a generally applicable prerequisite. Paul makes one application for this prerequisite in Corinth in a case where adults were not recognizing the body of the Lord. Another application is to immature children. Though the orbit of discourse does not require Paul to make this specific application himself, the church today should not forego this application.

For others the Pauline principle that a man ought to examine himself and ought to recognize the body of the Lord if he is to participate in the Supper is applicable only to those who have the mental and spiritual capacity to do so. The abuse that Paul intends to rebuke and correct is specifically ethical in character. If one does not do what he is able to do and ought to do, he ought to
refrain from the Lord's table. To find anything in this passage that would keep very tiny children from the table, or even infants, is to shift the ground of the argument from the ethical to the physiological, and Paul does not intend for his words to be used in that way. In effect, no conclusions can be drawn from this passage about the participation of children who have not yet reached an age of discernment, however young that age might be. The passage offers neither prohibition nor warrant. An analogy can be drawn with those passages which made saving faith a prerequisite for baptism. They cannot be used to support an argument against infant baptism because they are applicable only where the capacity to repent and believe are present.

It can also be observed in this connection that though remembrance of the Lord is integral to the celebration of the Lord's Supper, not all will remember the Lord in the same way or with the same depth of discernment. The Passover which lies behind the Lord's Supper is no less a moment of remembrance in Israel of the great deliverance wrought by the Lord (Ex. 12:14). Not all who participated in the Passover would have even the capacity actively to remember what was memorialized in the observance. In this case the remembrance resides in the community of which the child is a member.

No one would argue that I Corinthians 11:17–24 gives the church warrant for bringing very young children to the sacrament. Many would argue that the kind of self-examination prescribed should be understood as introspection leading to a fairly sophisticated degree of repentance and faith and is not possible before puberty or even early adulthood. However, if we see Paul addressing the believing covenant community at Corinth with the concern that these people discern what is happening when the church sits down to the Lord's table, there is no reason not to see this discernment emerging much earlier in the consciousness of the covenant youth of the church. Therefore, no conclusive argument can be drawn from this passage that would prevent very young children from coming to the Lord's table.

III. THEOLOGICAL STUDY

The question whether children should partake of the Lord's Supper, and if so, at what age, can be considered not only in terms of the Old Testament antecedents and specific New Testament passages bearing directly on the question, but also in terms of several broader theological themes. None are more relevant in this connection than the theology of the covenant and the theology of the sacraments. Since in the Reformed conception the sacraments are to be seen as signs and seals of redemptive grace covenantally administered, the covenant and sacraments can be considered together.

A. The Idea of Covenant

The development of covenant theology has been a distinctive achievement of the Calvinistic wing of the Protestant Reformation. Initially covenant theology helped to explain why the Reformed churches continued to baptize infants even though it was now realized that grace did not come into the life of the infant through the administration of the sacrament itself with liturgically correct formulas by canonically ordained priests. Infants of believing parents belonged to the Lord Jesus Christ by virtue of the promises of the covenant and therefore ought to bear the mark of divine ownership. That is why they were to be baptized.
In the later development of covenant theology, the covenant took on a greater structural significance for understanding and describing the organic relationship between God and his people and consequently also for the scientific description of that relationship found in Reformed theology.

The following may serve as a working definition of covenant: a covenant is a divinely, unilaterally, and graciously established relationship of life-giving union and communion between God and his people maintained in the bonds of mutual love and faithfulness. In every covenant there are two parts. There is first of all the unmerited grace of God embodied in the promises God makes to his people and displayed in the fulfillment of these promises in the course of time. Secondly, there is the obligation that devolves upon those who are sovereignly brought into covenant with God. This is the nonmeritorious but necessary condition for receiving and benefiting from the blessings that flow to people in the covenant relation. The heart of the covenant relationship may be stated in the words found in Leviticus 26:12 and echoed throughout Scripture: "I will walk among you and be your God, and you will be my people."

To be the people of the Lord, or to be in covenant with him, is a privilege bestowed by sovereign, electing, and saving grace. It entails the obligation to be what the Lord according to his law intends for his people to be. The Lord will not fail to be the God of his people. The essence of sin, on the other hand, is the failure of his people to fulfill their calling. Their failure results in the loss of covenant blessing and privilege in accordance with the warnings set out in the covenant documents which are the Scriptures of the Old and New Testaments. Repentance and faith restore covenant blessing and privilege. In the way of this living and organic covenant relationship, the Lord fulfills his eternal and unchangeable purpose for his creation and for humankind in particular.

From the beginning of the world people have been related covenantally to their Creator. Although the very brief Genesis account of the primal period does not use the word covenant, the elements of covenant structure are readily discernible. At various times and with varying emphases, Reformed theology has spoken of this original covenant as a Covenant of Nature, a Covenant of Life, a Covenant of Works, or simply as a Creation Covenant. In the nature of the case, this original covenant was not redemptive in character. The human race was created in a bond of love and faithfulness with God in which people were given all things freely to enjoy and had the obligation to demonstrate their trust through obedience to the Lord. They were to give glory to the Lord by reflecting in the earth the covenantal love and faithfulness, or righteousness, that the Lord demonstrates toward them. The disobedience of Adam resulted in the forfeiture of blessing and privilege not only for himself, but also for the posterity he represented.

The Lord, however, was not to be frustrated in realizing the purpose for which he created the human race. The Lord sovereignly and graciously restored the covenant relationship between himself and the human race through a new Adam, the divine-human Savior, Jesus Christ. Whereas condemnation and death come to humankind through the first Adam, righteousness and life are revealed through the second. The human race is brought by way of repentance and faith into a covenant relationship with God on the foundation of the redemptive work of Christ, while impenitent individuals are eternally lost.

Just as the original creation is covenantally structured, so also the new creation, the work of re-creation or redemption, is covenantally structured. As the original work of creation unfolded over a period of time (the six days of
Genesis 1), so the work of the new creation unfolds over a period of time, and at the present time is still in progress. Two main phases in this work of re-creation may be distinguished. The period before the coming of Christ is commonly called the Old Covenant, and progresses through a series of historical covenants known as the Noahic, the Abrahamic, the Mosaic, and the Davidic. These historical covenants reach their climax and fulfillment in the advent and revelation of Jesus Christ. With Jesus, the period of the New Covenant is inaugurated in which the church now carries out its evangelistic task and the people of God carry out their cultural task. These tasks include bringing the lost into a saving relationship with God so that they become one with God's covenant people, and training all of God's people to exercise dominion over the whole creation in the name of and for the glory of the Creator.

1. The Partners in Covenant with God

The Creation Covenant was made with Adam and in him with the whole human race that would eventually come from him and from his co-created partner, Eve. It was made with Adam and his children. The place of Adam in that covenant was unique, however, in that Adam served also as the guarantor of covenant blessing for his wife and descendants. His obedience in the covenant would bring blessing not only to himself, but also to his immediate family and to every person throughout history. In words later used to describe the Abrahamic covenant (Gen. 12:3), all peoples on earth would be blessed through Adam.

Although the blessings of the covenant would be guaranteed through Adam, his descendants, no less than he, would be obligated to discharge covenantal love, loyalty, and obedience toward God. Not only Adam, but also his children experience both parts of the covenant. Through Adam the blessings of the covenant would be guaranteed, including the disposition to meet the necessary but nonmeritorious conditions for the enjoyment of these blessings.

Just as the Creation Covenant is made with Adam and in him with the whole human race, so also the Redemption Covenant is made with the new human-kind as recreated through the saving power of the second Adam. The second Adam becomes the guarantor of the Redemption Covenant. Through him covenant blessing and privilege are guaranteed to those recreated in his image; but they, no less than the human race under the first covenant, remain under the obligations that are integral to every covenant administration. Regeneration, the new birth, or the new creation on an individual and personal level assures the discharge of the nonmeritorious conditions of the Redemption Covenant. On the background of the Creation Covenant and the miserable failure of Adam that plunged the whole race into sin and condemnation, the Old Covenant administration of the Redemption Covenant (from the fall to the advent of Christ in Bethlehem) is designed to show the indispensable need for the unique, divine-human guarantor that is presented to the world in the gospel. Anything that falls short of Jesus Christ, the Son of God, however glorious in itself, cannot serve as the foundation for the restoration of union and communion between the Lord and his people.

2. The Signs and Seals of Covenant Union and Communion

In the administration of this covenant relationship, and particularly in the unfolding of the several historical covenants, the Lord was pleased to make use of various signs and seals to demonstrate and certify covenant blessing and
privilege. In Reformed theology, the commonly recognized signs and seals of New Covenant grace are baptism and the Lord's Supper.

Baptism signifies and seals entrance into the covenant or the initiation of communion with God through union with Christ. As a covenant sign and seal, it serves a twofold purpose corresponding to the two parts that are characteristic of every covenant.

First, baptism is a sign and seal of God's gracious claim upon a person and his promise to the one baptized that he will indeed be Lord and God to this person. Second, and at the same time, baptism summons the one baptized to repentance, faith, and obedience. Hence there is the characteristic appeal in the New Testament for repentance and faith climaxing in baptism (e.g., Acts 2:38). Subsequent exhortations to obedience call to mind the significance of baptism in terms of union with Christ and the power of his resurrection (e.g., Rom. 6:1-14).

In terms of good order, adults are not baptized unless they are first prepared to testify to their faith and show at least the beginning of a life lived in obedience to Christ. For infants baptism comes first and constitutes an ongoing summons to faith and repentance. It is a summons of which they are initially ignorant, but of which they become progressively more aware through the gospel ministry of their parents and the church. The promises of the covenant are signified and sealed to them in their infancy, and come to fruition in their lives through the ministry of the Word accompanied by the efficacious working of the Holy Spirit. If instruction in the gospel does not bear fruit, covenant blessing and privilege are forfeited. Through unbelief and disobedience, children of the covenant all too frequently cut themselves off from the church, and their decision against Christ can only be ratified through the regular ecclesiastical disciplinary process.

Just as the covenant relation itself has two parts—promise and obligation—so the sign and seal of the covenant also has two parts. It is a sign and a seal of both blessing and command. What has been said of baptism must also therefore be said, mutatis mutandis, of the other covenant sign and seal, the Lord's Supper. The Lord's Supper differs from baptism, however, in that while baptism is a sign and seal of initiation into covenant relationship, the Lord's Supper is a sign and seal of continuity in that relationship. It is a sign and seal of continuity in communion with God through union with Christ. For that reason, unlike baptism, which ought to be administered but once to any person, the Lord's Supper is to be enjoyed repeatedly. "Whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (I Cor. 11:26).

The Lord's Supper is a sign and seal of God's gracious promise to be the God of his people through the redemption that is theirs in the blood of Jesus Christ. To participate in this sacrament is an act of faith. It is the Lord of the covenant who summons his people to the table and they come only because of his invitation and in response to it. Their faith must be a living and active faith, for this is the only kind of faith that can lay hold of Christ and his benefits. It is for this reason that those officebearers who are the stewards of the mysteries of Christ are concerned that those who come to the Lord's table are walking with the Lord before they are allowed to sit down at the table. Their walk with the Lord leads to the table, and the expectation is that they will continue to walk with the Lord when they leave the table.

Again, just as the covenant has two parts—promise and obligation—so also this sign of the Lord's Supper has two parts. It certifies participation in the grace
of the New Covenant through a living and active faith in the Lord of the New Covenant.

B. The Participation of Children in the Lord's Supper

How does all of this bear on the question whether small children, or infants, should participate in the celebration of the Lord's Supper? The answer to that question depends on the emphasis given to the two parts of the covenant—the promise and the obligation.

If the promise side of the covenant is stressed, the accent will fall on the sovereignty of grace by virtue of which small children, even infants, are brought into covenant relation with God. It is not the parents who decide that their children will be numbered among the children of the covenant. It is the Lord who asserts his sovereign claim and according to whose command and prescription the sacrament of baptism is administered to believers and their children.

Similarly, the same accent will be found with reference to the Lord's Supper—the grace side of the covenant will be accented. In that case, the tendency will be to include children, and perhaps even infants, in the celebration of the sacrament prior to any formal or even informal profession of faith on their part. The leading thought is then that God's grace is sovereign and is not dependent on what a human being does first. The gracious promise of God, the promise of salvation, is to believers and their children, and to the children apart from any prior qualification on their part. That truth is transparently illustrated in the introduction of children to the Lord's table apart from a personal profession of faith.

The danger inherent in this approach is, however, that communicants appear to be absolved from the responsibility of assuming covenant obligations. The lesson conveyed is that they can enjoy covenant privileges and blessings without meeting the necessary but nonmeritorious conditions of the New Covenant. This is the danger of presumption that renders the warnings of the New Covenant nugatory, and at a later point can work havoc for the discipline of the body of believers.

If, on the other hand, the obligation side of the covenant is stressed as integral not only to the covenant but also to its signs and seals, and in particular to the observance of the Lord's Supper, then the tendency will be to exclude children from the Supper until after they have made public profession of faith and have demonstrated by their Christian conduct that they are, indeed, true and living members of the body of Christ. In extreme cases, they will not only have to testify to their faith with a credible profession, i.e., a profession that can be believed, but with a profession and testimony that constrains belief.

Here the accent falls on the biblical truth that the enjoyment of the blessings of the covenant is conditioned upon the exercise of a penitent and obedient faith. Before children and young people may be admitted to the Lord's table they must give evidence of vital faith and of personal covenant keeping. Such evidence could not be expected before early adulthood.

The danger inherent in this conception is that children and young people will think of themselves as outside of Christ, as outside of his kingdom and covenant, and in need of some sort of dramatic conversion experience in order to be found on the inside. This, in general, is the Baptistic conception which requires a conscious conversion experience for participation in the sacraments of both baptism and the Lord's Supper. It is also the Arminian conception with
the basic idea that a saving relationship with God, although made possible by the Lord, must in the last analysis be initiated from the side of the human person.

A third conception, a hybrid of the previous two, is also possible. In this view baptism is thought of as signing and sealing the promise side of the covenant, the sovereign introduction of children into a covenant relationship, while the Lord's Supper accentuates the obligation side of the covenant, the obligation that covenant members have to remain faithful to the Lord. In baptism, the subject is passive, corresponding to saving grace that is divine and unilateral in its admission. Baptism, therefore, may be administered to infants. In the Lord's Supper, however, continuity in the covenant relationship is the main feature, and here the subject is active. Just as the believer is commanded to walk in the ways of the Lord in the whole of his life, so also he is commanded to come to the Lord's table, to take and eat, to drink, to do this in remembrance of Christ, and to proclaim the Lord's death until he returns. As those to whom the promises are given, not-yet-professing children of believers are excluded from the Lord's table. They will come to the table upon profession of faith. This is the pattern that has historically characterized the thinking and practice of the Christian Reformed Church to the present.

There is yet another way that commends itself by doing justice to the basic point that the covenant has two parts, that neither part may be stressed at the expense of or to the exclusion of the other, and that the parts of the covenant should not be stressed alternately or in succession. When both sides of the covenant are equally stressed, together with appropriate warnings, children who have been baptized and who are recognized as belonging to Christ by virtue of the promises made to believing parents, may be admitted to the Lord's Supper with a view to nurturing their walk with the Lord and cultivating a penitent and obedient faith.

Salvation does not depend on participation in the sacrament as a necessary means. For that reason it is not essential for infants or for very small children to be brought to the Lord's Supper. Participation in the Lord's Supper is an act of faith. When children begin to respond to the gospel and begin to have an understanding of Christ and the salvation offered in the gospel, when they are able to see and appreciate the difference between ordinary eating and what happens in the Lord's Supper, even if only in an elementary way, they may be brought to the Lord's Supper in the course of that nurturing process.

As the children develop, not only baptism but also the Lord's Supper becomes a basis for appeal, exhortation, and warning. Precisely as those who have been baptized into Christ and who participate in the sacrament of forgiveness and renewal, the children and young people of the covenant ought to be faithful to the Lord of the covenant who has brought them. In the absence of that love and faithfulness, which are the bonds of the covenant, they will certainly be destroyed according to the provisions of that same covenant.

The nurturing process including both Word and sacrament will, under the blessing of the Holy Spirit who generates and confirms faith in the elect, result in active faith and a lifelong walk with the Lord. Where that faith does not emerge, the children of the covenant who are disobedient will have to be excommunicated because of their rebellion. Since these young people have been excommunicated in their previous access to the Lord's table, it would indeed be possible, literally, to excommunicate not only professing members according to the provisions of the existing Church Order but baptized members
as well. Indeed, consistories would feel more compelled to pursue a course of formal discipline in the case of delinquent baptized members who come to the Lord's table than they do under the present order in the case of delinquent baptized members who have never professed their faith and therefore do not sit down at the Lord's table.

The Lord has established his covenant with believers and their children. Baptism is a sign and seal of covenant union and communion with the Lord. There is no basis in the theology of the covenant or the theology of the sacraments for denying to growing children the Lord's Supper which repeatedly signs and seals to them continuation in that union and communion already signed and sealed in baptism. The only basis for denying them the sacrament of the Lord's Supper is not their youth or the immaturity of their faith but covenantal unfaithfulness, disloyalty, and rebellion.

IV. Practical Concerns

A. Profession of Faith

Although profession of faith as a formal liturgical practice is not required in Scripture, we recognize that is is consistent with biblical teaching (Matt. 10:32; Rom. 10:9) and serves an important function in church structure. At present profession of faith functions in several ways in our churches. It is the transition from a child's functioning within the context of parental faith to an adult's taking responsibility for his own faith and identity as a Christian. It is also presently the means by which one is welcomed to participate in the sacrament of the Lord's Supper. In addition, in our confessional churches, we have viewed profession of faith as a time when a person affirms the truth of the confessions and proclaims loyalty to them. This affirmation usually involves some knowledge of the Heidelberg Catechism. (It might be noted that this is one place we differ from most Presbyterian churches—they require affirmation of the confessions only from officebearers.) Along with this we have attached the privilege and responsibilities of adult membership to public profession of faith: voting, budget/financial responsibilities, eligibility for office, and leadership positions in the church's ministry.

We see that many things are attached to making public profession of faith. In fact, though it is regrettable, public profession has frequently been seen and referred to as "joining the church." Even more unfortunate is the practice of many Christian Reformed churches of ending the education process with the act of public profession. The message in this is that a person has "arrived" at the highest level of knowledge and sanctification so that participation in education classes is no longer required or expected.

If baptized covenant children were taken to the Lord's Supper by their parents as a normal part of their covenantal privilege and responsibility, what would be the significance of public profession of faith? It might be argued that every participation in the Lord's Supper is a public profession of faith. On the other hand, it might be argued that such a public profession would serve as an important milestone in the covenant teenager's life. It could be a public recognition of adulthood in the covenant, a proclamation to all that this young person now understands himself/herself to be responsible for his/her relationship with God and for living a Christian life. It would also continue to function as an affirmation of the confessions and the beginning of rights and responsibilities of adult membership, such as voting, financial obligation, and eligibility for
office and ministry leadership. Since there is no specific biblical guidance regarding covenant children on this matter, the church would need to decide how it could best be served if a change was made. It is clear that public profession of faith would continue to be maintained for those who come to faith and join God's family as adults.

B. Supervision

How would supervision of the Lord's table function if covenant children normally participated in the Lord's Supper? Essentially the supervision of the Lord's table by the elders would not be changed. Members in good standing and their children would be welcomed at the Lord's table, provided those children testify to a saving faith in Christ and know the difference between the Lord's Supper and ordinary eating.

As it is now, this supervision is done through the preaching of the Word of God as stress is laid on the covenant privileges and responsibilities. The responsibility of covenant children is to grow in faith as they are open to learning "what these things mean." Family visiting for parents of young children must include questions regarding the faithfulness of parents in instructing their children and preparing the family for the Lord's Supper. The emphasis for children would be on teaching them the meaning of the Supper and nurturing their budding faith (Ps. 22:9-10). It would also be appropriate for parents to consult with the elders when they feel it is time to take their children to the Lord's Supper.

At an early age children tend to accept the truth of their parents' faith. They quickly sense the importance placed on the sacraments by God's people. This simple faith is what needs to be valued and nurtured by the church. Valuing this basic trust and humility that Jesus pointed out as the quality of the children's faith tells our children in a powerful way who they are: members of God's family and united with Christ. At the same time we must recognize the danger that spiritually immature parents might think it would be "cute" for their little children to partake. Another potential danger is that the spiritually immature would view the Supper as magical. The best prevention of these dangers would be for new parents to be required to take a short course on their approaches to sharing their faith with their children. Such a course could be led by an elder or other mature Christian. This would be a valuable part of the supervision responsibilities of the elders as well as of great value to young parents.

C. Guests at the Lord's Supper

What about guests in our churches when the Lord's Supper is served? As is presently the case, guests would have to be informed of the church's policy of "close" communion and be admitted to the table with their children if they are indeed brothers and sisters in Christ who are dedicated to living for him as their Savior and Lord. This policy would then also include the requirements for taking children to participate in the sacrament.

D. Discipline

What about discipline? It is important that we have a policy that deals with the normal growth process of the covenant child in the faithful covenant family. Then we would need to deal with the exceptions. Some of the specifics here would need to be worked out by consistories individually since they always
deal with discipline cases on the basis of specific situations. It is clear that a person whose life is evidencing continued unfaithfulness to God is to be instructed by the elders not to participate in the Lord's Supper until such time as that person has repented. If that person has children, they also must be told that they are not free to take the children to the Lord's table. Covenant breaking has consequences for the entire family.

Another situation to be considered is the eighteen- or twenty-year-old who has not demonstrated his commitment to take his place as a responsible adult in God's family. Church discipline would require that this person be confronted with his covenant breaking. If he did not respond by assuming his covenant responsibilities, it would be necessary for the elders to censure that person, barring him from the Lord's table. If no repentance is evident, then eventual excommunication would be necessary.

Positive aspects of discipline would include the encouragement of parents by means of preaching, adult education, and family visiting to take their covenantal responsibilities very seriously. We assume this is done presently in our churches. It is our observation that many parents are tempted to abdicate this responsibility to the Christian school or church school teachers. It is important that this covenantal responsibility be stressed from baptism on, and not be left to others in the hope that someone else will lead our children to grow in faith and relationship to Jesus Christ.

V. Summary Statements and Recommendations

A. Conclusions

The question with which this study began asked whether the Christian Reformed Church should admit children to the Lord's Supper and, if so, at what age and under what conditions. The conclusion to which we are brought by the preceding biblical and theological study is that children of believing parents ought to be brought to the Lord's table by virtue of the fact that the covenant is with believers and their children in union and communion with Christ. The sacrament of the Lord's Supper is a sign and seal of that covenantal union and communion.

At the same time, participation in the sacrament of the Lord's Supper is an act of faith, and therefore the children who do commune should do so with a faith that understands what is happening in the Lord's Supper and that embraces the Redeemer who offers himself to them in the bread and the wine. This faith need not be attested by a public profession with the implied degree of maturity now represented by the synodically approved forms for public profession of faith. It need not be the mature faith of an adult, but a faith that lays hold of Christ simply and sincerely.

The celebration of the Lord's Supper and the admission of persons to participation in the sacrament should remain under the supervision of the consistory of the local church. As at present, the consistory must satisfy itself so far as possible that those who are admitted to the Lord's table are coming in a worthy manner. This can be done informally through personal contact with the children involved and with their parents.

On the basis of these conclusions Recommendations 1 through 4 are offered (below) as a means to implementation. An amendment to Article 59-a of the Church Order is offered in order to dissolve the connection between a formal profession of faith and admission to the Lord's Supper. At the same time the
new formulation is designed to preserve the consistory's supervision with respect to the admission of believing children as well as believing parents to the sacrament.

Once the historic connection between public profession and admittance to the Lord's table is dissolved, the question as to the necessity and legitimacy of public profession of faith as we have come to know it in the Christian Reformed Church arises with renewed urgency. What is the biblical warrant for this liturgical ceremony and what is its theological and practical significance in the life of maturing covenant children? The report acknowledges that profession of faith as a formal liturgical practice is not required by Scripture. This question becomes even more pressing in the light of our common commitment to “reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way” (Belgic Confession Art. 32). Therefore, Recommendation 5 asks for a study of this question with a view to resting the practice of the church on a clear biblical foundation.

Finally, your committee recognizes that to dissociate admission to the Lord's table from a formal and public profession of faith so that very young children can partake of the sacrament represents a significant departure from the current and long-standing practice of the Christian Reformed Church. While many would be prepared to take this step immediately and are asking for it, many more have not come to the same conclusion. The actions contemplated in Recommendations 1 through 5 have the potential for becoming divisive in the life of the denomination. For this reason Recommendation 6 is offered to insure that if the changes are made, they will be made with the knowledge and support of the constituency of the church.

Recommendation 6 does not deny the right of a given synod to make regulations that are binding upon the church, if such regulations are in accord with the Word of God, nor does it deny the right of a synod to revise the Church Order. It does ask that Synod 1988 not exercise that right in order to give the churches opportunity to come to a common mind with synod. In taking actions of the magnitude proposed in the following recommendations a synod is well advised to seek the wisdom of the church at large in addition to taking counsel with itself.

Those who are initially sympathetic to the recommendations are asked to exercise patience so that the whole church can move ahead together, if indeed, the recommendations embody the will of Christ for his church. Those who are initially disinclined to accept the recommendations are asked to give them serious consideration in the light of the Word of God, bearing in mind that scholars and ministers, as well as laymen—all fully committed to the inspiration and authority of Holy Scripture—are found on both sides of the questions discussed.

B. Recommendations

Your committee makes the following recommendations to Synod 1988:

1. That synod declare that the churches are warranted in admitting the children of the covenant to participation in the Lord's Supper because of their inclusion in the Covenant of Grace and because of the covenantal promise they have of a saving union and communion with Christ.

2. That synod declare that since participation in the Lord’s Supper is an act of faith on the part of those communing, the consistory should admit to the Lord's
Supper those covenant children who evidence both the capacity and the desire to remember and proclaim the Lord's death until he comes.

3. That synod declare that a formal profession of faith in the presence of the whole congregation with the use of the synodically approved forms is not a prerequisite for participation in the Lord's Supper.

4. That synod declare Article 59-a of the Church Order be amended to read as follows: “Consistories shall admit to the Lord's Supper children who are members by baptism and who testify to a saving faith in Christ. Each consistory shall satisfy itself through personal interviews with the children and their parents concerning their understanding of the sacrament and their motivation for participation. The names of those who are to be admitted to the Lord's Supper shall be announced to the congregation at least one Lord's day before their initial participation in communion.”

5. That synod appoint a committee of five ministers and elders to study the biblical warrant for and the theological and practical significance of public profession of faith for covenant children, and to report to Synod 1990 with recommendations.

6. That synod declare Recommendations 1 through 4 above, if approved, to be inoperative unless and until they are reaffirmed by Synod 1990, in order to give the churches opportunity to test these decisions by the Word of God.

Committee to Study the Issue of Covenant Children Partaking of the Lord's Supper
Albert Helder, chairman
J. Barry Koops
Russell Maatman
Norman Shepherd
Raynard Vander Laan
Marvin Van Essen
ADDENDUM TO MAJORITY REPORT

Although we are basically in accord with the above report, we do not feel that Recommendations 2 and 4 flow from its contents. We believe that the arguments of this report lead to the conclusion that the nourishing of faith, which is a function of the Lord's Supper, should be given and should be made available as soon as the child is a participating member of the worshiping covenant community, regardless of age or capacity.

Having expressed these reservations we affirm the majority report to be an accurate summary of the biblical and theological teachings concerning participation in the Lord's Supper. Because the recommendations concerning participation are a greater improvement in the inclusion of children in the worship of the covenant community, we accept the recommendations given.

J. Barry Koops  
Russell Maatman  
Raynard Vander Laan
II. Minority Report

INTRODUCTION

There is probably no greater joy than nurturing covenant youth. There is probably no greater blessing than realizing that the children of God's people are really the children of God himself. And so it has been both a joy and blessing for us as ministers and elders of the church to consider how Christ wants us to use the sacrament of the Lord's Supper in nourishing the growth of his own children.

In 1986 our committee presented an initial report to the churches. We are gratified that many, both within and outside our denomination, have found that report to be helpful, quoting from it in published articles, referring to it in public debates, even providing it as background information for delegates who have to decide similar issues in other denominations.

At the same time, Synod 1986 recognized that certain areas in the report needed further discussion and study. And so, as the majority report outlines in greater detail, we were sent back to work for two more years of study. What we are presenting now is the result of that study as supported by a minority of the committee.

Although we remain appreciative of much in the majority report, it has become clear that the majority report secured that majority only by incorporating into its report a fundamental contradiction on the critical theological issue in the study, whether youth are admitted to the Lord's Supper because of a demonstration of faith or simply because of their status in the covenant.

It was on this issue that the 1986 reports had divided most sharply. But now, as noted in the addendum attached to the majority report by committee members Koops, Maatman, and Vander Laan, there remains sharp disagreement among the signers of the present majority report as to which of those two positions the present majority report actually supports.

As a result, then, the present majority report really could not present a clear and consistent review of the foundational principles on which its recommendations are based. Neither was the present majority able to achieve a unified point of view among the various sections of its report, authored originally by various members of the committee who held opposing views on what the conclusions should be.

In some respects, then, we are hesitant to submit a minority report since there are many points in the majority report with which we agree wholeheartedly. However, with full regard for our colleagues who signed the majority report, we believe that the church is served best when presented also with a unified report, integrated and consistent with recommendations which embody the biblical principle that covenant children are brought to the Lord's Supper when they confess their faith.
We present the following outline of the material covered in this minority report:

I. Review of Foundational Principles
   A. Biblical
   B. Confessional
   C. Theological
   D. Historical

II. Answers to the Questions Raised by the Synod of 1986
   A. Biblical Requirements for Participation
   B. History of Children’s Participation
   C. The Relationship to the Covenant
   D. The Relationship to the Passover
   E. A Study of I Corinthians 10 and 11
   F. The Relationship to Public Profession of Faith

III. Pastoral Concerns and Guidelines
   A. Issues in Nurturing Covenant Youth
   B. Pastoral Guidelines for Admission to the Lord’s Supper
      1. Faith Required
      2. Profession Expected
      3. Admission as Soon as Faith Is Present
      4. Profession as Expression of Faith

IV. Recommendations

I. REVIEW OF FOUNDATIONAL PRINCIPLES

Perhaps almost every Christian parent and elder in the church has been asked by a covenant child, “When may I start eating the bread and wine at Communion?” We believe that the only responsible answer can be, “When you are able to do it with meaning.” As the 1986 report said, “When a child is baptized into God’s covenant, one more place is set at the table of the Lord... Children are [then] to come to the Lord’s Supper as soon as they meet the biblical requirements for meaningful participation in the sacrament” (Acts of Synod 1986, pp. 347, 361).

Even when a child asks, “How old do I have to be?” the only responsible answer still must be simply, “When you are old enough to do it with meaning,” Since the Bible does not specify an age for participating in the sacrament the church has no right to do so either. Instead, the church just needs to make clear what the Bible says are the requirements for participating in the Lord’s Supper with meaning.

No synod has the right to tell the elders of the churches “at what age” they can admit children to the Lord’s Supper. The question facing synod is only, “What are the biblical standards for meaningful participation in the Lord’s Supper which elders in the local churches can use as they admit covenant youth to the Lord’s Supper?”

That is the question this report attempts to answer. A sound answer to that question will require sound biblical, confessional, theological, and historical arguments. This section of our report attempts to provide just that. However, because we are convinced that, in general, the 1986 report laid good groundwork for those arguments, we will only sketch the arguments here. Those who
wish further discussion of these issues should consult Section II of this report as well as the 1986 majority report.

A. Biblical

1. The Requirement for Covenant Membership

Many Christian Reformed catechumens have learned to define sacraments as "signs and seals of the Covenant of Grace." And although that language is not found in any official church confessions, it does express a fundamental reality regarding the sacraments. Sacraments benefit those who are part of the Covenant of Grace through which God enters into a saving relationship with his people.

No one then ought to be brought to the Lord's table who is not a member of the Covenant of Grace. Only those who "belong to Christ and thus are Abraham's seed, heirs according to the promise" (Gal. 3:29) should be admitted to the Lord's Supper.

In this minority report, however, that point need not be stressed for we are in full agreement with the majority. We endorse all that was said in the 1986 majority report as well as the present majority report regarding the absolute requirement of covenant membership for coming to the Lord's table.

However, three of the committee majority indicate that they believe the majority report supports the contention that membership in the covenant is the only biblical requirement for admission to the Lord's table. To that statement we take strong exception. We believe that the Bible also outlines a requirement for faith.

2. The Requirement for Faith

It was Jesus himself who said that the blessing of the bread and wine at the Lord's table is received only when we receive his own person by faith as we eat and drink. The Lord who declared at the Last Supper that the bread was his body and the cup was his blood is the same Savior who promised, "Whoever eats my flesh and drinks my blood has eternal life" (John 6:54).

That hardly means, though, that Jesus was teaching that the sacrament would benefit anyone, even covenant children, apart from faith. Indeed, earlier in the same chapter a parallel statement was given by our Lord, "Everyone who looks to the Son and believes in him shall have eternal life" (John 6:40). Clearly, Jesus was teaching that the person who "eats my flesh and drinks my blood" (as in the sacrament) is the person who "looks to the Son and believes in him."

As a matter of fact Jesus himself directly confronted the notion that eating and drinking him might have power apart from faith. Because his disciples already had made that error, Jesus immediately warned them not to focus their attention on the physical elements. Instead he directed their attention to the question of faith. "The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. Yet there are some of you who do not believe" (John 6:63-64).

3. The Shape of the Faith Required

In fact, the Bible not only indicates that faith is necessary to participate meaningfully in the Lord's Supper. The Bible also describes just what that faith will have to be like.

First, those who partake must discern the body of the Lord (I Cor. 11:29). "Those who come to the table will need to discern that this meal is not just a
Sunday morning snack but is, in fact, a participation in the body and blood of Christ given for the life of his people (I Cor. 11:25-26)” (1986 Agenda, p. 355).

Second, those who eat at the table will be blessed when they remember Christ’s death in their eating and drinking. Neither is remembering something which is required only of those who are capable of remembering. It is the command of Christ himself, “Do this in remembrance of me” (Luke 22:19), which makes remembrance an integral part of the sacrament itself. Therefore, since remembrance is part of the essence of the sacrament, there really can be no meaningful participation in the Lord’s Supper apart from such remembrance.

Third, all who truly participate in the sacrament must proclaim the Lord’s death in the eating and drinking. According to the Scripture the sacramental eating and drinking, by its very nature, must be a proclamation of the Lord’s death until he comes (I Cor. 11:26). When people partake without that proclamation then, as in Corinth, “It is not really the Lord’s Supper you eat” (I Cor. 11:20). As the 1986 report expressed it, “Without such proclamation no true celebration of the sacrament can take place at all” (1986 Agenda, p. 355).

Those looking for a more extensive consideration of those biblical requirements would do well to consult the 1986 report. One caution, however. Many readers of the 1986 report apparently interpreted the committee’s emphasis on faith as requiring a highly developed intellectual understanding of a system of doctrine. It is far better, however, simply to allow Scripture itself to define the faith which is required; namely, faith that discerns, remembers, and proclaims Jesus Christ while partaking.

In short we believe the Bible’s teaching is clear. Only covenant members who have faith to discern, remember, and proclaim the Lord’s death in their celebration of the sacrament can partake with meaning. And although helpful in enriching our understanding of the sacrament, indirect reference from other biblical passages and argumentation from theological assumptions ought never to be permitted to obscure this rather clear scriptural instruction regarding the faith required to join the Lord’s Supper with blessing.

B. Confessional

Reformed churches maintain confessional standards so that they will not make decisions apart from the biblical understanding of those who preceded them. And while the confessions must always be tested by the standard of Scripture and changed when the Spirit gives new insight, it is still important for the church to consider carefully how proposed decisions fit into the confessional standards of the church.

On this issue the confessions of the Reformed churches are explicit. Faith is a prerequisite for meaningful participation in the sacrament. According to the Heidelberg Catechism, for instance, faith is “confirmed” by the sacraments only after it is “produced” by the preaching of the gospel (Q & A 65). More specifically, the Belgic Confession makes clear that in the case of the Lord’s Supper that faith must be present at the time of partaking because the meaning of the sacrament comes only to believers “when eaten—that is, when appropriated and received spiritually by faith” (Art. 35).

Indeed, the confessions are specific in requiring an active faith before partaking at the sacramental table. The Heidelberg Catechism answers the question, “Who are to come to the Lord’s table?” (Q & A 81) by listing the same criteria as it listed in its definition of true faith (Q & A 21). That is, there must be a
renunciation of sin, a trust in Christ's righteousness, and evidence of the life of salvation. Moreover, the Belgic Confession issues the blanket declaration, "No one should come to this table without examining himself carefully" (Art. 35).

It is true, of course, that the confessions do not explicitly address the issue of children's participation. However, that silence can hardly be construed to mean that the confessions are indifferent to the matter of whether children come to the table. After all, the issue of children's participation was debated vigorously at the time of the Reformation and could not have been overlooked in drafting the confessions. The reformers wisely avoided adding any age requirement to the confessional outline of the biblical requirements for participation. However, to surmise that the confessions intend to exempt children from the biblical requirements seems ill-founded.

C. Theological

The theological foundations for admitting children to the Lord's Supper cannot be considered apart from a proper understanding of the covenant which embodies God's relationship with his people. We believe that the majority report submitted this year covers that subject admirably, as did the 1986 majority report (Agenda 1986, pp. 357-59). We hope, therefore, that our failure to include a separate treatment of covenant theology is not interpreted to mean a lack of concern for the issue. Covenant theology is critical but it is covered so well in the majority report that we simply endorse what is written there.

1. The Nature of the Sacraments

At the same time it has to be emphasized that the nature of the sacrament is as critical to the discussion as is the nature of the covenant. Particularly important to remember is that our Lord has established two different sacraments, each of which have distinctive roles to play within the experience of the covenant community.

Our Lord established two sacraments for the welfare of his church, baptism and the Lord's Supper. And it is not presumptuous to suggest that Christ established two sacraments instead of one because the two sacraments have different purposes and different applications within the believer's life. The sacraments are not repetitive. Indeed, to say that whoever receives one sacrament must receive the other comes perilously close to implying that the sacraments are redundant, with no difference in purpose or application.

Scripture, however, makes clear that baptism is a mark of initiation into the covenant community intended as a once-for-all activity, a mark of new birth as we are buried and raised with Christ (Col. 2:11-12). The Lord's Supper, on the other hand, is a nourishing event intended by our Lord to be a repeated source of sustenance ("As often as you do this . . ." I Cor. 11:25). The Lord's Supper is a communion of the union marked by baptism.

Therefore, when the church baptizes infants it is not automatically bound also to offer the Lord's Supper to them at that time. It is true that catechumens have often been taught that the church baptizes infants on the basis of the covenant which includes children. And so sometimes Reformed Christians forget that the church baptizes children of believers because of specific biblical commands to do so (Acts 2:39; 16:31).

On the other hand, the situation is quite different regarding the Lord's Supper. There is no parallel biblical command to bring children and whole households to the Lord's table. Indeed, to the contrary, there seems to be
explicit biblical evidence which indicates the Lord's Supper will nourish only those covenant members who have faith to discern, remember, and proclaim Jesus Christ while they partake.

2. The Growth of Faith

Some Reformed Christians are so sensitive to those who deny covenant status to children of believers that they fail to recognize that the Bible itself indicates a transition point even within the Old Testament covenant community.

In its thorough discussion of the Passover, the majority report indicates that at a certain point youth began to function differently during the observance than they had when they were younger. To quote the majority report, at a particular age a Jewish boy had "his first opportunity to select and offer the sacrifice for himself and for others. He was now old enough to be required to express faith. . . ."

Therefore already in the Passover a transition by covenant members to expression of faith was expected. And as argued earlier in this report, the Bible clearly makes that expression of faith the heart of the Lord's Supper. The New Testament, then, is not introducing a new covenant distinction. That transition point was present already in the Old Testament, indeed in the Passover. However, because of the heightened personal demands of the new covenant, the sacramental nourishment of the new covenant is graciously given to strengthen just such personal response.

D. Historical

One of the problems which confuses the discussion of the Lord's Supper is an all-too-common assumption that this is the first time that the church has faced this issue. It might be well, however, to recall that parts of the Christian church, at least, have practiced children's communion throughout history, and we can be instructed by their experience.

Here again, we do not wish to dispute the fine historical summary contained in the majority report. Indeed, the summary offered by the majority demonstrates clearly that the issue of children's participation is scarcely a new debate in the church. We are convinced, however, that certain historical considerations are worth further examination.

1. The Reformation Experience

As noted by the majority, the reformers continued the medieval practice of withholding the sacrament from very young children. We are uncomfortable, however, with the insinuation of the majority that somehow the reformers continued that pre-Reformation practice without thought or reason.

Indeed, Calvin himself was challenged on this issue by Servetus, a leading Anabaptist. And certainly, as history has shown, Calvin generally took Servetus's comments quite seriously. Furthermore, it should be observed that Calvin maintained his position despite being aware that in so doing he was distancing himself from Augustine, whose arguments Calvin usually utilized to challenge medieval practices! From a historical point of view, then, the assumption that Calvin and other reformers maintained their practice through a rather uncritical acceptance of medieval church polity seems unfounded.

Furthermore, it is well known that Calvin did not hesitate to revitalize participation in the Lord's Supper by advocating its weekly observance. To think, then, that he simply overlooked the possibility of also revitalizing
children's participation in the Lord's Supper seems equally unwarranted.

2. The Puritan Experience

It is unfortunate that the majority report overlooks the one era in church history when a significant segment of the Reformed churches did separate profession of faith from access to the sacraments. To us it only seems prudent that the experience of the eighteenth-century New England Puritan churches with the so-called "Half-Way Covenant" should be considered before twentieth-century Reformed churches launch into a similar experiment.

The New England churches had been pressured to allow nondelinquent, yet nonprofessing, members to utilize what had been called the "sealing ordinance" of having their children baptized. This led to an assumption by Solomon Stoddard and others that perhaps the sacraments should be viewed as "converting ordinances" which are designed to create faith, not simply confirm faith.

The problem was that soon the churches were filled with nominal Christians, those who wanted access to the rites of the church but who didn't profess the experience of faith. In fact, historians now typically attribute the decline of New England Calvinism largely to the results of the Half-Way Covenant. For apparently, despite Stoddard's best intentions, the sacraments proved to be less than effective as "converting" ordinances.

Could the same results be in store for contemporary Reformed churches if they separate access to the sacraments from profession of faith? How, for instance, will a church deny nonprofessing parents the right to have their children receive the sacrament of baptism when they themselves have been receiving the sacrament of the Lord's Supper without professing their faith? As in New England the intentions may be good. The church should carefully consider, however, whether as in New England, the results of those good intentions may be harmful both to the spiritual life of covenant youth and the vitality of the churches.

II. Response to Questions Raised

The 1986 Synod requested our committee to give further attention to several specific areas of concern (Acts of Synod 1986, p. 620). What follows is our response to that request.

A. Biblical Requirements for Participation in the Lord's Supper

Our basic response to this request is found in Section I, A of this report. That is, the biblical requirement for meaningful participation in the Lord's Supper is faith that discerns, remembers, and proclaims the body of Christ while partaking.

That position was argued at length in the 1986 report and need not be repeated here. As the addendum to the present majority report indicates, there is strong disagreement within the majority position precisely over this issue. Perhaps that is why the present majority report neither attempts to refute the 1986 report on this score nor presents its own alternative.

In any event, we are content simply to affirm once more Section C of the 1986 report (Agenda 1986, pp. 354-56) as elaborated in Section I, A of the present report.

B. The History of Children's Participation in the Lord's Supper

It is unfortunate that the 1986 report provided only a sketchy outline of the
history of this issue. At the same time we are pleased with the section of the present majority report which fills in much of the historical detail. On this point we are pleased to affirm the majority report as our own.

C. The Relationship of the Lord’s Supper to the Covenant

We are pleased with the very excellent section of the majority report which discusses the nature of covenant theology as it relates to participation in the Lord’s Supper. Indeed we would also affirm that section of the majority report as our own.

It is helpful to understand the way in which the Lord’s Supper fits into our theological system regarding the covenant as presented in the majority report. However, we are also convinced that it is equally important to examine the way in which the Bible itself relates the Lord’s Supper to the covenant relationship between God and his people.

We are troubled that the majority seems to assume that there is only indirect biblical teaching on this subject. And so they concentrate on finding indirect links through the Passover and systematic theological concepts regarding covenant theology. We are especially troubled about the majority’s reliance on indirect evidence and theological conceptualization because the Bible does, in fact, give direct teaching regarding the role of the Lord’s Supper in the covenant.

Jesus provided that link himself when he instituted the Supper saying, “This is my blood of the covenant,” a quotation taken from Exodus 24. That link is further developed in Hebrews 8–10 where the blood of Jesus is portrayed as the mark of the new covenant. And to make that point the writer of Hebrews also quotes from Exodus 24 and reminds the readers that Christ’s blood has now superceded the “blood of the covenant” described in Exodus 24 (Heb. 9:20).

So it becomes apparent that the New Testament regards Exodus 24 as a key passage for understanding the Lord’s Supper. It is strange, then, that this passage is generally overlooked in the current discussions. We are surprised, in fact, that the majority report of this committee ignores it completely despite its having been discussed already in our 1986 report (Agenda 1986, p. 350).

What, then, does Exodus 24 describe? It portrays the sealing of the Mosaic covenant. The law has been given and the people have promised to obey. As such, a concrete historical form finally had been given to the Covenant of Grace made with Abraham over six hundred years earlier. But this historical expression of the Covenant of Grace also needed now to be signed and sealed. The Mosaic covenant which gave form to the Covenant of Grace needed a sign and seal to mark it. In short, it needed what would now be called a “sacrament.”

And that's what Exodus 24 describes. Moses sacrificed young bulls as fellowship offerings to mark the covenant. Furthermore, he gathered the blood from those sacrifices and spread it over both covenant partners, the people and the altar of God. Then, significantly, Moses said, “This is the blood of the covenant,” the phrase Jesus later quoted when establishing the Lord’s Supper. In this way Jesus explicitly declares that his death, which the Lord’s Supper commemorates (“the new covenant in my blood” [Luke 22:20]), fills the same role in establishing the new covenant that the fellowship offering had filled in establishing the Mosaic covenant.

However, the most fascinating part of Exodus 24 is still to come. Following this sealing of the covenant through the blood of the fellowship offering the leaders of the covenant nation then climbed up the sacred mountain “and saw
the God of Israel" (v. 9). And it is there on the mountain that God’s people celebrated the fellowship with God provided by this covenant. For there on the mountain God himself received the leaders of Israel into his presence where “they saw God, and they ate and drank” (v. 11).

Already in the Old Testament, then, God’s people have a meal which serves as a sign and seal of the Covenant of Grace. Here in Exodus 24 is a meal where the people of God, covered by the blood of the covenant, ate and drank in peace and friendship with their covenant Lord. And it is that meal which Jesus says he is reestablishing as the mark by which to celebrate the new covenant in his blood. There is, therefore, one Old Testament event which functions in the old covenant the same way the Lord’s Supper functions in the new covenant. It is the covenant-sealing fellowship meal recorded in Exodus 24.

Still it has to be remembered that in one critical respect the Lord’s Supper differs from the fellowship meal of Exodus 24. Namely, the meal which marked the Mosaic covenant was never repeated. Jesus, however, explicitly commands that the fellowship meal he establishes be repeated “as often as” the church observes it (I Cor. 11:25).

But why wasn’t the Mosaic meal repeated? The book of Hebrews makes that clear. The Mosaic fellowship meal was only a mystical anticipation of what was to come and couldn’t continue to be repeated because the blood of atonement which would make that peace possible had not yet been shed. So then, rather than send Moses and the leaders of Israel back down Mount Sinai with instructions to continue this fellowship meal, instead God calls Moses up the mountain to receive instructions for setting up the entire Old Testament sacrificial system of worship.

The celebration which sealed the Old Covenant did not, then, focus on a fellowship meal. Instead it centered on the bloody sacrifices which could serve as a constant reminder that the Mosaic covenant was only a partial fulfillment of the Covenant of Grace made with Abraham. The day of eating and drinking with God would have to wait. True, the blood that was shed in the Mosaic covenant pointed the way to the final fulfillment of the Covenant of Grace. But those repeated sacrifices demonstrated clearly that the day had not yet arrived when that Covenant of Grace was fulfilled and all God’s people would be able to sit down and eat with him in peace.

All that changes, though, when Jesus comes. Now the fellowship meal which seals the Covenant of Grace can finally be established as Jesus quotes from Exodus 24 and announces, “This is my blood of the covenant” (Matt. 26:28); “This cup is the new covenant in my blood” (Luke 22:20). In this way Jesus declares that a new covenant situation has arrived. The old Mosaic covenant has been superceded by the new covenant in Christ’s blood. And his blood will be sufficient to permit an end to the ceaseless shedding of blood which had been marking the covenant up until that point.

At the same time Jesus opens up the meal which only the elders had eaten on Mount Sinai. Now all God’s people can see God in Jesus Christ and sit down to eat and drink in peace with their covenant Lord. The Lord’s Supper now marks the day when the Covenant of Grace made with Abraham is finally fulfilled. The Mosaic structure of the covenant is gone, the “new covenant” in Christ has come. And now the meal which signs and seals the Covenant of Grace can be enjoyed repeatedly and everywhere throughout the Lord’s whole kingdom.

In summary, the role of the Lord’s Supper in the covenant community is the same as that of the mystical meal on the mountain described in Exodus 24. It
signs and seals the new expression in Christ of the Covenant of Grace which replaces the Mosaic expression of the Covenant of Grace which had been marked by the sacrificial system of the Old Testament.

It has to be admitted that this discussion of the role of the Lord’s Supper in the covenant does not answer specifically the question of whether or not children should participate in the Lord’s Supper. It does, however, contribute two significant dimensions to the discussion.

First, it makes clear that direct biblical teaching indicates that the Lord’s Supper is first of all the celebration of covenant peace. Therefore the Old Testament ceremonies which contribute most to our understanding of the Lord’s Supper will be the covenant-sealing ceremonies such as fellowship offerings. It is a grave mistake to rest our understanding of the Lord’s Supper primarily on any other ceremony of the Old Testament. To do so would be to substitute indirect inferences from theological positions for direct biblical teaching.

But maybe more important, this discussion of Exodus 24 and Hebrews 8–10 has made clear that in the covenant life of Old Testament Israel there really was no direct analogy to the Lord’s Supper. For the covenant-sealing meal of Exodus 24 was never repeated during the Mosaic covenant simply because the perfect blood which would make it possible had not yet been shed.

Thus, any simplistic notion that somehow the Lord’s Supper is just a new version of the Passover or any other Old Testament observance really ignores the weight of Jesus’ own testimony when he instituted the Lord’s Supper. The Lord’s Supper is a new meal, shadowed faintly in the old covenant only in Exodus 24. Therefore the Lord’s Supper must be governed by terms appropriate to the “new covenant in Christ’s blood,” or as Hebrews puts it, not by the blood of bulls and goats which can never take away sin” (Heb. 10:4).

D. The Relationship of the Lord’s Supper to the Passover

Reformed Christians sometimes think that the regulations for the Passover should determine the way we should observe the Lord’s Supper. The Bible, however, provides no support for that position.

One difficulty in this entire discussion stems from Reformed catechetical training which often has properly emphasized certain continuities between the Old Testament and New Testament. It can be appreciated that many Reformed youth learn that the Lord’s Supper fulfills the Passover. The problem is that too many Reformed Christians have never explored exactly what the Bible itself really says about how the Lord’s Supper fulfills the Passover. What is often overlooked is that it is the Lord Jesus Christ who fulfills the Passover along with all the Old Testament types and ceremonies, and that the Lord’s Supper remembers Christ.

As a result of this difficulty, much of what the majority report says regarding the Passover is helpful in reminding the church of the covenantal solidarity which was fostered in ancient Israel by their joyful participation in the feast. God’s people remembered their redemption from the slavery of Egypt and from death at the hands of Pharaoh’s army. The Passover provided the occasion to teach young children who asked what all this meant to God’s people. In the same way, God’s people today can remember their redemption from the slavery of sin and death through their observance of the Lord’s Supper. As every parent and pastor knows, each communion service also provides an occasion to teach young children who ask what all this means to God’s people today.
Unfortunately, for all its fine and interesting contributions to the discussion, the majority report’s treatment of the Passover suffers from the same fault as many other Reformed discussions of the issue. It simply never really explores exactly what the Bible itself explicitly says about the manner in which the Lord’s Supper fulfills the Passover. The majority report has not done justice to the discontinuities between Old Testament practice and New Testament fulfillment.

1. Not the Only Antecedent

Extreme care must be taken in calling any Old Testament observance a “sacrament.” The Reformed confessions point out that “sacraments” are observances which Christ himself established to proclaim his decisive atonement and salvation. Therefore, any Old Testament observance is a “sacrament” only to the extent that it pointed God’s people forward to the sacrifice. Perhaps it is best to refer to such Old Testament practices as having sacramental significance.

Obviously the Passover primarily looked back to the deliverance from Egypt and only by analogy did it anticipate the final salvation in Jesus Christ. It ought not to be forgotten that the Passover was not primarily a feast in which God’s people looked forward to the coming Messiah. The Passover was a feast where Israel looked back to the past salvation already granted to their nation.

It has to be remembered that atonement was not really a central part of the Passover feast. Simply shedding blood in the Passover does not make it an “atonement” ceremony. The lamb’s blood was shed in Egypt to substitute for the life of the family, specifically the oldest child. Atonement (the removal of sin) was not the primary significance. There are many Old Testament sacrifices which signify just that—but not the Passover! Even though blood is shed during the ritual, the Bible never calls the Passover an atonement. In today’s discussions, extreme care ought to be used before calling the Passover a sacrament, let alone the only Old Testament sacrament.

If, however, the Passover is to be regarded as a sacrament, it is only one of many Old Testament “sacraments” which are fulfilled by the Lord. For instance, both Calvin and Augustine rely on I Corinthians 10 and following to justify calling the eating of manna and drinking of water from the rock a sacramental eating. Indeed, the apostle Paul does specifically identify the eating of manna and the drinking of water from the rock as participation in Christ, something he never does regarding the Passover.

In short, there may be some justification in considering the Passover to be a sacramental antecedent of the Lord’s Supper, even though the Bible never specifically does so. Yet it must be done only in a very limited way and with full realization that other Old Testament events have an even stronger claim to the title of “sacrament.”


Two mistakes commonly are made by those who argue that the nature of Passover observances should govern the nature of the Lord’s Supper celebration.

First, there is a basic error in biblical interpretation. Those who try to determine Lord’s Supper practice by observing Passover practice miss the fundamental interpretive principle that God’s relationship with his people develops throughout history. To be sure, there is a fundamental covenant of grace made with Abraham which governs all of God’s dealings with his people
throughout history. Yet the specific historical form which his covenant takes is shaped by the specific moment in history in which God's people are living.

As a result, God established the Mosaic covenant when the people of Israel left Egypt. That covenant, regulated by the Mosaic law, expressed the terms of the Abrahamic covenant—the Covenant of Grace—during a specific time in history. However, when Jesus Christ came, he established a "new" (Heb. 12:24) and "better" (Heb. 7:22) covenant which replaces the Mosaic covenant made at Sinai. “For the law came through Moses, grace and truth through Jesus Christ” (John 1:17).

Reformed Christians are quick to add that the new covenant in Jesus Christ fulfilled the Abrahamic covenant of grace. But in doing so, that new covenant in Christ replaced the specific historical form of that covenant as given through Moses. That is why Reformed Christians no longer keep the ceremonial laws established to mark the Mosaic covenant, but they do insist that the principles of those laws still hold for New Testament believers today.

It is precisely the new covenant in Jesus Christ which the Bible says is observed in the Lord's Supper. In fact, it was Jesus himself who declared that the Lord's Supper is the mark of the "new covenant in my blood" (Luke 22:20). As a result, the believers of the new covenant must govern their observance of the Supper by the New Testament teaching regarding the nature of the Lord's Supper as a newly established mark of the new covenant. Certainly the Passover, along with all of the Old Testament feasts, can illumine the meaning of the Lord's Supper; however, the Passover cannot determine its practice.

A second problem with trying to ground New Testament sacramental practice in the style of Old Testament observances is that it simply does not work.

First of all, since the Lord's Supper replaces so many Old Testament observances, it is impossible to follow all their regulations in contemporary practice. For instance, as already mentioned, the Lord's Supper fulfills the manna eating and rock-water drinking in the wilderness (cf. I Cor. 10). But even unbelievers and animals were nourished by eating manna and drinking water from the rock. Yet surely they would not be invited to the Lord's Supper today!

Similarly the Lord fulfills the sacrifice which the high priest offered once a year on the day of atonement (cf. Heb. 7:26 ff.; 8:1 ff.; 9:6-7; 9:11-14; 10:19 ff.). Yet the meat of those animals was discarded and burned (Lev. 16:27). But the sacrificial food of the Lord's Supper cannot both be eaten (in line with the Passover) and destroyed (in line with the day of atonement). Contemporary practices will have to be governed by the nature of the contemporary sacrament and its sacrifice (i.e., Christ's), not by the practices of the older covenant antecedents.

Besides, trying to argue current sacramental practice from Old Testament practice simply proves too much. It will not work to argue that the Old Testament regulations need to be followed unless explicitly contradicted by New Testament teaching.

If children are to participate in the Lord's Supper simply because they participated in the Passover, then the church will also have to baptize only male infants since they were the participants in the Old Testament rite of circumcision, and the New Testament never specifically sets those regulations aside. Moreover, the Lord's Supper now will have to be celebrated only once a year at a central location since the New Testament never specifically supercedes that regulation either.

In the end, then, although it sounds very Reformed to try and ground New
Testament practice in Old Testament observances, extreme care has to be taken when attempting to follow that principle. It is neither hermeneutically sound nor exegetically possible to determine the answer to problems of New Testament practice solely on the basis of Old Testament regulations.

3. The Meal of the New Covenant Overshadows Its Antecedents

The primary question should be, What is the nature of the Lord’s Supper as a meal of the new covenant, and how does that relate to the Passover as a meal of the old covenant? It simply will not do to start with the Passover and try to fit the Supper into its pattern.

When the New Testament teaching is examined for the nature of the Lord’s Supper, the most prominent theme is that of sacrifice and atonement. When Jesus is called “the lamb of God who takes away the sin of the world,” the obvious reference is not to the Passover lamb but to the guilt-offering lamb which is led to the slaughter (Isa. 53:7-12). Isaiah said that the Righteous One will justify many and bear the sins of many; John the Baptizer said that the Lamb of God will take away the sin of the world (John 1:29). Only priests could eat the guilt offering and only in a holy place (Lev. 7:6-7).

The requirement for an unblemished lamb was a requirement for all the sacrificial lambs (cf. Lev. 22:24-25), not just for the Passover lamb. Moreover, the observation that Jesus’ bones were not broken is a direct quotation from Psalm 34:20 regarding the Lord’s protection of his righteous servant, not merely an allusion to the slaughter of the Passover lamb.

In short, the New Testament scarcely ever relates Jesus’ death to the Passover observation but does repeatedly tie it to the Old Testament sin and guilt offerings. In fact, outside the gospels, the Passover is only mentioned three times, and never in relationship to the Lord’s Supper. For instance, the apostle Paul never mentions the Passover while giving instruction regarding observance of the Lord’s Supper. Indeed, his only reference to Christ as the Passover (lamb) has nothing to do with the Lord’s Supper (I Cor. 5:7). This text occurs in a passage in which Paul is addressing issues of the Christian life and not the question of participation in the Christian Eucharist. Paul tells the church to get rid of sin, just as one cleansed the home of leaven prior to Passover. The church is to live by the new rule of God’s Spirit rather than the old way of sin.

It ought not to be forgotten that when the apostle Paul does refer to an Old Testament “communion” with God he refers, not to the Passover, but to the altar sacrifices which commemorated God’s forgiveness and blessing (I Cor. 10:14-22). In other words, in the apostle Paul’s instruction, our eating and drinking Christ is pointedly not tied to the Passover meal but to the other sacrifices of the Old Testament fulfilled in Christ.

Even more significant is the fact that the writer to the Hebrews never once compares Jesus to the Passover lamb. The book of Hebrews contains a sustained argument for the superiority of the work of Jesus Christ over the various persons, types, and ceremonies of the Old Testament. If, in fact, the Passover is the central core to understanding the sacrifice of Jesus, it seems inexplicable that the writer of Hebrews would not have considered that possibility.

By contrast, Hebrews 8-10 clearly teaches that the central meaning of Christ’s death is foreshadowed first of all by the sacrifice of the high priest who once a year brought the atonement offering into the Most Holy Place where he sprinkled blood on the mercy seat to atone for the sins of the people of God. The
significance, then, of Jesus' sacrifice is that he, unlike the high priests of the old covenant, offered his own blood as an atonement sacrifice for the sins of his people.

So then, Jesus' sacrifice fulfills and completes all the Old Testament sacrifices and celebrations, including the Passover. Therefore, the Passover cannot be singled out as determinative of the nature and observance of the Lord's Supper. The New Testament itself passes over the Passover in its discussion of Christ's death and identifies the atonement and guilt offering systems of the Old Testament as the central meaning of Christ's sacrifice.

That fact ought not to be surprising. Recall what was said earlier about the historical development of God's covenant relationship with his people. The guilt and atonement offerings of the Mosaic covenant illumined the heart of the Abrahamic Covenant of Grace in a way that the Passover never really did. The guilt and atonement offerings pointed the way to the type of salvation that would be necessary for complete redemption of God's people. The Passover, on the other hand, celebrated a specific historical act of God in bringing his people toward that day of complete redemption.

Thus when Jesus Christ offers the complete redemption for his people, it is those sacrifices which are fulfilled and observed by the new sacrament of his death. At the same time, the specific celebration of the historical event of deliverance from Egypt (as marked by the Passover) is more than fulfilled in Christ. In reality it is actually superceded and overshadowed by the new celebration of the historical event of Christ's deliverance from sin and death (as marked by the Lord's Supper).

The Lord's Supper is the covenant meal designed to mark the new historical expression of the Covenant of Grace, now brought in Jesus Christ. As such it replaces the mystical covenant-sealing meal of Moses and the seventy elders which initiated the Sinaitic covenant in Exodus 24. Therefore, the revelation of the new historical expression of the covenant must be considered regulative of that new covenant meal. The New Testament must be permitted to reveal the standards for participation in that new covenant meal which are appropriate to it, even if those standards are different from those for old covenant meals. We must always remember that when the sovereign Lord renews a covenant, he has the right to change, however slightly, the terms of that covenant observance to meet the new historical situation. His covenant subjects do not honor him by insisting on clinging to the old terms of the old covenant.

Was the old catechetical instruction wrong, then, when it taught that the Passover was the Old Testament background to the Lord's Supper? In one sense, no. The Lord's Supper does continue and fulfill the celebration of deliverance marked in times past by the Passover.

At the same time, the questions of the present cannot be answered by assuming that the Lord's Supper is simply an updated Passover celebration. Such assumptions just are not true to the New Testament teaching regarding the Lord's Supper. The Lord's Supper is an observance of Christ's blood "of the new covenant" and must be regulated accordingly.

The description of the Passover found in the majority report contains a great deal of interesting detail regarding the Passover which can enrich the understanding of the Lord's Supper. Unfortunately, its value in teaching us very much about how to celebrate the Lord's Supper is extremely limited. For such guidance we will have to rely on the institution and instruction regarding the new meal of the new covenant.
E. A Study of Such Scripture Passages as I Corinthians 10 and 11

While the Synod of 1986 suggested many Scripture passages which might illumine the issue of children's participation in the Lord's Supper, our committee has remained convinced that the crucial passages remain I Corinthians 10 and 11. While appreciating much of what the majority report presents in discussing these passages, nevertheless we believe it is necessary to present a careful examination of this portion of Scripture.

First Corinthians 11:17-34 occurs in a section of Paul's first letter to the Corinthian church in which Paul is addressing proper conduct in the public worship gatherings of the church. Earlier, in chapter 9, Paul had spoken of his apostolic methods in reaching all peoples for the gospel of Christ Jesus. He subjects himself to the rigorous discipline of the Christian faith so that he might not be "disqualified for the prize," which is eternal life (I Cor. 9:27).

This provides a connection into chapter 10 in which Paul gives warning to the New Testament church against any kind of presumption of blessing while tolerating a sinful way of life. The Old Testament people of God received supernatural, sacramental gifts, yet "God was not pleased with most of them; their bodies were scattered over the desert" (I Cor. 10:5). Why was this the case? Although Israel was baptized into Moses, and the Exodus event had led to faith (Ex. 14:31), yet Israel failed to obey the Lord in thankfulness and humility. Participation in the sacramental meals is not sufficient for the receiving of God's gracious covenantal blessings.

It should be noted that all Israel was able to benefit from this spiritual food and drink. Even foreigners among them could eat and drink with them. Animals, too, would have had to drink this water since, in the nature of the case, there would have been no other source of nourishment. Thus the sacramental participation being described in I Corinthians 10:1 ff. would have been the most inclusive of all the sacramental nourishments described in the Old Testament. Yet if this passage be used to determine who are the participants of the Supper of the New Testament, then too much has been proven. For example, when Paul uses the word all in I Corinthians 10:1f., it would be going beyond his point to assume that Corinthians Christian infants were, or even should be, receiving the communion elements.

The sins described in this passage serve the church as an example so that we might not sin against the covenant-keeping God. Paul here makes specific application to the practice of eating food that had been offered to idols, which are demons (I Cor. 10:14-22). At this point Paul brings in the Lord's Supper. Communion is at least a fellowship with the body and blood of the Lord. This, therefore, takes away any permission to eat at demon's altars. Paul then makes reference to the altars of Israel as examples of the fellowship that Israel had with God. At no point in I Corinthians does Paul introduce the Passover as the paradigm for the Lord's Supper. If the wilderness eating (which had the widest participation) could be sacramental and open to censure, how much more is this true in regard to the eating and drinking of the body and blood of Christ, which is to be received in faith (cf. John 6:35 ff.).

We should recall that what Paul teaches here is the catholic practice of the church (I Cor. 11:16). What he says then applies to the way the congregations of Corinth and those of Jerusalem, for example, would approach the table of the Lord. Even if some congregations did observe some type of agape meal (which may have arisen out of a Passover observance), it is clear that such meals do not belong to the essence of a communion service. Eating and drinking can be done at home (I Cor. 11:22).
It is for these reasons that the virtual equivalence which is sometimes drawn between the Passover and the Lord’s Supper cannot be maintained. The New Testament almost never draws a direct connection between the two. While there is the commonly held belief that the Passover is the “Old Testament sacramental meal,” it must be recognized that the New Testament teaches that the Passover is only one of several antecedents from the Old Testament situation. Due to the lack of much antitypical connection being made in the New Testament, the Passover is not even the most prominent of the typical antecedents to the Lord’s Supper. As was demonstrated in Section II, D of this report, the guilt offering and the sacrifice of atonement figure just as prominently, if not more so, in the New Testament’s teaching of the Lord’s sacrifice for his people. The Lord’s Supper remembers him. Therefore, the argument which seeks to answer the question of who should participate in Communion by appealing to the Passover as the only Old Testament meal cannot be exegetically sustained. The majority report does not explore these other dimensions concerning, for example, the guilt offering and the yearly atonement sacrifice.

Our report does not deny that the Lord’s Supper was instituted in some type of paschal setting, but it cannot be established that the Lord’s Supper is now a Christianized Passover. The starting point for the Lord’s Supper is the “night of betrayal,” leading to Christ’s sacrifice on the cross (I Cor. 11:23). The starting point is thus not the Passover.

What Jesus did was to interpret, not the distinctive Passover elements, but food of ordinary meals, although the food and drink which he used in the Last Supper were probably part of some kind of paschal meal. He gives such food and drink a new haggadic significance: “This is my body . . . This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me” (I Cor. 11:24–25). What does Paul mean by “remembrance”? The idea of “remembrance” is more than not forgetting Jesus, and it is broader than the Passover (Ex. 12:14). It is a proclamation of the death of Jesus until he returns again as living Lord to raise up those who are his by a true faith (I Cor. 11:24–26; cf. John 6:35–40, 51, 53–58).

Although Jesus Christ’s death and resurrection have ended all the sacrifices of the Old Testament administration, the remembrance element is still maintained in the new covenant situation. At the Lord’s Supper the congregation consciously recalls the sin which bars fellowship with God, but also how God in Jesus Christ has reestablished fellowship with himself. Thus the accent is clearly on the pure grace of God being brought near to the members of the covenant community. Nothing that the communicants have done merits the cleansing and renewal that belong to the faithful members of God’s covenant. The faith with which they approach the table is a gift of grace in Jesus Christ, promised in his Word and confirmed at every Christian baptism (Eph. 2:8–10; cf. Acts 2:38; 22:16; Titus 3:5). This the believers also remember at the Lord’s table.

When the believers recall their sin and God’s destruction of the same, the body and blood of Christ are received with great blessing. One then has communion with Christ through the Spirit who effects the virtue of his body and blood in the believer (I Cor. 10:16–17). Remembrance is more than “jogging the memory”; it is an active proclamation of the perfect and only atoning sacrifice of Jesus Christ, who has in pure grace and mercy saved his people. Thus one does not approach the anamnesis (remembrance) lightly. Approach-
ing the table of the Lord involves more than being able to discern that there is a difference between Communion and an ordinary meal. One must come in faith, humbled by the grace which is given by a faithful God.

What is thus clearly taught is that one must judge oneself properly in receiving the bread and cup so that the Lord would not enter into a disciplining judgment against him. This is what Paul says explicitly in I Corinthians 11:31, "But if we judged ourselves, we would not come under judgment." At this point Paul is not referring to the condemnation of the last day, although such cannot be excluded entirely. God's judgment is a discipline so that the ones being so disciplined may repent and amend their life in order to escape the condemnation of the world, which Paul mentions in I Corinthians 11:32.

Paul spells out in I Corinthians 11:27 ff. the implications of what the remembrance and proclamation mean. Whoever would be a communicant in an unworthy way, becomes guilty of sins against the body and blood of the Lord. He or she may receive the elements, but if there be no discerning, no remembering of Christ, and no proclaiming of his death in thankfulness, then the communicant is guilty of profanation, because in the Christ's Supper, his real and proper body and blood are offered to each one who comes forward to commune with him.

The way to avoid such profanity and guilt is for a person to examine himself, so that his heart and life are in accordance with the Word of God. In Corinth, for example, that meant that there be no factions at the congregation's meals, and that one duly acknowledge the saving significance of Jesus Christ's person and work. Communion observance has then both an ecclesiological focus and a soteriological focus. The elements of cup and bread point to both. The cup and bread are real fellowship or participation in Christ's blood and body. But many drink and eat of this one cup and one bread. The unity of the congregation is thus symbolized (I Cor. 10:14–17). In the Lord's Supper the believer is making a confession about the church of which he or she is a living member, as well as making a confession that the whole of salvation is by grace alone in Jesus Christ.

When believers receive the bread and cup, they must recognize or discern themselves in a proper Christian relationship to the Lord and to the church. Otherwise, there is an eating and drinking of the Lord's disciplining judgment. Of course, it must always be remembered that the Lord instituted the feast out of grace for our comfort and assurance, not for our judgment. Yet the Covenant of Grace is enjoyed only in the way of faith, demonstrated in faithfulness. If that be missing, the Lord makes known his discipline. In Corinth such discipline was felt in the form of weakness, sickness, and even death. The covenant Lord deals covenantal judgment when his people do not approach his table with discernment that leads to thanks. The question must be asked: if children were communing in Corinth, how can one exegetically make Paul's strong command (the verb in verse 28 is in the imperative mood) not apply to a major portion of the congregation, namely, the infants and young children? To say that such applies only to those able or capable of such a response, appears too easy a conclusion.

The verb used in I Corinthians 11:28 has the meaning of "to test" and "to try." Being in the imperative mood gives the apostolic injunction seriousness since Christ and his Supper cannot be approached in a thoughtless, casual, or careless way. Therefore, participation in the Lord's Supper includes, among several things, at least the dimension of the discipling of oneself. First Corinthi-
ans 11:28 says that in this way one should partake of the bread and drink of the cup. Paul's call for self-examination is not to be understood as a morbid or individualistic introspection, but a personal testing within the context of the one body of Christ. One church partakes of one bread and one cup. Paul even says that we are to judge ourselves (I Cor. 11:31–32). Thus there is warrant for the elders to "guard" the table from unbelievers and the ungodly. By commanding self-examination Paul is not giving license to a free-for-all participation. The sacrament of the table is a means of grace to confirm the faith of believers who strive to lead godly lives (Lord's Day 25 & 30). The necessity and urgency of discernment, remembrance, and proclamation in the Lord's Supper could not be stated more emphatically by the apostle Paul.

Therefore, the implications of Paul's words here are for all the members of the covenant community to be taught by word and example how to be personally discerning of Christ's work for the life of his people and for the church's life together and in the world. Since salvation is by grace alone, in Christ alone, through faith alone, the response of the true Christian is thanksgiving. Truly the Lord's Supper is a Eucharist of praise, not a resacrifice of Jesus (as the Passover was resacrifice of the typical lamb). Because of the covenantal relationship of grace, it is imperative that the youngest members of the church be given such instruction in word and practice so that they, being members of Christ, can come to his table with a willing heart, obedient life, and discerning mind. When covenant children come in such a fashion, they commune with Christ and his church with great blessing.

To summarize 1 Corinthians 11:17–34, the train of thought can be understood in the following way:

vv. 17–22 Paul addresses the sinful, factious situation in the Corinthian church. Note the use of "you."

vv. 23–26 Paul recalls the authoritative tradition regarding the Lord's will when the Supper is observed.

vv. 27–29 Paul draws out a general principle: it is necessary in the Supper for communicants to come with discernment, remembrance, and a proclamation of the Lord.

vv. 30–32 Paul shows how the Corinthian failure in regard to the general principle is why they have received judgment.

vv. 33–34 Paul tells the church what to do for the future so that it will no longer experience God's judgment.

All that has been said about the way that the believer comes to the table of the Lord is not to discourage anyone from approaching the Lord's Supper. Scripture spells out quite clearly how one is to come. Such apostolic revelation is intended to guide all members of God's covenant to his gracious union and communion with him at the feast which he has provided and at which he is host. The Bible does not intend to keep members of the covenant away; rather it prescribes how anyone is to come to the feast. It is by "an informed confession," a confession that discerns, remembers, and proclaims the Lord Jesus Christ, his person and work.

That is why the 1986 report said that whenever a child is baptized, another place is set at the Lord's table. Through teaching and example the church is preparing every member of the covenant to participate at Communion with meaning. At baptism union with Christ is signified; at the Lord's Supper communion with Christ is enjoyed by grace through faith.
Since the clear accent in the sacraments is one of grace within God's covenant, the confession of true faith is integral to the joy and thanks that belong to all believers. God's people have been rescued from sin, from death, and from the tyranny of the devil. In the Lord's Supper the church celebrates the truth that the Lamb of God, who died for elect sinners, is raised from the dead! His resurrection has raised his people from the dead. The proper biblical response is to give thanks by discerning, by remembering, and by proclaiming his life-giving mysteries at his table, in the hope of his return and of our resurrection.

F. The Relationship of the Lord's Supper to Public Profession of Faith

In the 1986 report reference was made to the Reformed expectation that those who come to the table make an "informed profession of faith." Although the term "informed profession" is a traditional one in Reformed theology, we soon discovered that its use had led to serious misunderstandings of our report. Apparently many people read our report as asking for a highly intellectual, cognitively oriented, doctrinally focused profession of faith. That, however, is far from the meaning of the term "informed profession," and certainly not the intention of our committee. Perhaps a review of the history of the practice of public profession of faith will be helpful.

Prior to the Reformation the only profession of faith required was assent to the catholic faith as taught and defined by hierarchy of the church. Communicants were not asked whether they themselves assented to the faith, they merely had to assent to the right of the church hierarchy to define that faith. If asked, "What do you believe?" a communicant only had to respond, "I believe whatever the church believes." They only had to make an "implicit profession" of faith.

The reformers, however, rightly recovered the teaching of Romans 10:9 that what a person confesses with the mouth must also be believed in the heart. And so the concept of an "informed profession" developed. All that was meant by that term is that the person making the profession personally believed the faith being professed. An "informed profession," then, simply indicates that the profession is an expression of personal conviction and not just an expression of loyalty to the church organization.

And requiring that "informed profession" has been the consistent requirement of the Reformed churches since the sixteenth century. John Calvin thought that an examination in the Lord's Prayer, the Ten Commandments, and the articles of the Christian faith ought to be the basis for admission to the Lord's table. He proposed that somewhere around age ten a person should be able to undergo such an examination, although in actual practice the Genevan churches apparently admitted children to the Lord's table about age fourteen.

Following Calvin the Scottish Reformation churches began to require an examination in those same three areas. The examination generally was undertaken by those near the age of twelve and was conducted by the elders of the church. Meanwhile on the continent the age of thirteen or fourteen appeared to be a common time for examination. Once again, however, the Lord's Prayer, the Ten Commandments, and the articles of the Christian faith were the focus of the examination. In fact, that is how the Heidelberg Catechism came to be used as the basis for the examination.

It is extremely unfortunate that so many people seem to consider an examination of the Heidelberg Catechism as somehow requiring a highly intellectual comprehension of systematic theology. It seems to be forgotten that the
Heidelberg Catechism was written to train uneducated German peasants in the evangelical faith. Furthermore, the Heidelberg Catechism actually is organized as nothing more than an explanation of exactly those same three items which almost all the Reformation churches required for admission to the table, namely, the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, as well as the sacraments.

In the Dutch Reformation churches it seems that in the very early days the examination of the communicant took place in the presence of the entire congregation. Early on, however, the consistory took over the responsibility, making the examination more private with only a public declaration of faith taking place before the entire congregation.

However, even that declaration of faith remained rooted in the Reformation principles of an "informed profession." The familiar questions embodied in this century by an official form of the Christian Reformed Church were taken directly from sixteenth-century practice. First, the professor was asked whether he or she actually believed that the way of salvation was found entirely in the Scripture (and, by implication, not in the church hierarchy). Second, the confessor was asked for a declaration of personal faith (again, by implication, not just allegiance to a church body). And finally, the professor was asked for a declaration that his or her faith was a living faith of obedience (again, by implication, not a reliance on the church institution as the guardian of faith).

Curiously enough, throughout this history, the age question apparently was never debated hotly. Calvin suggested age ten, but then it should not be forgotten that in those days youth were also studying Plato and Aristotle at age twelve. In the post-Reformation churches the age seemed to settle at what now would be called early adolescence, perhaps age twelve-fourteen, although at that time most formal education had been concluded by that age.

The first great change in the age practice seems to have come around the beginning of the twentieth century under the influence of Abraham Kuyper and his stress on covenant theology. Prior to Kuyper there had been considerable emphasis on the time of profession of faith as a time of becoming a full Christian, what some would have called a time of conversion. Kuyper, however, stressed that since all covenant youth were already full Christians the only significance of a profession of faith was their signaling a willingness to accept adult responsibilities within the covenant community. Kuyper, then, argued against seeing profession of faith as "an heroic act" but wanted it to be seen as the time when faithful covenant youth accept their responsibilities as mature covenant adults. As a result, among many of the Dutch Reformed family of churches profession of faith began to be practiced only at the end of the teenage years or even later. And so it is only in the twentieth century that profession of faith came to be colored with a more heavy intellectual tinge.

In its official pronouncements, at least, the Christian Reformed Church has resisted this shift toward intellectualizing profession of faith. When accused of this type of intellectualization by the Orthodox Presbyterian Church, the Christian Reformed Synod of 1959 replied that "allowance must be made for the diverse levels of understanding of the implications of a truly Christian confession on the part of those who may be deemed eligible, in accordance with Christ's institution, for communicant membership. . . . Each individual must be examined and dealt with specifically" (Acts of Synod 1959, p. 22).

Particularly noteworthy is the insistence of Synod 1959 that profession of faith is not an additional layer of Reformed intellectual understanding added to
a more basic Christian confession. After all, no “disjunction may properly be made between a Christian confession and a Reformed confession” (Acts of Synod 1959, p. 22). Furthermore, the synod declared that the only legitimate standard for profession of faith were the same standards which Christ himself instituted for coming to his table, standards which obviously had to be applied individually.

Unfortunately, in the Kuyperian shift toward emphasizing the intellectual content of profession, many in the church seem to have forgotten what the Synod of 1959 emphasized, that at its heart profession of faith is really admission to the Lord’s table. It needs to be remembered that the Church Order of the Christian Reformed Church never specifies a rite called “public profession of faith.” Rather, the Church Order reminds the churches that admission to the Lord’s table must include a public profession of faith (Church Order Art. 59). The emphasis of the article is to supervise the Lord’s table. Profession of faith has no standing in the Church Order apart from that purpose.

Indeed, admission to the Lord’s table seems to be the only biblical ground which the church can use to demand a public profession of faith of its members. The apostle Paul used his authority in the Corinthian church to guard the table and demanded that the church do so too—“But if we [plural] judged ourselves we would not come under judgment” (I Cor. 11:31).

However, in exercising that supervision, the elders can use only the standard which the Bible itself gives for guarding the table. Gratefully that standard is also explicit in I Corinthians 11, namely faith to discern, remember, and proclaim the body of Christ while partaking.

But how can the elders evaluate the expression of faith on the part of those who seek admission to the table? Again the elders only have the right to search for those evidences of faith which the Bible itself reveals as the signs of the presence of faith. And there the Bible is specific: “If you confess with your mouth... Jesus is Lord” (Rom. 10:9); “No one can say, ‘Jesus is Lord’ except by the Spirit” (I Cor. 12:3). The only standard which the Bible authorizes in supervising the Lord’s Supper is a public expression of faith and, of course, a life consistent with that profession.

To summarize, the connection between a public profession of faith and admission to the Lord’s table is far more intimate than generally recognized. Indeed, the only legitimate warrant the church has for requiring a public profession of faith is its duty to supervise the Lord’s table. If profession of faith is separated from admission to the table, the church has no authority to require a public profession. If, on the other hand, the church is to supervise the Lord’s table, then on biblical mandate it must require such a public profession.

But does that mean the Lord’s Supper has no role to play in nurturing the developing faith of those covenant youth who do not yet exhibit faith which can meaningfully participate in the Lord’s Supper? Hardly! Recall the theme of the 1986 report that at baptism another place is set at the Lord’s table and that all the church’s effort should be dedicated to leading covenant youth to take their place at that table as soon as possible. Recall also the recommendation of the 1986 report that synod advise the churches never to exclude covenant youth from attendance at the observances of the Lord’s Supper. The 1986 report also asked that the educational material of the church contain repeated references to the calling of baptized youth to move along their journey of faith toward the table of the Lord.

Certainly the church’s experience has proven this biblical insight. The
churches know that youth need to be challenged to claim the covenant community's obligations as their own. The church properly fears that if admission to the Lord's table is practiced apart from profession of faith that challenge to faithful living may be lost.

Indeed, the Lord's table should be regarded as a beacon of God's grace which is constantly calling covenant youth to search their lives for the presence of the faith which will enable them to partake with meaning and joy. In that way their observing of the covenant meal nourishes even nonpartaking covenant youth by its repeated call to profess the faith which will enable them to take their place at the table of their Lord.

III. Pastoral Considerations and Guidelines

A. Pastoral Considerations

After all the study and discussion of the past few years, it is finally time for synod to adopt pastoral guidelines for the welfare of the churches. The question before synod now is this, what are the conditions under which covenant youth are to be admitted to the Lord's table? Specifically, what statements can synod adopt which will assist the elders of the churches in bringing the baptized youth of the congregation to their place at the table of the Lord?

In many respects we are sympathetic with certain of the recommendations as presented in the majority report. We do wonder, however, whether Recommendations 1 and 2 are sufficiently precise to be helpful for the elders of the churches, especially since half of the signers of the majority report have indicated vigorous objection to the claim that both of these recommendations flow from their report.

We are more concerned, however, that Recommendations 3 and 4 of the majority report, which separate admission to the table from profession of faith, are both premature and unwise.

First, they are premature because the majority itself indicates that the rationale for such changes needs to be studied (Recommendation 5). If the majority admits that it has not provided a biblical rationale for these changes, then it seems premature to recommend the changes suggested in Recommendations 3 and 4.

Furthermore, we believe that Recommendations 3 and 4 are also unwise because they set up a separate category for admitting church members to the Lord's Supper, a category which apparently cannot be used for admitting others. As the Christian Reformed Church becomes more and more involved in evangelistic outreach, situations such as the following will likely present difficult problems for elders attempting to implement the majority's recommendations.

- A single parent joins the church. His former spouse, who is not a Christian, has custody of the children. Occasionally, the children visit their father, sometimes staying over Sunday. Do these baptized children, as a matter of course, partake of Communion with their father?
- The child of a believing family asks her neighborhood friend, the daughter of a family who does not attend church, to come along to Sunday worship. The Lord's Supper is served. The child of the believing family, who has regularly partaken with her family for several years, comes to the table. Will the nonbaptized child who is visiting partake also? If not, will the believing parents explain why she cannot partake?
That same visiting child begins to like her friend's church. She attends Sunday school and worship every week she is able to. One day she says she wants to partake of Communion with her friend, even though her parents show no signs of interest in the Christian faith. Should a consistory consider baptizing such a child, thereby allowing her to partake of Communion with her friend? If that child is sixteen, presumably no problem exists. But what if that child is seven years old? Or four?

A teenage couple who have never publicly professed their faith present their child for baptism. Will the consistory tell these nonprofessing parents that they may not have their child baptized even though they may continue to come to the Lord's Supper? Or will the consistory now bar them from the Lord's Supper?

If the consistory decides to bar that teenage couple from the Lord's Supper as well as from having their child baptized, would the consistory also be willing to bar (literally "excommunicate") all teenage members of similar age who also have not yet professed their faith publicly?

The difficult question in the first three situations is the same: at what age would a child be allowed to be baptized and/or commune apart from parental faithfulness? The difficult question in the second two situations is a related one: at what age will the exemption expire which allows covenant children to participate in the Lord's Supper without a public expression of faith? And because every congregation has some (members or nonmembers) who, either by their design or neglect, fail to hold to their covenant promises, those difficult questions of age will have to be addressed in every consistory, not just in those congregations where community evangelism plays a significant role in the church program.

We do not raise these issues to snipe at the majority report. We raise them because we are convinced that they illustrate the weakness of separating profession of faith from admission to the Lord's Supper and thus exempting children of church members from standards for admission to the Lord's table which would continue to be applied to all other believers.

As the preceding considerations make clear, no set of guidelines can be formulated which make the elders' work simple when it comes to admitting covenant youth to the Lord's table. In the final analysis, the decision as to when a covenant youth can be admitted to the Lord's table depends on the judgment of the elders in the individual situation. We are happy that the majority recommendations are in agreement on that score.

At the same time, we believe that the elders have a right to expect that synod will formulate clear biblical guidelines. Guidelines which deal with youth in the abstract or which become confusing when applied will be of only limited assistance to elders who have to help nurture the faith of specific children in their own congregations.

Accordingly we are recommending only that synod adopt four brief pastoral guidelines to serve the churches. We believe that these affirmations are sufficiently clear and concise as to require biblical practice by the churches. At the same time they are sufficiently broad so as to avoid any sense of synodical compulsion over the wisdom of local consistories.

It is our belief that with these guidelines the elders of the churches will be able to carry out their responsibilities in the confidence that their decisions meet the guidance of Christ himself, both for his glory and the blessing of his covenant children.
B. Pastoral Guidelines

We know that concern for the nurture of covenant youth has led many to expect that this study should recommend radical changes in the church's practice. In that respect our proposals, although appearing radical to some, may well disappoint those who believe that the crisis among covenant youth in certain congregations demands truly historic changes in church practice.

We would raise three cautions. First, we need to remember that the only changes which are sure to bring covenant youth all the blessings of the Lord's covenant are changes which are supported by Scripture. The only covenant nurture which is sure to be a blessing is the covenant nurture outlined in the book of the covenant, God's Word. We believe this report has demonstrated that our proposed guidelines summarize such biblical teaching.

Second, we should never assume that there is no biblical support for a particular church practice simply because the church has not thoroughly articulated such support. It may be that the church has not offered extensive arguments for its practice because the Bible's teaching had been assumed to be clear on the issue. Perhaps biblical support for the practice simply needs to be searched out and expressed. We believe that this report together with the 1986 report offers a good beginning in providing biblical grounds for the practice outlined in our recommendations.

Third, we are somewhat puzzled when the majority report several times refers to what it calls "Christian Reformed practice," as if admitting children to the Lord's Supper upon a profession of faith was a practice unique to one denomination. In actual fact, as demonstrated in both the majority and minority reports, the general practice of the Christian Reformed Church has been well within the bounds of that practiced by virtually all Reformed churches throughout the world ever since Reformation times. Those practices have served well to nurture covenant youth in circumstances as vastly different as sixteenth-century Europe and twentieth-century Africa and should not be abandoned carelessly. We believe that the recommendations we offer here will provide North American Christian Reformed congregations with sufficient flexibility to meet their own unique challenges while still remaining within the bounds of biblical teaching and the pastoral experience of the Reformed churches.

In line with those cautions, therefore, we recommend that synod adopt the following four pastoral guidelines to assist the elders of the churches in leading covenant youth in the way of their covenant Lord.

GUIDELINE 1: THE CONDITION FOR ADMITTING COVENANT CHILDREN TO THE LORD'S SUPPER IS THAT CONDITION WHICH CHRIST ESTABLISHED FOR PARTICIPATION OF ANY COVENANT MEMBER IN HIS SUPPER; NAMELY, FAITH THAT DISCERNS, REMEMBERS, AND PROCLAIMS THE BODY OF CHRIST WHILE PARTAKING.

Comment

As this report has made clear, the Bible establishes specific conditions for participation in the Lord's Supper. God's grace never comes automatically through participation in a specific ritual. There is no value, then, in pressing the elements of Communion into the hands of those who do not have the "mouth of faith" (Belgic Confession Art. 35) to receive God's grace through it.

The Bible makes clear that only those who come near to God "in full assurance of faith" (Heb. 10:22) receive the nourishment offered by Christ. As
Jesus said, "He who believes on me" will be fed by his body and blood (John 6:35).

Unlike the majority report, we do not believe that there is any biblical warrant for exempting certain children from these requirements simply because their parents are active church members.

The Bible makes clear what is the shape of the faith required for God's covenant people to participate in his Holy Supper. It must be a faith which discerns the body of Christ while partaking "for anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself" (I Cor. 11:29). It must also be faith which remembers the Savior's sacrifice in partaking; as Jesus said, the essence of the Supper is that you "do this in remembrance of me" (Luke 22:19). And finally, it must be a faith which proclaims the death and resurrection of Jesus Christ in anticipation of his return, following the observation of the apostle Paul that whenever anyone meaningfully partakes in the holy sacrament, "you proclaim the Lord's death until he comes" (I Cor. 11:26).

This first guideline, then, does nothing more than restate in one sentence the central teaching of Scripture concerning the Lord's Supper and the Reformed confessions' understanding of that teaching.

And while we would never wish to deny that covenant children are truly blessed as their parents nurture them in the faith, we remain convinced that the way in which that blessing reveals itself in their lives is through the faith which the Holy Spirit himself works in their hearts. Through God's covenant blessings that faith soon grows into the capacity to participate meaningfully in the Lord's Supper under the same conditions as the rest of God's covenant people.

GUIDELINE 2: TO BE FAITHFUL IN SUPERVISING THE LORD'S SUPPER PROPERLY, CONSISTORIES REQUIRE A PROFESSION OF FAITH ON THE PART OF ALL WHO PARTAKE.

Comment

Although several members of our committee majority strongly dissent from the majority recommendations at this point, we are glad that the majority report, nevertheless, does recommend that consistories hear a profession of faith from all covenant youth who wish to come to the Lord's table. In that we concur.

We are convinced, however, that the biblical command for public profession of faith is best carried out in the presence of the congregation. For the Bible teaches that when you "believe in your heart" but also when "you confess with your mouth, 'Jesus is Lord' " (Rom. 10:9) that "you will be saved" (Rom. 10:13; see also I Cor. 12:3).

At the same time consistories need to exercise flexibility and wisdom in dealing with specific individuals who seek admission to the Lord's table. But that is nothing new (see Acts of Synod 1959, p. 22). Consistories have always made allowances for the personality and capacity of individuals, sometimes even hearing the profession of faith in a person's home with only a team of elders present. Surely the youthfulness of a person should also be considered as a factor in the manner by which a consistory hears the profession of faith.

We resist, however, the implication of the majority report that somehow it is inappropriate for covenant youth to declare their faith publicly among God's people. We believe that covenant youth at every age have a place in the worship of God's people and that the faith and witness of God's people needs to be
strengthened by more public testimony to our faith, not less.

In a day when children from toddler age on are invited to the front of church for a children's sermon we believe it would be spiritually debilitating to suggest that covenant youth cannot express their faith within the congregation. If the style and atmosphere of our worship does not lend itself to that type of public profession by youth, we believe the problem should be solved by changing the style and atmosphere of worship, not by keeping youth from professing their faith.

GUIDELINE 3: BECAUSE THE BIBLE ESTABLISHES NO SPECIFIC AGE REQUIREMENT, COVENANT YOUTH SHOULD BE ENCOURAGED TO MAKE A PROFESSION OF FAITH AS SOON AS THEY EXHIBIT THAT FAITH WHICH CAN DISCERN, REMEMBER, AND PROCLAIM THE BODY OF CHRIST WHILE PARTAKING.

Comment

When writing the 1986 report, the committee deliberately avoided mention of age throughout most of the report. We believed that if the biblical principles for participation were made clear, then consistories would be able to resolve the age question on an individual basis.

Indeed, the 1986 report made suggestions regarding the strengthening of church education programs, preaching, and pastoral care, in order to ensure that covenant youth are constantly challenged to grow in faith and take their place at the Lord's table. And to underscore that challenge, the 1986 report asked that synod advise the churches that coming to the Lord's table by faithful covenant youth surely should take place no later than early adolescence.

That recommendation proved to be a big mistake! All the committee's efforts at diverting attention from the issue of a specific age were suddenly swept away as readers of the report began to debate whether early adolescence was the proper age to specify. Somehow our recommendation that the churches have their youth at the table no later than early adolescence came to be understood as a recommendation that they come no earlier than early adolescence.

We still believe that Christian Reformed churches often have erred by not sufficiently calling their youth to profess their faith as soon as possible. There still seems to be far too much emphasis on "waiting until you're ready" to come to the table. We think the emphasis should be placed instead on challenging covenant youth to "respond as soon as you're able."

But the unhappy fate of the 1986 recommendation has made clear that we must not even hint at prescribing an age for that response. Rather, we believe that synod should make clear the biblical principles for participation in the sacrament. The elders of the churches will be able to apply those principles in specific circumstances just as they do now. As the Synod of 1959 stated, there is "no stereotyped pattern of confession that may be applied by consistories and sessions in the reception of members" (Acts of Synod 1959, p. 22). Elders have shown great wisdom in judging the professions of persons with mental or social handicaps. If synod outlines the biblical requirements clearly, the elders will be able to apply them well.

And so in our present recommendations we have removed all references to age. The church has the responsibility to call everyone to participation in the body of Christ, covenant youth, wayward adults, and unbelievers alike. And as this report has argued, whether the person is six, sixteen, or sixty, there is only one standard by which to judge fitness for participation. Has the Holy Spirit
created faith in that person's heart which can discern, remember, and proclaim the body of Christ while partaking?

**GUIDELINE 4:** The profession required for admission to the Lord's Supper is an expression of faith and not necessarily the acceptance of adult responsibilities within a congregation.

**Comment**

Apparently the majority of the committee is concerned that profession of faith is considered an acceptance of adult responsibilities within the church and hence is inhibiting covenant youth from coming to the Lord's table. In fact, that understanding of profession of faith appears to underlie the majority's desire to exempt covenant children from making a public profession of faith.

However, as this report has argued extensively in Section II, E, such a view of profession of faith rests on a grave misunderstanding of the practice. While the majority report may describe what certain people within the church perceive profession of faith to be, the general description given in the majority report has little foundation in the confessions, synodical decisions, or history of the Reformed churches. The majority report notwithstanding, it must be remembered that the ceremony called "profession of faith" has standing within the confessions and Church Order only as a ceremony of admission to the table of the Lord, not as a rite of passage to so-called adult responsibilities within the congregation.

For instance, other standards must be applied before a professing member is considered eligible for holding office in the church—standards such as spiritual maturity, leadership ability, gender, and others. As the Synod of 1959 expressed it, "Office in the church presupposes spiritual gifts for the office and a doctrinal understanding and competence which may not be imposed as a condition of church membership" (*Acts of Synod 1959*, p. 22). Similarly, many congregations have withheld the right to vote from many professing members, most notably from the women members of the congregation.

We believe that this simple affirmation will clarify the nature of profession of faith and so solve most of the objections which the majority report raises toward requiring a profession of faith on the part of covenant youth. If the churches truly understand the nature of profession of faith they will no longer be inhibited from their responsibility to call covenant youth to be seated at the Lord's table as soon as their faith to participate meaningfully becomes apparent.

**IV. RECOMMENDATIONS**

A. That synod grant the privilege of the floor to any members of the study committee who are present during discussion of the report.

B. That synod adopt the pastoral guidelines as presented in Section III, B of this report.

**Grounds:**

1. This report has demonstrated the biblical and confessional warrant for admitting covenant children to the Lord's Supper when they confess their faith.
2. These guidelines will assist the churches in encouraging covenant youth to take their place at the Lord's table.

C. That synod discharge the present committee.

Carl E. Zylstra, reporter
James C. Schaap
Mark D. Vander Hart
COMMITTEE ON CLERGY SILENCE

REPORT 27
COMMITTEE ON CLERGY SILENCE

The Chaplain Committee commented in its report to the Synod of 1986 (cf. Agenda for Synod 1986, pp. 161–62) that "chaplains are increasingly faced with the right to clergy silence regarding certain 'communications' which transpired between a chaplain and another person." It also observed that pastors and congregations are likewise faced with the possibility of legal action against them in view of the litigious mind-set of Western society.

The advisory committee of synod, recognizing that "this critical matter extends beyond the chaplaincy to all who serve the church in an official capacity," recommended that "synod appoint a committee to study the legal and ecclesiastical ramifications of receiving confidential information by all those who serve the church in an official capacity, with a view to providing advice and guidelines" (Acts of Synod 1986, p. 719). Synod adopted this recommendation on the following grounds:

1. This issue is of sufficiently broad concern to warrant the attention of the entire denomination.

2. Those who serve the church in an official capacity are at times made aware of information that might be used in court against them and/or their counselees.

3. Those who serve the church in an official capacity are increasingly vulnerable to challenges concerning their right to silence regarding certain communications which transpire between them and another person. The possibility of legal action is growing due to the litigious mind-set of Western society.

A committee comprised of Rev. H. Bode, Rev. A. D. Compaan, Mr. J. Van Dam, Mr. A. J. Bakker, and Rev. R. Bouma was appointed. Later Dr. R. R. De Ridder was added to the committee at its request and with the approval of the Synodical Interim Committee.

OUTLINE

I. Introduction
   A. The Referrants
   B. Issues

II. Ecclesiastical Considerations
   A. Pastoral Care
   B. Confession
   C. Confidentiality in Pastoral Settings
   D. Denominational Statements and Positions on Confidentiality
   E. Confidentiality and the Officebearers of the Church

III. Legal Considerations
   A. Civil Law: Generalizations
   B. The Current Status of Privilege under Canadian Federal and Provincial Law
C. The Current Status of Privilege under United States Federal and State Law
D. United States Military Law
IV. Related Issues
V. Recommendations

I. INTRODUCTION

A. The Referrants

The mandate of our committee defines more precisely than our title the subject we are to address, namely, "the legal and ecclesiastical ramifications of receiving confidential information by all those who serve the church in an official capacity."

This mandate is somewhat ambiguous and requires interpretation. What did synod have in mind when it said, "... all those who serve the church in an official capacity"? The phrase can be understood in both a broad and narrow sense. In the broader sense it can be taken to apply to anyone appointed and employed by the church, ordained or unordained, salaried or volunteer. In the narrower sense it can be understood to refer to persons ordained to the special offices of the church (ministers of the Word, elders, deacons, and evangelists). In this sense other persons officially employed (e.g., unordained directors of evangelism and/or education) are eliminated from the scope of our study even though such employees do at times receive "confidential information" in the course of their ministries. In an even narrower sense the reference can be understood to apply to ministers of the Word exclusively. It is this sense to which most legal precedents have applied.

However, all officebearers in the discharge of their office are at times placed in positions in which confidential information is received by them (e.g., in family visiting, pastoral calling, discipline). To what extent do the "legal and ecclesiastical ramifications of receiving confidential information" apply in their case?

In general and in accordance with both legal and ecclesiastical precedents we have taken the reference of this study to apply mainly to ministers of the Word. Reference will be made to other officebearers in the course of the study since in our Reformed church polity ministers and other officebearers frequently work together in a kind of "collegial" relationship, or are themselves recipients of confidential communications.

B. Issues

Certain unavoidable, antithetical dimensions are immediately confronted in defining the mandate—the rights and duties of church and state, conscience versus law, the distinctive character of both church and state, as well as the differing historical stances of the church in history. Consequently, several perspectives needed to be addressed (such as the biblical, theological, historical, and traditional) as well as the provisions of common and civil law (in both Canada and the U.S.). To explore each of these in depth would create a report that would be excessively lengthy. We have, however, considered each of these and the report summarizes our conclusions.

Among these many issues one issue frequently arises: the nature of pastoral care and its relationship to receiving confidential information. The Church Order of the CRC assigns to both ministers and elders the ministry of providing
pastoral care to all members of the church (see Church Order Articles 12 and 24). Pastoral care is defined in Church Order Article 65:

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-in, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

It is almost self-evident that faithful discharge of these responsibilities places the officebearer in a position in which he will receive confidential communications. In such instances, what is his responsibility? Is he obligated to reveal this to appropriate third parties (the consistory or the civil rulers, for instance)? How does he unburden his own conscience (or prevent it from being burdened) when he is in such a position?

The CRC has also laid a responsibility on the members of the church who feel the need of confession and the assurance of forgiveness. In one of the forms for the Lord's Supper members of the congregation are invited to go to the minister or elders of the church:

And since it is necessary for us to come to the sacrament in good conscience, we urge any who lack this confidence to seek from the minister or any elder of the church such counsel as may quiet his conscience or lead to the conversion of his life.

(Liturgical Forms, Lord's Supper, Form Number 3)

We must immediately be aware of the fact that at no time in its history has the CRC directly addressed the issue of confidentiality. Undoubtedly in the history of the Reformed Reformation the deliberate attempt to distance the church from the false practices accompanying absolution which characterized the Western church of that day gives a partial explanation. It is also true that, aside from general warnings in Scripture against revealing secrets, the Bible nowhere addresses directly the questions we face when we speak of confidential communication.

For most of our history we could assume that within the fellowship of the church there existed a high level of mutual confidence and the members hesitated to resort to civil courts when they felt aggrieved or wronged. The appeal procedures available to the members who believed they were aggrieved by a decision of the consistory provided sufficient avenues to members to seek redress if they wished. Many times they simply didn't care. The situation today is very different with the threat of litigation for one's words and decisions easily challenged in the courts. In some of our churches this has radically changed the way in which admonition and discipline are exercised. The provisions of the Church Order with respect to procedures are rarely followed in many consistories and all but completely set aside by others. The continued frequent resort to "lapsing" membership instead of following the discipline process is another indication of the hesitancy of consistories. There is consequently a decline in the quality of pastoral care in general. Fear of announcing names, mentioning specific sins, as well as synodical regulations which require strongly worded announcements in cases of resignation, for example, have played a part in making consistories very cautious. One even wonders how many persons, once excommunicated, are prepared to have the announcements required for readmission to fellowship made concerning themselves, especially when full confession has been made to the consistory or its representatives. Vaguely worded announcements are hardly an acceptable alternative.

All these factors contribute to the issues relating to this study. The church is
living in an age when traditional values and prerogatives are being challenged without and within the church as a result of the rapid secularization of our society and the strong individualism this has spawned. Obedience to God may require hard choices of conscience on the part of the church and its leaders which may even entail unpleasant and painful consequences when we claim the duty to obey God rather than men.

II. ECCLESIASTICAL CONSIDERATIONS

A. Pastoral Care

1. In Our Theological Tradition

Pastoral care is defined in the Church Order of the Christian Reformed Church as an official function of the officebearers of the church (cf. Church Order Article 65). It is seen, therefore, as a part of the church's calling. Exercising spiritual or pastoral care is not limited to those who are of the household of faith but must be made available to others as well since we are called to love God and our neighbor. Pastoral care is one of the ways by which the church makes the gospel "come alive," as it were. It is a proclamation in deed and word of the good news.

The Heidelberg Catechism (L.D. 21) speaks of our duty to use our gifts "readily and cheerfully for the service and enrichment of the members."

The Contemporary Testimony (par. 41-42) describes this privilege more fully:

The Spirit empowers each member to take part in the ministry of all, so that hurts are healed and all may rejoice in the life and growth of the fellowship.

The church is a gathering of forgiven sinners, called to be holy, dedicated to service. Saved by the patient grace of God, we deal patiently with others. Knowing our own weakness and failures, we bring good news to all sinners with understanding of their condition, and with hope in God.

Although all believers are called to "do good unto all people" (Gal. 6:10) and members of the church are not excused from their responsibility because official pastoral care has been assigned to the officebearers, it is the latter sense (that of official pastoral care) that will be the focus of our study.

The Belgic Confession (Art. 30) describes the purpose for which the church has been given its leaders in the following way: "...so that also the poor and all the afflicted may be helped and comforted according to their need." And in Article 32, along a more protective line of thought, it states: "Therefore we reject all human innovations—all laws imposed on us, in our worship of God, which bind our consciences."
2. In the Scriptures

In the Old Testament the communal dimension of pastoral care was very prominent. The dominant image for king, prophet, and priest was that of the shepherd. Unfaithful shepherds were sharply criticized for what they in their selfishness failed to do for others (e.g., Ezek. 34). The stranger, a non-Israelite (the "ger"), was to be protected and loved in the way that God loved his people, for God had a special care for the stranger in Israel's midst. Justice and righteousness are two prominent virtues for which God looked in societal relationships among his people (Isa. 5:7).

Christ's pastoral care and concern is especially prominent in the gospel records. He forgave sins while healing persons' bodies (e.g., the paralytic let down through the roof), he raised the dead, healed the sick, preached the good news, blessed and prayed for their children, comforted the bereaved, counseled his disciples individually according to their needs, had compassion for the multitudes, and spoke boldly to those who were hirelings and not true shepherds of God's people. He came to make men free, and was among them as one who served. No wonder the common people heard him joyfully.

Jesus established a most intimate relationship between himself and his disciples when he said, "He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects the one who sent me" (Luke 10:16). He gave his church the power to bind and loose in heaven and on earth. His concern for mankind is shown in his sending his disciples into the world rather than taking them out of the world in order that God might be glorified.

The epistles contain many exhortations to the members of the church as well as to its leaders as to our mutual care for one another (cf. Gal. 6:1-2, for example. Other texts that may be consulted are: I Thess. 2; I Peter 5:3; Rom. 15:7; James 5:19-20). The church's mission to the world is in one instance set in the context of the compassion of Christ for the multitudes who were as sheep without a shepherd (Matt. 9-10).

3. In the History of the Church

It is likely that the tradition of the church regarding pastoral care and confidentiality which developed gradually through the centuries finds its origin in the authority mentioned above which Christ gave to his apostles, namely the authority to forgive or retain sins (John 20:23). In the early history of the church this authority developed into the practice of penance: judgments were pronounced and forgiveness offered in the name of Christ. Even though some challenged the authority of the church to forgive sin, by the fourth century the practice of confession and penance was well established. The teachings concerning penance, confession, and absolution took shape during this period, even before the ecclesiastical structures supporting its exercise had been fully developed. Church fathers, such as Chrysostom, Ambrose, Augustine, and Gregory the Great, dealt extensively with pastoral care issues in their writings.

Much of the discipline of this era was public rather than private. In the Western church confession took place during Lent and was accompanied by signs of penitence such as wearing goats' hair clothing and sprinkling the head with ashes. Public reconciliation took place on Maundy Thursday after which the penitent was restored his right to partake of the sacrament.

Private confession soon began to replace public confession, however. In fact, it became the norm by the ninth century. Penance became a sacrament and
confession of gross sins a duty. Church law required that the priest might never reveal what transpired between him and the penitent in these relationships. Pastor/parishioner relationships are to this day understood in the light of this relationship. Although originally confined to the confessional in the Roman Catholic Church, Protestant churches have assumed that it applies to whatever is told the pastor in confidence: in sick visiting, counseling, family visiting. The pastor is assumed to have an obligation to remain silent about whatever information has been given him in confidence and in whatever circumstances.

The Protestant Reformation brought the church back to the people. Personal pastoral care was promoted and practiced. The church and its leaders once again went to the people, and specific methods of pastoral care such as home visiting developed. In spite of all the promise which these developments held for the welfare of the church and its members, the post-Reformation church never realized their full potential. Today we are gladdened by a greater emphasis on the value of good pastoral care, exercised according to biblical norms and regarded as a vital component of seminary training for the church's ministry. In general we can affirm, as one author does, "that western society considers that reconciliation of the individual with God is of equal importance with the fair and unbiased administration of justice. Although one was based on church law and the other on common law, the intent is the same, namely, to assure that society continues to function in a cohesive manner."

Conclusion: The questions concerning "confidential communication" are directly related to the church's ministry of reconciliation with God through Jesus Christ on the part of those who have sinned. Pastoral care involves communication on a very high level of confidentiality, and raises the question whether or not there are limitations of the right to guard what has been told in strictest confidence.

B. Confession

1. Confession in the Scriptures

Confession—"making a clean breast of things," as one author translates the word—stands at the heart of the sinner's relationship to God. Joshua's counsel to Achan, "My son, give glory to the Lord, the God of Israel, and give him the praise. Tell me what you have done; do not hide it from me" (Josh. 7:19) was a clarion call to confession. The Psalms speak often of the need of confession. Psalm 32 speaks of the blessed (happy) state of those whose transgressions have been forgiven by a merciful, loving God. Other psalms speak of the anguish of soul that results from stubborn refusal to acknowledge one's sins before the Lord and tell of the relief found when full confession is made.


2. Confession in the History of the Church

a. Early Church

The writings of the early Church fathers indicate how the practice of confession developed in the early Christian church. Kurtusheid in his book, *A History of the Seal of Confession*, writes concerning St. Ambrose that he "never revealed to any but the Lord" what penitents confessed to him. Of St. Augustine he says that he "repeatedly emphasizes that he endeavors to heal secret sins in secret, without exposing them."
b. Middle Ages

When in the Middle Ages the practice of penance became a sacrament and church law was codified concerning it, the distinguishable components of the sacrament of penance were: contrition, confession, reparation, and absolution. The "seal of the confession" was and still is considered inviolable.

The following quotations from Roman Canon Law give the main directions of this "seal of the confession":

Canon 978: In hearing confessions, the priest is to remember that he is at once both judge and healer, and that he is constituted by God as a minister of both divine justice and divine mercy, so that he may contribute to the honor of God and the salvation of souls.

Canon 979: In asking questions the priest is to act with prudence and discretion, taking into account the condition and the age of the penitent, and he is to refrain from enquiring the name of a partner in sin.

Canon 980: If the confessor is in no doubt about the penitent's disposition and the penitent asks for absolution, it is not to be denied or delayed.

Canon 983: An interpreter, if there is one, is also obliged to observe this secret, as are all others who in any way whatever have come to a knowledge of sins from a confession.

Canon 984: A person who is in authority may not in any way, for the purpose of external governance, use knowledge about sins which has at any time come to him from the hearing of confession.

Canon 986: All to whom by virtue of office the care of souls is committed are bound to provide for the hearing of the confessions of the faithful entrusted to them, who reasonably request confession, and they are to provide these faithful with an opportunity to make individual confession on days and at times arranged to suit them. In an urgent necessity, every confessor is bound to hear the confessions of Christ's faithful, and in danger of death every priest is so obliged.

c. Reformation Era

Although the reformers reacted strongly against the corrupt practices that had developed around the sacrament of penance in the Roman Church, Calvin recognized the value of penance that led to private or public reconciliation. He wrote:

There is also, indeed, another special confession, when they wish for an alleviation of punishments, which is tacitly praying for the pardon of their sins, because it were absurd to desire the removal of the effect while the cause remains. For we must beware of imitating foolish patients, who are only solicitous for the cure of their symptoms, but neglect the radical cause of the disease. (Institutes, III, xx, 9)

Calvin did not require confession from everyone, but recommended it to those who realized they needed it. He wrote:

Therefore, let every believer remember that it is his duty, if he feels such secret anguish or affliction from a sense of his sins, that he cannot extricate himself without some extensive aid, not to neglect the remedy offered him by the Lord; which is, that in order to alleviate his distress, he should use private confession with his pastor, and to obtain consolation should privately implore his assistance, and whose office it is, both publicly and privately, to comfort the people of God with the doctrine of the gospel. (Institutes, III, iv, 12)
Note: See a similar statement in par. 14.

McNeil in his book, *The History of the Cure of Souls* (pp. 195–97) describes some pastoral care policies in vogue at the time of the Reformation:

**Zwingli:** Since it is God who forgives, confession should be to God only: the wound is shown to the Physician. If you do not fully know the Physician, not comprehending the grace of God in Christ, you are not forbidden to unburden your conscience to a wise counselor, a minister of the Word. He will pour wine and oil (the sharpness of repentance and the sweetness of grace) into the soul’s wound. "Auricular confession is nothing but a consultation, in which we receive from him whom God has appointed . . . advice as to how we can secure peace of mind." Formal absolution without faith will help no more than saying to a fly "you are an elephant" will make it such.

**Henry Bullinger:** While the priesthood is common to all Christians, the ministry of the Word and sacraments is a special office. The minister’s duties include teaching, preaching and the sacraments, comforting the faint-hearted, rebuking offenders, restoring the wanderers, raising the fallen, catechizing the ignorant, providing for the poor, visiting the sick and those entangled in temptation.

**Carl Pestalozzi,** in his biography of Bullinger, describes his personal ministry:

From early morning till night his house stood open to everybody. It was a free city and a city of refuge for the helpless of all sorts—for the poor and weak, for widows and orphans, for the oppressed and defeated, for all who needed counsel and help. With great patience and attention he listened while young and old opened their hearts and told him their most secret sorrows, confident alike of his silence and of his heartfelt participation in their needs.

Concerning discipline in the Reformed Church in France from the year 1559 on, McNeil states,

Records of faults are to be erased from the consistory’s books after repentance. The seal of confession is explicitly recognized in a synod of 1612, which states that, (except in cases of lese majeste) ministers are forbidden to disclose to the magistrates crimes declared by those who come to him for counsel and consolation . . . lest sinners be hindered from coming to repentance and from making a free confession of their faults.

d. Modern Times

In the Post-Reformation era confession was subsumed under the broader task of pastoral care, especially among those of the “free church” tradition. In recent years (especially among Protestants, beginning in the 1940s) there has been renewed interest in the teaching and practice of confession. The growth of the liturgical movement, the increasing role of pastors as counselors, and the increasing secularism of life in today’s society which have resulted in more guilt experienced within and outside the church have all contributed to this renewal of the practice of confession.

e. Conclusion

It is difficult to separate confession and confidentiality from one another. Much depends on the understanding of the relationship established between the confessant and the confessor as to what is the nature of the communication that takes place between them and their mutual relationships to the church and to society.
3. The Dynamics of Confession
   a. The Aims of Confession

   The purpose of confession is to make a free and good confession resulting in forgiveness, reconciliation, and cleansing. A confession should focus on the exact nature of the sin(s) with the confessant owning and articulating his/her sins and bringing them fully into the open. The movement should be toward relief from guilt and assurance of God's forgiveness. Restoration and/or absolution should lead toward amendment and/or reparation.

   b. A Valid Confession

   Many complex issues surround valid confession. The confessant must have confidence in the confessor and trust that he has a good understanding of human nature. Assistance will often have to be given to the confessant by clarifying for him/her the dynamics of guilt. Emotional and mental illness is often associated with a strong sense of guilt, both real as well as just guilty feelings. The confessor is a facilitator who assists the confessant to make a valid confession. He must be able to judge his own competencies (and incompetencies), as well as the limitations of his ability and expertise to assist the confessant. In the final analysis only God knows whether a confession is valid.

   c. The Role of the Confessor

   The confessor is God's representative, recognized by the church as an agent of reconciliation (II Cor. 5:20; 6:1). He must be trustworthy, provide a spirit of true acceptance, able to keep and guard confidences. In short, he must be a true shepherd to those to whom he ministers.

   d. Characteristics of the Confessant

   Not all confessants, even when seeking help, have the ability to look at themselves honestly and with integrity. He must be ready to gain insight into himself, what he has done, and appropriate the experience of confession, forgiveness, and reparation. He must be prepared to move toward wholeness in all of life.

C. Confidentiality in Pastoral Settings

1. Definition

Samuel E. Ericsson defines confidentiality in the pastoral role as follows:

Confidentiality refers to the act of protecting from disclosure that which has been told one under the assumption it will not be revealed without permission. . . . In all cases confidentiality presupposes a relationship in which a person confides information about himself/herself under the assumption, stated or unstated, that it will be kept secret.

"Theology, News and Notes," Fuller Theological Seminary, October 1986, pp. 12-13

Ericsson further defines this assumption to include the following elements:

   a. If the assumption that no one inside or outside the church will be told what is said in confidence is not present, there is no confidentiality required, although certainly discretion should be exercised.

   b. Even if confidentiality is assumed in the relationship, the information may be shared with others if the person gives permission to do so, or if the pastor informs the person that he might have to share with others, the information he is about to hear, and the person continues to speak after
hearing this from the pastor. In such cases tacit approval may likely be assumed and strict confidentiality no longer apply.

c. The right to reveal information lies with the person, not the pastor, when confidential information is given.

2. Theological Perspective

From a theological perspective, confidentiality in the pastoral care ministry of the church is essential to the experience of God’s grace by many people in our fallen and broken world. All of us have been hurt by broken trust in relationships that were significant to us. Some of us have been severely wounded, others only mildly wounded in the struggle of living in a sin-filled world. Most who come to the pastor, the elder, or the deacon come as broken people, with major hurts in the immediate or distant past. As a result they have grown to be appropriately distrustful and suspicious. They are lonely and alone. To speak to them of a God who is trustworthy and who graciously receives them in his arms is to speak of something they have never known or at least have long forgotten. Before they can come to a full experiential understanding of God’s grace they often need the explicit experience of trusting another human individual. They come to the church officebearer in such need and with such a goal, hoping that maybe here they will find the trusting relationship that will ultimately help them break the aloneness and isolation of their experience-induced distrust.

Confidentiality is a commitment or contract of the care giver designed to aid the care seeker to learn to trust once again. In the confidential relationship, the care seekers can begin to reveal to another person the inner pain and suffering they experience. Often without the assurance of an explicit contract of confidentiality, the fear of further hurt will keep them from confessing what needs to be confessed. As they open themselves in confidence, they can again begin to experience the healing presence of another’s caring for them. If they have sinned, they can begin to experience forgiveness and acceptance. If they have been sinned against, they can begin to be healed. Confidentiality, then, is a critical first step in the building of a relationship of trust. When it is explicit, it hastens the building of trust.

When such trust develops, the person can begin to experience the acceptance of the pastoral care giver. This can then become the stepping-stone toward the experience of God as ultimately and consistently trustworthy and as always gracious and forgiving.

Thus for most people who seek pastoral care, the experience of the healing grace of God comes first through the vehicle of the relationship with the pastoral care giver. This relationship must be a relationship of trust, and confidentiality is the essential characteristic of the relationship that enables the building of trust.

D. Denominational Statements and Positions on Confidentiality

1. The Roman Catholic Church

Reference was made in an earlier part of this report to the provisions of Roman Catholic Canon Law with respect to the “seal of the confession,” confession being one of the sacraments of the Roman Church. If the seal of the confession is broken, the confessor is excommunicated.

The Roman Catholic Church approach permits no exceptions, and, since the confessional is designated by location, what is governed by the rule of con-
2. The Lutheran Church

The Lutheran tradition labored hard to retain the importance of confession, though it was no longer viewed as a sacrament. It appears that Luther himself felt that any Christian who heard a confession should refrain from testifying regarding that confession in a court of law. However, Lutheran denominations that have spoken to this issue have, with the exception of the American Lutheran Church, limited their pronouncements to ministers only. The Augsburg Confession retained what is called the "Private Absolution."

a. The Lutheran Church in America includes the following in its constitution:

   In keeping with the historic discipline and practice of the Lutheran Church and to be true to a sacred trust inherent in the nature of the pastoral office, no minister of the Lutheran Church in America shall divulge any confidential disclosure given to him in the course of his care of souls or otherwise in his professional capacity, except with the express permission of the person who has confided in him or in order to prevent the commission of a crime.

b. The American Lutheran Church includes with the clergy "those lay persons elected as an officer or district staff of this church," and requires that "confessions and communications be held inviolate and disclosed to no one without the specific consent of the person making the confession."

3. The Presbyterian Church

a. The United Presbyterian Church in 1981 instructed its pastors that it was their spiritual and professional duty to hold in confidence all matters revealed to them in their counseling ministry, and that being called to testify in a court of law does not negate this sacred obligation, the law of God being prior to the laws of the human courts.

b. The Presbyterian Church in the United States that same year stated that the nature of the [ministerial] office is such that a minister is under obligation not to reveal communications given to him in confidence without the authority of the person revealing the confidence. . . . Being called to testify in a court of law does not negate this sacred obligation, the law of God being prior to the law of human courts.

4. Baptist Churches

The American Baptist Convention stated that pastors "should have the status of privileged communications." Any pastor receiving information during spiritual counseling is not "morally obligated to disclose it without the consent of the other party." This statement fits well with Baptist (congregational) polity where conventions provide opportunity for collective resolutions but have little formal authority over its diverse member congregations.

5. Methodist Churches

The United Methodist Church in its Book of Discipline states that "ministers of the United Methodist Church are charged to maintain all confidences inviolate, including confession."
6. Summary:

All of these denominations have made it clear that the professional clergy are expected to respect the confidentiality of communications made to them in the course of pastoral care or confession. Aside from the Roman Catholic Church, where the confessional is well defined, the activities of the pastor covered by this code of confidentiality are not specified. Where exceptions are noted in the official action of the church, consent to disclose and the prevention of a crime are the only two recognized. Some also note that the minister's responsibility is to God and this is prior to his responsibility to the law of human courts.

E. Confidentiality and the Officebearers of the Church

To this point major consideration has been given to the ministers of the church. The Christian Reformed Church, because of its Reformed polity, finds itself in a unique situation. The CRC does not distinguish between pastors and other officebearers (particularly the elders) as far as responsibility for pastoral care and supervision of the congregation is concerned. Although the functions of elders and deacons are distinguishable as concerns the primary focus of their ministries, deacons also have pastoral responsibilities and receive confidential communications in the course of their ministry. In smaller churches they function along with the elders and have joint responsibilities with the elders. Evangelists, likewise, are joined closely to the office of elder (cf. Church Order Articles 23, 24, 25, 65; also the revisions of Articles 24, 25, 74 made by the Synod of 1987).

1. Ministers of the Word

In general, many of the historical precedents have been concerned with questions relating to ordained ministers more so than other officebearers. These precedents are strongly rooted in the church's concepts of what are the legitimate functions and prerogatives of its pastors. Ministers are expected to respect and keep in trust the confidences spoken to them. This, we have seen, is an essential ingredient in the pastor-parishioner relationship. Throughout history the churches have recognized the importance of this trust.

The Christian Reformed Church has never addressed this issue as it relates to pastor-parishioner relationships. There are, however, a number of areas where clarity is needed in defining the minister's right to silence. The pastor stands in a number of relationships: to God, to the officebearers, to the congregation, and to the members of his congregation. Under what conditions (if any) does he have a right to involve third parties with respect to matters disclosed in confidence? When does it become his duty to speak to the consistory? What sort of disclosures are legitimate with respect to disclosures of all that transpired at family visiting, for example? (There are consistories which demand full disclosure of all that transpired, even though the members expected this to be kept in strict confidence.) How much personal responsibility does he accept when reading announcements in public worship with respect to discipline, even though he has been instructed to do so by the consistory? What may or may not be said at a classis meeting when a discipline question is reported and the advice of the classis requested? What records does he leave for his successor or to guide the consistory during a vacancy following the acceptance of a call to another congregation? Other questions remain with respect to the care of the congregation, responsibilities he shares with his fellow officebearers, as in notations included in the forms for the transfer of membership.
What has been said above has reference to relationships existing within the fellowship of the congregation. The church expects its pastors to serve the community also. Do the same criteria apply to someone who is not a member of the church, especially since they have not placed themselves under the admonition and discipline of the church as in the case of members? These are but a few of the complex issues which must be faced. Perhaps no generalizations can be made which will adequately serve in all circumstances. Nevertheless, the issues must be confronted for they are not going to go away.

2. Other Officebearers

The Christian Reformed Church recognizes elders, deacons, and evangelists as ordained, that is, set aside for special ministries on behalf of Christ to the church and in the world. Their offices also require them to “do good to all men” (Gal. 6:10). The expectation is that they too are pastors and may be and are consulted by others. They, no less than the pastors, are bound to treat information given them in confidence with the same care and trust. There are many occasions when it is necessary for them to consult together in discharging their task of supervision and pastoral care. It is important that they be provided unfettered opportunity to consult with each other regarding matters which concern the spiritual welfare of those entrusted to their care.

The Synod of Wesel, 1568 (Art. IV:7 and 27—“Concerning the Elders”) said:

7. Those who have been elected shall promise before the minister in the presence of the other elders, or even, if this is reasonably possible, of the whole congregation, that they, as their office demands, will do battle against all idolatry, blasphemy, excessive luxury, and all other things which are in open conflict with the glory of God and the reformation of the church, and that they will promptly and faithfully admonish those who have been entrusted to their care, according to each person’s circumstances and state of affairs. Furthermore, if they note something important, that they will bring this before the consistory, and that they will fulfill their office as faithfully as possible; also that they will in no way yield to temptation be it by favors or money, but that they will always consider the church and the glory of God. (Italics added.)

27. Secret sins, for which the sinner (having been admonished in private or with two or three witnesses) shows sorrow, shall not be brought to the attention of the consistory; but hidden sins, those which might bring harm and ruin to the general welfare or to the churches, such as treason or seducing of souls, shall be reported to the minister so that after his advice it may be determined what must be done.

Some specific areas of concern (What follows applies equally to all officebearers of the church):

a. Pastoral Counseling

What has been said above in relation to pastors applies equally to all those who hold office in the church. They also must hold in strict confidence that which is told them as such. Without the consent of the counselee, no officebearer in the church has the right to divulge to others (including the consistory) what he has learned from the counselee, hard as it may be at times not to do so. It is part of the long tradition of our Reformed polity that secret sins confessed remain with counselor and counselee and are not revealed to others.
b. Family Visiting

Family visiting has been in serious decline in many congregations in spite of the great values it can have for all concerned. It is not without reason that some members refrain from complete openness with the visitors, fearing as they do that what is said is repeated to the consistory. Some consistories do in fact require reporting in detail about visits made by the minister and elders. Such breaches of confidence ought not happen, and only that which needs to be told one's fellow officebearers should be repeated, as was the custom in the early years of the Reformed churches.

c. Consistory Meetings

Although there has been much improvement with respect to the confidentiality of what transpires in consistory meetings, some consistories still maintain that all that transpires must be kept in strict secrecy. It is hardly necessary that such strict rules obtain except in matters which concern persons (e.g., admonition and discipline; diaconal assistance). Many councils now publish in the bulletins and/or church newsletters brief summaries of council matters.

d. Interrelationships Between Pastors

Surveys have consistently shown that pastors often seek out a pastor of another denomination rather than one from their own community. This, it was discovered a few years ago, is also true among ourselves. There is fear that a colleague will either betray the confidence, initiate some form of action, or allow what was shared to affect future relationships with his colleague. The need for guidance, assurance of forgiveness of sins confessed, of help that results even from sympathetic listening are so important that the trust with which one seeks out a colleague ought never be betrayed. This applies to questions of doctrine as well. Our Form of Subscription is on that score far too binding on the one who wishes to discuss a matter with a colleague in order to test his own personal belief.

e. Membership Transfers, Dismissions, etc.

The CRC is among the few denominations that insist upon the keeping of accurate records of membership. Transfers of membership, and so forth, may include notations concerning the member transferred or dismissed. Often this is done without the knowledge of the person involved. This ought not to be so. A member has the right to know the nature of the information being transmitted to the receiving church lest, unknown to him, his status and acceptance by the receiving church is compromised without opportunity to present his own case.

f. Transfer of Ministerial Credentials

The form in common use among us for transferring the credentials of a minister is written in such a way that an enthusiastic endorsement of his ministry is given. In most cases this is true. However, such endorsements ought to be worded in such a way that they accord with the sincere observations and convictions of the consistory involved. Recommendations adopted merely as a matter of form can be deceptive and harmful to the church. It is regrettable when no word of advice is given to the receiving church and problems are not honestly addressed. Such comments ought, of course, to be discussed beforehand with the minister and difficulties settled before a transfer is granted to another congregation.
III. LEGAL CONSIDERATIONS

When considering the following legal materials, the following definitions may be helpful:

Common Law: An accumulation of court decisions dealing with a particular issue that over time become recognized as binding precedent on later courts.

Privileged Communication (also known as Confidential Communication): Communications between persons which because of a particular relationship (e.g., attorney/client, doctor/patient, clergyperson/parishioner) are protected from disclosure in court. Much of the following report discusses the factors that determine which communications are and which are not privileged. As a general rule of law, a court will recognize a communication as privileged if it meets four requirements:

1. The communication must originate in a confidence that it will not be disclosed;
2. The element of confidentiality must be essential to the full and satisfactory maintenance of the relationship between the parties;
3. The relationship must be one that in the opinion of the community ought to be sedulously fostered; and
4. The injury that would inure to the relationship by the disclosure of the communication must be greater than the benefit gained through the correct disposal of the litigation.

(Wigmore, Evidence s2285-2296 (3rd Ed.)

Statutory Law (also called Code Law): Laws duly enacted by state, federal, provincial, and local governments.

Administrative Law, Rules, and Regulations: Law enacted by boards or commissions as they relate to administrative proceedings (e.g., parole boards, zoning commissions, public health departments, etc.)

Clergy Malpractice: The failure of a clergy member to exercise pastoral conduct in accord with a standard of care that a reasonable clergyman would or should exercise, the result of which is injury and/or economic damage to others.

Subpoena: An order by a court, administrative body, grand jury, or other governmental body with the legal authority to compel the production of information from a person.

Contempt of Court: A judicial decision that a person has failed to comply with a subpoena or other court order, and which usually results in a jail sentence and/or a fine.

A. Civil Law: Generalizations

The church is also subject to the law of the land where it is found. It recognizes its duty to honor and obey authority, and views civil rulers as God's ministers to uphold justice and promote righteousness in society. In that sense church and state are not entirely separate, divorced from each other in all respects. As churches reach out aggressively into their communities and expand their ministries to others than the members of the church, it is conceivable that there will be significant and serious ramifications of the laws governing privileged communications and confidentiality. The responsibility of the church, the church school teacher, nursery attendant, day care/babysitter staff, home-visiting teams, vacation Bible school staff, young people society leaders,
Cadet and Calvinette counselors, and others may be considerable. Thus far in our report we have touched mainly on the ecclesiastical aspects of confidentiality. We must now look to the civil laws of Canada and the United States to outline their impact on these important issues.

There are a few cautions that must be observed in the use of the following materials. (1) The laws of Canada and the United States are not identical and court decisions which serve as precedents in the application of the laws differ. (2) Within both Canada and the United States the laws of the provinces and states may and at times do differ from one another as well. (3) Finally, the laws governing privileged communication may change, and interpretations which result from decisions of the courts affect future applications of the laws. Pastors and churches should, therefore, be alert to these possibilities and remain current with respect to the status of the law in their country, province, or state. If confronted with the problem, they should consult qualified legal counsel concerning the status of such communications before the law.

B. The Current Status of Privilege under Canadian Federal and Provincial Law

1. The Duty to Give Evidence

Every person in Canada may be called upon to give evidence to the best of his knowledge upon any question of fact material and relevant to an issue being tried in any of the Canadian courts, unless a person can show that he has a privilege. This duty of giving evidence has, by various provincial and federal statutes, been extended to giving evidence before the various tribunals of inquiry, legislative and executive. Before a person can be called upon to perform this duty of giving evidence, he must be served with a formal summons of a court demanding his attendance. If a person refuses to attend when properly summoned by the court or the tribunal of inquiry, he may forcefully be brought to the court. If he still refuses to give evidence, he may be fined or put in jail or sued for damages by the party who requested that he attend at the court to give evidence.

2. Privilege

A witness is said to be privileged when he may validly claim the right not to answer any questions or supply information which would have been relevant to the determination of any issue in a judicial proceeding or an enquiry. This in effect deprives the court of relevant evidence, so that strong grounds are required in order to justify the benefit of this right for any type of confidential communication.

Two separate commissions have dealt with the question whether privilege should be granted with respect to communications made in the confessional. In 1967 the British "Royal Commission of Inquiry into Civil Rights in Ontario" concluded:

So far as we know, in the whole history of English law there has never been a civil case in which a minister of religion has been required to disclose a confession of sinful conduct made to him in his capacity as such minister in the exercise of his spiritual duties. It is indeed difficult to envisage circumstances in which, as a practical matter, there is any likelihood of his being asked to do so.

In 1968 the Ontario Commission commented as follows:

... that until a Canadian court rules that a priest is compelled to testify with respect to communications made in the confessional, the creation of a statutory privilege is unnecessary. The Commission knew of no case where a clergyman of any faith had been called upon to testify about confidential communications that he was privy to, and which he believed improper to disclose.

*1968 Royal Commission Inquiry into Civil Rights in Ontario, p. 821, footnote 705*

The general conclusion is that at present no absolute privilege exists as to communications made to a clergyman in Canada under the common law or under the Canadian Charter of Rights and Freedoms. There are, however, unsettled questions presently before the courts in related issues.

The Provinces of Newfoundland and Quebec have found it necessary to legislate absolute privilege to protect the clergy-parishioner relationship. The privilege in each case is reposed not in the communicant but in the clergyman, and accordingly he is not compellable to disclose the communication even in the situation where the parishioners are willing to waive the privilege. Because the privilege belongs to the clergyman, only he has the power to waive it. The Newfoundland provision grants privilege only to communications made by way of confession, whereas the Quebec Act allows a clergyman to decline to divulge any information received by him by reason of his status and profession (The *Newfoundland Evidence Act*, RSN 1970, Chapter 115, Section 6; the *Quebec Civil Code*, 1965, Vol. 2, Section 308).

C. The Current Status of Privilege under United States Federal and State Law

As opposed to the Canadian situation, where few statutes and no judicial decisions exist, in the United States virtually every state has a statute directing its courts to respect the confidentiality of communications to clergy. Similarly, state courts have issued numerous decisions interpreting those statutes. Unfortunately, the existence of statutes and case law does not make the situation clear, for not only do statutes vary widely from state to state but different state courts have interpreted even identically worded statutes differently. Hence there is little uniformity of policy or interpretation from state to state.

The following discussion will be directed, therefore, to identifying the issues confronting officebearers in the church. It should be noted from the outset, however, that the issue is not only whether courts can compel pastors or other leaders to divulge information on the witness stand. There is an equally pressing issue from the other direction. Clergy and other leaders in the church must not improperly divulge information entrusted to them. As U.S. law has developed, clergy and other leaders could well be liable for the improper release of confidential information. We will examine each of these problems in turn.

1. The Clergy Privilege
   a. Under State Law

Clergy and other officebearers become privy to much sensitive information in the course of their work. Litigants may call pastors to testify in a variety of cases. In Michigan, for example, a Lutheran pastor was subpoenaed to testify by an insurance company trying to avoid payment on a life insurance policy. The pastor's discussions with a young parishioner were thought to be important in shedding light on whether the parishioner's death was accidental or suicidal (*Wirtanen v. The Prudential Insurance*
Pastors may be called to testify concerning confession of crime, as in a recent Indiana case involving the pastor of a Baptist church and a murder confession (Ball v. State, 419 N.E.2d 137 [Ind., 1981]. Pastors also may be told information regarding business or familial relationships. (For a list of relevant cases, see generally "Matters to Which the Privilege Covering Communications to Clergymen or Spiritual Advisers Extends," 71 A.L.R.3d 794). In general, in order for a communication to be privileged, it must be made "to a priest or minister of the gospel in his professional character in the course of discipline enjoined by the rules or practice of his denomination." An overview of the legal issues involving clergy privilege include the following:

1) To whom does the privilege apply? Many states have limited the privilege strictly to ministers or ordained clergy, but in a very few jurisdictions, such as California and Iowa, the privilege has been extended in very limited circumstances to other officebearers or even lay members (In re Verplank, 329 F. Supp. 433 [1971]; Reutkemeier v. Nolte, 179 Iowa 342, 161 N.W.2d 290 [1917]). In other states, such persons as a Catholic nun, an employee of a Catholic welfare association, and an elder and deacon of the Christian Church have all been denied the privilege (see e.g., Knight v. Lee, 80 Ind. 201 [1881]; "Witnesses," 81 AM.Jur.2d s284).

2) In what situations does the privilege apply? Some states read the statutes very strictly and require that confession be virtually a sacrament of the church. Other states interpret the statute more broadly, and focus on such factors as whether there was an expectation of confidentiality and whether the setting of the communication implied confidentiality. The presence of third persons when the communication was made almost always nullifies the privilege.

3) Does the privilege apply only in a court of law, or does it apply to grand jury, legislative, or administrative hearings where testimony can be compelled? Most statutes only apply the privilege to courts of law. Some, like Michigan, also grant a privilege in grand jury and other proceedings.

4) Can the privilege be waived (i.e., permission given so that testimony occurs regardless of privilege)? In every state, the privilege can be waived. Note, however, that it must be the person making the communication, not the pastor or officebearer, who waives the privilege. If the person waives the privilege, that is, gives permission to testify, the pastor must testify, even if he might be reluctant to do so because the information involves third parties.

Particularly in divorce cases, a subpoena may be issued to a pastor as a tactical ploy. While the party issuing the subpoena knows that the pastor is likely to be excused from testifying because of privilege and in fact may have no desire to examine the pastor on the stand, the presence of the pastor on the witness list may force the other side to settle the case rather than run the risk of having the pastor disclose very private information to the court. For the pastor, nevertheless, even a subpoena issued for tactical reasons can cause great anxiety and uncertainty, as well as the expense of legal fees.
5) What types of communications does the privilege apply to? Generally, if the privilege applies, the law makes no distinction between oral and written communication.

6) How is the privilege asserted? Usually the pastor or other officebearer will be notified of the request for testimony either through contact by an attorney or by subpoena. Caution is advised even in admitting that counseling or other discussion have taken place with someone. The fact that counseling has taken place may itself be privileged. If the testimony is requested to be given in court, the pastor must attend the court proceedings, take the witness stand, and then claim the privilege. One cannot merely ignore a subpoena because he will claim (after having counseled with his own legal counsel and not the attorney for one of the parties) a privilege that exempts him from testifying. The privilege must be claimed in court, on the witness stand.

In other cases, a pastor or other officebearer may be called to "give a deposition." A deposition is the sworn testimony of a witness given outside the courtroom in a setting where both sides and their attorneys are present and the witness's testimony is taken down by a court reporter. The testimony is later admissible in court at the actual trial. As with courtroom testimony, a person claiming the privilege needs to attend the deposition and claim the privilege when information is requested.

7) Are there any legal exceptions to the privilege? Several states, despite granting a statutory privilege to the clergy, make an exception to the privilege in cases of spouse, child, or elderly abuse. In a recent case in Florida, a pastor was jailed for refusing to testify concerning a confession of child abuse which he had heard in the course of counseling. Although the pastor had been instrumental in getting the offender to turn himself in to authorities, the pastor refused to testify because it infringed on the counseling relationship. The pastor was jailed for contempt of court. Subsequent repeal of the Florida child-abuse statute set the pastor free before his contempt citation could be appealed. In this field, pastors should find out their own state law to determine which types of cases they have a legal obligation to report to the proper authorities (cf. Louisiana Revised Statutes 14:3403; Texas Clergyman-Penitent Privilege and the Duty to Report Suspected Child Abuse, 38 Baylor Law Rev. 231 [1986]).

8) What is the penalty for refusal to testify in those cases where a pastor or other officebearer refuses because of conscience to testify, but the court orders that person to testify? The court can hold that person in contempt of court. The court will only order a pastor to testify if for some reason it rules that the privilege does not apply. The pastor will then have to consider whether he can in good conscience testify. The court may order other officebearers to testify because it has ruled that the privilege only applies to ordained clergy. Again, the officebearer must examine his conscience as to whether giving testimony is proper.
b. Under Federal Law

Although most of the law in the United States has been produced at the state level, a word should be said regarding the federal situation. In *Trammel v. United States*, 445 U.S. 40 (1980), the Supreme Court stated that under Federal Rule of Evidence 501 courts have the flexibility to develop rules of privilege on a *case-by-case* basis. Thus while there is no express statutory privilege, the federal courts are empowered to recognize a clergy-penitent privilege if it deems it important.

In the relatively few federal cases in which the clergy-penitent privilege has been at issue, the federal courts recognized the privilege as serving an important function (*See Mullen v. United States*, 263 F.2d 275 [1958]; *United States v. Wells*, 446 F.2d 2 [1971]; and *In re Verplank*, 329 F.Supp. 433 1971). *In re Verplank* is of particular interest, for there the court held that not only were clergypersons (involved in draft counseling) under the privilege, but also that *nonordained* counseling staff associated with an ordained pastor may be able to receive the protection of the privilege.

2. Clergy Duties with Respect to Confidential Communications

Just as privileged communications are not to be disclosed in court, so there are confidential communications which pastors and others have a legal duty not to reveal to anyone. Breach of these duties can result in liability for the pastor and for the church.

There is at this time not a great deal of case law involving these duties. In general, the development will take place as the whole field of clergy malpractice is litigated in the courts. At the present time, only the California courts have recognized clergy malpractice as a valid claim, and that case is presently on appeal as it involves substantial First Amendment issues (separation of church and state). In *Nally v. Grace Community Church*, the family of a young man who committed suicide sued the church claiming clergy malpractice. While malpractice may involve clergy conduct beyond the handling of confidential information, and hence is beyond the scope of this report, pastors should be aware of this developing field of law and how it will impact upon their work.

A brief summary of the legal duties of pastors and other church leaders with respect to confidential communications follows:

a. Duty to Maintain Privacy and Confidentiality

There is a legal duty that privacy and confidentiality be maintained. Thus if pastors or other officebearers in the church inform others of confidential information without receiving proper permission, liability may result. At least two recent cases in California involve this claim.

b. Duty Not to Slander

In the course of disciplinary proceedings, officebearers may discuss information which later turns out to be false. So long as such discussions take place among duly-appointed people (the consistory proper) and no malice is involved, such discussions of information later determined to be false do not involve slander. However, if others besides the council or consistory are told such information, then liability for slander may follow if the information is false.
c. Duty to Disclose Abuse

(See discussion under 1, a, 7) supra.)

d. Duty to Warn of Imminent Danger

Pastors and others involved in counseling have a duty to warn people of threats of bodily harm which become clear in the course of counseling. This may involve danger to the counselee because of suicide or to third parties which the counselee threatens. Where threats of bodily harm take place, pastors or other counselors must warn of the impending danger.

3. Conclusion

Clergy privilege statutes and their interpretation vary significantly throughout the country. Pastors and other officebearers need apprise themselves of the rules for their particular state so that they can pattern their work accordingly. In general, the law will not force pastors to disclose communications made to them, so long as those communications are made to them in their pastoral capacity and in a confidential setting. Whether this privilege extends to other officebearers or laypersons is questionable. Only a few jurisdictions have so ruled. Some states create an exception to the rule of privilege in specific cases, usually those involving abuse.

Similarly the law places an obligation upon pastors to keep confidential information inviolate. This is a developing field of law in the United States, and the exact parameters of the law are uncertain. Pastors should keep themselves informed about their legal duties in this area.

As in many situations in life the decision-making path for pastors and other officebearers is not always clear and easy. At times there may be irreconcilable differences between God’s law and secular law. This report takes as its basic stance that when such conflicts arise, man’s law is inferior and is to be subordinated to the law of God.

STATUTORY REFERENCES IN THE UNITED STATES

Alabama: s12-21-168
Alaska: Al.Civ. Rule 43-h (3)
Arkansas: Rule 505
California: Cal. Codes Ann. 912, 917, 1030-34
Connecticut: Gen.St.Ann. 52-146b
Delaware: Rule 505
District of Columbia: Rule 14-309
Florida: Fl.St.Ann. 90-505
Georgia: s24-9-22
Hawaii: Rev.St. s621-20.5 (Repealed)
Idaho: s9-203
Illinois: Ann.St. 8-803
Indiana: St.Ann. 34-1-14-5
Iowa: Ia.Code Ann. 622.10
Kansas: s60-429
Louisiana: St.Ann. 403, 477-78
Maine: Me. Rule of Evidence 505
Maryland: s9-111
Massachusetts: Ann.Laws 20A
Michigan: M.C.L. 600.2156, 767.5a
Minnesota: St. Ann. 595.02
Mississippi: s13-1-22
Missouri: s491.060
Montana: Mont. Dig. 26-1-806
Nebraska: Rev. St. 506
Nevada: Rev.Serv. Priv. 49.255
New Jersey: St. Ann. Rule 2A
New Mexico: St. 11-506
New York: s49
North Carolina: Gen.St.Evid. 8-53.2
North Dakota: Evid. 505
Ohio: Rev. Cod Ann. 2317.02
Oklahoma: Civ.Proc.12, 52505
Oregon: Rev. St. 44.040
Pennsylvania: Rule 41, s4011.255 - 4011.256
Rhode Island: s9-17-23
South Carolina: s16-11-90
South Dakota: Cod. Laws 19-13-16
Tennessee: Tenn. Code Ann. 24-109 to 111
Texas: Evid.&Wit. 24-1-206
Vermont: Stat. Ann. ch. 61, T.12, s1607
Utah: Code Ann. Witnesses 78-24-8
Virginia: Evid.&Wit. s19.2-271.3
Washington: Evid. 5.60.060
West Virginia: s48-2-10a
Wisconsin: Privileges s905.06

D. United States Military Law

The present study has initially authorized, as we have already noted, in response to the report of the Chaplain Committee to the Synod of 1986. The synod was told that military chaplains were “increasingly faced with the right to clergy silence regarding certain ‘communications’ which transpired between a chaplain and another person.” The advisory committee saw this in broader terms, understanding that the matter “extended to all who serve the church in an official capacity.” It is important, therefore, that we present a brief review of the general regulations which govern military chaplains, especially since the questions relating to confidential communications have both military and civil references. The summary which follows is based on information regarding chaplains in the U.S. Air Force, which we take to be fairly representative of the regulations that govern chaplains in all branches of the Armed Forces.

It should be noted, first of all, that the military chaplain lives, as it were, in two worlds legally. The regulations that govern his ministry as a chaplain are separate and distinct from those which he may confront in the civil courts, and certain tensions are unavoidable between his dual roles as a military officer on the one hand and that of a minister on the other. What a military court may exclude the chaplain from divulging in a courts martial does not mean that this applies in the same way in a civilian court. In the latter case, the ecclesiastical tradition of his denomination or his conscience may well be a deciding factor in his decision to testify or not.

The following distinction is made in the military between “confidentiality” and “privileged communication.” “Confidentiality” is a broad term that applies to what is told one in secret, in confidence, with the trust that it will not be
disclosed to anyone. The term "privileged communication" is defined for U.S. Navy chaplains as "a technical term under the law, referring to communications regarding which testimony cannot be required to court." All "privileged communication" is, therefore, "confidential," but the term applies only to communication that cannot be required to be testified in a court of law.

1. The General Rule of Privilege

This general rule is defined in the military as follows: "A person has a privilege to refuse to disclose and to prevent another from disclosing a confidential communication by the person to a clergyman or to a clergyman’s assistant, if such communication is made either as a formal action of religion or as a matter of conscience." It must be made to the chaplain in his capacity as a spiritual advisor (Military Rule of Evidence 503, "Communication to Clergy," Chapter 27, Manual for Courts-Martial, United States; 1969 Revised Edition, Change 3, 1 September 1980).

2. Major Points

Three major points are made in this connection by the military:

a. Military regulations do not apply to testimony before a civil court.

b. The rule applies to anyone who may have overheard such a communication if it was intended to be confidential when it was given.

c. The person consulting the chaplain is granted the privilege to have his/her communication kept confidential. This is not a privilege granted to the chaplain.

   The chaplain has no legal right to "confidentiality." That decision rests solely with the person who takes the chaplain into his/her confidence. Legally, chaplains are bound to keep the confidence, unless permission to break the confidence is granted by the other person.

3. Conclusion

The military chaplain is required to comply with the Privacy Act of the service in which he ministers and to which he is assigned. It appears as though the military chaplain has greater guarantees under military law with respect to nondisclosure of confidential information received in the course of his ministry than he may possibly have in the civil courts. This may create difficulties for him in specific cases since military law and civil law are not necessarily the same. Revealing or refusing to disclose confidential communications is governed by the circumstances, by ecclesiastical law or polity, the common good, and his own conscience. In the civil courts the position of his denomination regarding this matter is of great importance for him.

IV. RELATED ISSUES

A. Cautions

A number of cautions must be carefully observed in connection with the entire issue of receiving confidential communication and the claim to privilege:

1. Persons who are covered by privilege should understand that they have the responsibility of exercising quality pastoral care in such a way that they offer the standard of care that a reasonable clergyman would or should normally exercise.
2. A very heavy weight rests on the conscience of the person who is asked to divulge confidential information as to whether or not he may in good faith and conscience do so. When such occasions arise, the pastor is entitled to the support of his church and denomination.

B. Limitations

There are certain reasonable and just limitations to the exercise of privilege. For example:

1. The receiver of confidential information in the pastoral setting is not a free agent. He may hold a specific office within the church as a minister, elder, deacon, or evangelist and under certain circumstances may have an obligation to break his promise of confidentiality by being compelled by the Church Order to share some of that confidential information with his fellow officebearers so that together they may carry out their obligations under the Church Order. What value is being protected by the obligation of the donee of confidential information to share information with his fellow officebearers? Is this value higher than the expectation interest of the donor of the confidential information? Where do we draw the line between these conflicting values?

2. Under certain circumstances, the law of a particular jurisdiction will compel a receiver of confidential information to break his promise of confidentiality to promote the value of justice in civil or criminal proceedings or to protect a child or older person who is being abused. Do these legal obligations to disclose override the promise of confidentiality? Under some state and provincial laws the minister (and others such as teachers, medical personnel, etc.) is obligated to disclose the information to some form of public authorities. Do the possible consequences of such disclosure have any bearing on one's breaking the confidence? The minister may well be faced with the question, Can the brokenness caused by sin be healed in the total situation, if all parties are members of the church, without full disclosure to public authorities as the law requires?

3. When the relationship of giving and receiving of confidential information is entered into, the content of the promise of confidentiality should be negotiated so that both the donor and donee are clear as to what has been promised, particularly if the donee is limited in his ability to give a clear-cut promise. As the relationship between the parties develops over a period of time, it may be necessary to renegotiate the content of the promise of confidentiality in order to accomplish the purposes of the donor to allow the donee to meet some of his obligations to the local church.

4. The question addressed in this study is not one of mere academic interest. Appellate courts in the United States have to date treated this issue in more than seventy cases, most of them quite recent. The matter has been and will continue to be an issue in many more cases. Because ministers are frequently privy to a wide spectrum of information, litigation has and will involve nearly every field of law in the future as well.

V. RECOMMENDATIONS

A. Representation at Synod

That synod extend the privilege of the floor to Rev. Harold Bode, committee chairman, Dr. Richard R. De Ridder, committee reporter, and Mr. Bert Bakker
as representatives of the committee at the advisory committee of synod and at the sessions of synod when this report is under consideration.

B. Study Policy re Study Committee Report Deadlines

1. Observation

The committee wishes to call synod's attention to the difficulties it experienced as a result of synod's recent policy that study committees must give the stated clerk their completed report by October 15 of the following year. This gives a study committee, appointed for two years, at most thirteen months to complete its work, including the time required to finalize the complete draft of its report. This imposes a heavy burden on a committee, especially since its work must be done in the busiest time of the church calendar when members have limited time free from their primary callings and work. For important issues more time is required for adequate study, gathering information, testing preliminary conclusions, reflection on the assignment, study, and preparation of recommendations.

2. Modification of Ruling

Synod should consider whether it wishes to retain or modify this ruling, judging whether the practice now required actually accomplishes what was intended, or else increase by an additional year the time allotted a study committee if the committee requires this.

C. With Respect to Officebearers

1. That synod declare that "all confidential communications received by officebearers of the church in the discharge of their office are privileged communications and are to be held inviolate except in cases where (a) communications must be divulged to prevent serious harm to the person or to others, or (b) the privilege of confidentiality is waived by the person making the communication."

2. That synod declare that all officebearers of the church who violate their privilege of confidentiality make themselves liable to special discipline.

3. That synod instruct the Liturgical Committee to revise the forms for ordination of ministers, elders, deacons, and evangelists so as to include a statement of their agreement to honor the confidentiality of confidential communications received by them in the discharge of their office.

4. That the Guide for Church Visiting be revised to include the question, "Do the members of the consistory honor their responsibility to maintain confidentiality with respect to communications received by them in confidence?"

5. That synod direct the Education Department of CRC Publications to develop materials on the issue of confidentiality, by including a study booklet on this subject in the In His Service series.

6. That synod instruct elders, deacons, evangelists, directors of evangelism and education, in the light of their uncertain status before the law as to privilege, to consider whether they will receive confidential information. If, however, they agree to receive such information, it is their duty to hold it inviolate before the law.

7. That the study committee dealing with Part IV of the Church Order (The Admonition and Discipline of the Church) give attention to the forms for excommunication and readmission and consider the legal and ethical dimen-
sions of the public disclosures made under our present system of discipline as required by the Church Order and synodical regulations.

8. That synod instruct the stated clerk to make available to officebearers of the church the appendix prepared by our committee (but not submitted with our report) titled "Statutes, Rules, and Laws Related to Privileged Communication to the Clergy."

9. That synod declare its support for officebearers who refuse to testify as a matter of conscience regarding confidential information received in the discharge of their office.

D. Re Pastoral Advice

1. Pastors and others entrusted with the ministry of providing pastoral care to the members of the congregation and to others should work to foster and maintain trusting relationships between themselves and those to whom they minister.

2. Churches should exercise careful screening in the selection of staff and lay leaders, and require that such a leader possess the ability and resolve to maintain confidences.

3. Churches with formal counseling programs should require counselees to sign an arbitration form.

4. Consistories and pastors are advised to develop relationships with Christian attorneys to serve as resource persons with reference to matters that concern confidential communications.

5. Pastors and other leaders should become informed concerning the relevant rules regarding the reporting of child, spouse, or elderly abuse which pertain in their state, province, or locality.

6. Pastors and other leaders should keep informed regarding current standards of professional pastoral care re: record keeping, closure of cases, locking of files, professional consultation, etc.

E. Discharge Committee

That synod discharge the committee, its assignment having been completed.

Respectfully submitted,
H. Bode, chairman
R. R. De Ridder, secretary
A. J. Bakker
R. Bouma
A. D. Compaan
J. Van Dam

REFERENCE MATERIAL


"Confidential Communications to the Clergy." 24 Ohio St. L. J. 55 (1963).

“Matters to Which the Privilege Covering Communications to Clergymen or Spiritual Advisers Extends.” 22 A.L.R.2d 1153.
“Matters to Which the Privilege Covering Communications to Clergymen or Spiritual Advisers Extends.” 71 A.L.R.3d 794.
“Who is a ‘Clergyman’ or the Like Entitled to Assert the Privilege Attaching to Communications to Clergymen or Spiritual Advisers.” 49 A.L.R.3d 1205.
Witnesses, 81 Am.Jur.2d s284.
REPORT 28
COMMITTEE ON THE HEIDELBERG CATECHISM AND
THE ECUMENICAL CREEDS

I. HEIDELBERG CATECHISM

A. Introduction

This committee was given two distinct tasks, one to revise or update the language of the Heidelberg Catechism, and the other to retranslate or revise the language of the ecumenical creeds. Our report deals first with the former task. 

Synod of 1986, in response to recommendations from the Education Department of CRC Publications, made several decisions that are relevant to our work regarding language changes in the Heidelberg Catechism. It adopted two changes in the Apostles' Creed ("from thence" to "from there" and "sitteth" to "is seated") and decided to incorporate these revisions into the Heidelberg Catechism (Acts of Synod 1986, Art. 99, I, C, 2 and 5, pp. 697, 698). Those changes have accordingly already been made in the new Psalter Hymnal (in A23 and Q 50). Synod 1986 also decided to use the NIV for all Scripture quotations in the Heidelberg Catechism (Acts of Synod 1986, Art. 99, I, C, 6, p. 699). Those changes too have been incorporated into the new Psalter Hymnal (in A 4, A 10, A 29, A 119, Q 121, and A 122-128). It also decided to "consider updating the language used in the Heidelberg Catechism" according to the standards of vernacular language used in revising the psalms, hymns, and liturgical forms, since this usage would be consistent with the rest of the Psalter Hymnal and clearer and easier for use in education materials, and because the changes suggested were judged not to alter the essential meaning of the catechism (Acts of Synod 1986, Art. 99, I, C, 4, p. 698). In response to certain specific recommendations synod decided to refer the entire matter to this committee and laid out our mandate.

That Synod 1986 not update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language that have been used in revising the psalms and hymns and the liturgical forms, nor effect "changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism," but rather appoint a study committee to consider the changes suggested by CRC Publications and report to the Synod of 1988.

Grounds:

a. The churches have not had sufficient opportunity to study the proposed changes.

b. The issues raised by the suggested changes require more deliberative study. (Acts of Synod 1986, Art. 99, I, C, 7, p. 699)

Synod mandated the committee to do two things: (1) to examine the translation carefully and judge what changes could be made which would conform to the standards of inclusive language, and (2) to study whether the use of pronouns in the individual questions and answers could be improved. Our committee has in fact additionally reexamined a few items where the possible
appropriateness of the present translation was brought to our attention, and has looked again at the various line indentations used. We also reviewed those changes in the Heidelberg Catechism brought on by synod’s decision to use NIV for all Scripture quotations in the catechism.

Certain general principles or aims guided us in our work. As much as possible we tried to maintain the flow and continuity of language from question to answer, always keeping clearly in mind, of course, the German of the source language. We also decided that since NIV was to be used in all Scripture quotations, wherever the catechism seemed to allude to Scripture, we would try to let the translation also reflect that scriptural allusion, and to do so in the language of NIV. And most importantly, we decided that we would make no recommendation for change that could not be defended on the basis of the German text.

It is never easy to decide what is defensible translation. Translation matters that focus on inclusive or exclusive language illustrate just how complex such matters can be and how difficult it is to be fully aware of everything that must be considered in order to achieve an entirely accurate translation. One such complexity arises from the word “Mensch” or “Menschen,” found frequently in the German text of the catechism, and often translated as “man” or “men.” But although this is the common translation for this German word and the one most commonly used by the translation adopted by Synod of 1975, the English words “man” and “men” are much more exclusive than the German “Mensch” or “Menschen.” In English, “man” and “men” are ambiguous. They may be generic, referring to members of the human race generally, or they may refer specifically to male members of the human race. The terms “man” and “men” are gradually losing their generic sense and are coming to be used more and more in the exclusive male sense. The German language avoids the ambiguity. “Mensch” and “Menschen” are only generic in meaning, referring to both male and female members of the human race. It has a separate word—“Mann” or “Manner”—to refer to male persons. Similarly, Dutch, Latin, and Greek have different terms to distinguish the two meanings of the one term in English. Accordingly we have tried to use English words or expressions which are also generic and as inclusive as the German, instead of the exclusive “man” or “men.” Several possibilities exist. “Humans,” “human beings,” “humanity,” “people,” “the human race,” or the adjective “human” are all legitimate English inclusive equivalents. We have tried to use one or another of these expressions (as the 1975 translation also does in A 15, Q 16, A 17, Q 18, A 47, and Q and A 48) to replace the exclusive “man” or “men” and so call attention to the fact that the German word refers to members of the human race in general or as a class.

CRC Publications had noticed the seemingly inconsistent translation of pronouns, especially in that part of the catechism dealing with the Ten Commandments (Q 94 to Q 113), and suggested revisions of these to synod in the Agenda for Synod 1986 (Report 3, Appendix B, pp. 70-72). In studying this matter carefully the committee found that the German text typically does not use any personal pronouns in these questions. And when it does use pronouns, it is not consistent in what pronoun it uses, nor does it maintain internal consistency between question and answer. In making our recommendations our first goal was to be as faithful as possible to the German text and so to use the English equivalent of the pronoun used in German. In those instances where the German question has no pronoun at all, the committee generally used “we” or “us” in the question when the German answer has “we” or “us,” and used
"you" in the question when the German has "I" or "me" in the answer. These two patterns allow some of the questions to be asked and answered communally (referring to "us," "we," and "our"), and others individually ("What does God require of you..." answered with references to "I," "me," and "my"). This degree of internal consistency requires a pronoun change in five questions (103–105, 112 and 113), and we are recommending accordingly.

The reader should, in order to rightly compare our recommendations with the present translation, have a copy of that translation in hand, since that is not reproduced here. The reader should note too that the officially adopted text of the Heidelberg Cathechism was not available in final form to the committee, since Synod of 1986 mandated certain changes (as noted above) and those changes are, at this writing, still in the process of being incorporated. By the time synod meets, the new printing should be available to the delegates, and that new printing is the text the reader should use for comparison.

B. Recommendations

Here now follow the changes the committee recommends, along with the reasons or justification for the change. The italic calls attention to changes we are recommending.

1. Part I

HUMAN MISERY

Ground: "Human" is the generic equivalent of the German "Menschen."

2. Q 6: DID GOD CREATE PEOPLE SO WICKED AND PERVERSE?

Ground: "People" is the generic equivalent of "Menschen."

3. A 6: No.

God created them good and in his own image,

that is, in true righteousness and holiness,

so that they might

truly know God their creator,

love him with all their heart, ... .

Ground: Plural pronouns here give the inclusive or generic equivalent for the German "Menschen" which it uses in the first line.

4. Q 7: THEN WHERE DOES THIS CORRUPT HUMAN NATURE COME FROM?

Ground: The adjective "human" is used for the possessive "des Menschen." "This" translates the German "solche."

5. Q 9: BUT DOESN'T GOD DO US AN INJUSTICE BY REQUIRING IN HIS LAW WHAT WE ARE UNABLE TO DO?

Ground: The first person plural pronoun here translates the German "Menschen." The use of these pronouns here is justified by the "us" and "we" in question and answer 8 just preceding this, and provides for nice conversational flow.
6. A 9: No, God created *humans* with the ability to keep the law. *They*, however, tempted by the devil,
in reckless disobedience,
robbed *themselves* and all *their* descendants of these gifts.

*Ground:* The plural “humans” and the pronouns after it again give the generic equivalent of “Menschen.” The plural flows nicely from the plural “us” in the question.

7. A 10: . . .
He has declared:
“Cursed is everyone who does not continue to do everything written in the Book of the Law.”

*Ground:* The biblical text here being quoted is Galatians 3:10, not Deuteronomy 27:26, though the passages are very similar. Since the German does in fact quote the Galatians passage, the NIV language of the Galatians passage is what should be used. The order of the scriptural references in footnote 2 should also be reversed.

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**Part II**

**DELIVERANCE**

*Grounds:* No modifier is necessary here, since the reference is clearly the same as that of Part I. We intentionally do not use “human” to avoid the ambiguity the expression “human deliverance” allows. Note too that in the heading of Part III the German also has no modifier.

To begin with,
God will not punish another creature
for what a human is guilty of.

*Ground:* Again, “human” translates the German “Mensch.”

10. A 15: *One who* is truly human and truly righteous,
yet more powerful than all creatures,
that is, *one who* is also true God.

*Ground:* Here the present translation, by using the word “he,” actually introduces an exclusive term which is entirely absent in the German, and so both accuracy and sensitivity to exclusive language would expect the translation “one who is . . .” Notice that the present translation here already uses “human” to translate the German “Mensch.”
11. A 16: God's justice demands
that human nature, which has sinned,
must pay for its sin;
but a sinner could never pay for others.

*Grounds:* "Human nature" is actually a very literal translation
of the German, and was the expression used in the pre-1975
translation. "Could never" is also a very exact rendering of the
German.

12. Q 20: ARE ALL ______ SAVED THROUGH CHRIST
JUST AS ALL WERE LOST THROUGH ADAM?

*Grounds:* The adjective "all" as substantive is certainly as clear
as "all men" and so is a good inclusive equivalent for "alle
Menschen."

13. A 47: Christ is truly human and truly God.

*Grounds:* "Human" is again the generic equivalent of
"Mensch." "Truly" is used to maintain the parallelism. This is
also the language of Q 15 and 16.

took to himself, . . .
a truly human nature
so that he might become David's true descendant,
like his brothers in every way,
except for sin.

*Ground:* We recommend the expression "like his brothers in
every way" because the catechism here seems to reflect the
actual words of Hebrews 2:17, and so we recommend this
translation which uses the NIV translation of Hebrews.


Second, that each member
should consider it a duty
to use these gifts
readily and cheerfully
for the service and enrichment
of the other members.

*Ground:* This is a simple, direct, and entirely legitimate trans­
lation of the German.

16. A 58: Even as I already now
experience in my heart
the beginning of eternal joy,
so after this life I will have
perfect blessedness such as
no eye has seen,
no ear has heard,
no human heart has ever imagined:
a blessedness in which to praise God eternally.

*Ground:* Here "human heart" is actually a more accurate trans­
lation of the German than the previous "no man," which is a
rather loose or free translation.
17. Q 65: *IT IS BY FAITH ALONE*
   THAT WE SHARE IN CHRIST AND ALL HIS BLESSINGS:
   WHERE THEN DOES THAT FAITH COME FROM?

   *Ground:* The German does not contain anything equivalent to
   "we confess," and so we recommend this more compact ex-
   pression.

18. A 75: . . .
   from the hand of *the one* who serves

   *Ground:* The present expression "of him who serves" actually
   introduces a word which is not in the German text. The
   German in fact quite literally says simply "the server."

19. A 84: According to the command of Christ:
   The kingdom of heaven is opened
   by proclaiming and publicly declaring
   to *all believers, each and every one,* that,
   as often as *they* accept the gospel promise in true faith,
   God, because of what Christ has done,
   truly forgives all *their* sins . . .

   *Ground:* The translation we recommend is closer to the Ger-
   man. Notice that the pre-1975 translation also used the plural
   forms here.

20. A 85: According to the command of Christ:
   *Those who,* though called _Christians,_
   profess ___ unchristian teachings or live ___ unchristian lives,
   and after repeated and loving counsel
   refuse ___ to abandon *their* errors and wickedness,
   and ___ after being reported to the church, that is, to its officers,
   fail ___ to respond also to their admonition—
   such _persons_ the officers exclude from the Christian fellowship
   by withholding the sacraments from _them_,
   and God himself excludes _them_ from the kingdom of Christ.

   _Such _persons,_
   when promising and _demonstrating_ genuine reform,
   _are_ received again
   as _members of Christ_
   and of his church.

   *Grounds:* The German (as well as the Latin) uses the plural
   pronouns in this answer, and so did the earlier English trans-
   lation. The change of "brotherly counsel" to "loving counsel" is
   justified because "loving" captures the essence of the Ger-
   man "brüderlich" and so is a fully warranted translation. The
   point of the word "brüderlich" certainly is not "as a brother
   might do it" which is the way "brotherly" can be understood.
   Rather, the German certainly wants to say that the counsel
   must be given with love and concern for each other's welfare,
   a meaning clearly carried by "loving." In spite of numerous
   changes from the earlier translation, careful analysis of the
   German will show this translation to be a more straightforward
   translation.
Part III

GRATITUDE

Grounds: No modifier is necessary before the word "gratitude," just as no modifier is needed before "deliverance" in Part II. The German does not have a modifier in this heading either.

22. A 97: —no changes

Grounds: The use of the pronoun "we" in the question does not conflict with the impersonal "one's" of the answer. The German of the answer is also impersonal.

23. Q and
   A 101: —no changes
   Q 102: —no changes

Grounds: Although CRC Publications had recommended changes in the pronouns here, we recommend no changes. The German is impersonal and so does not mandate any particular pronoun.

24. Q 103: WHAT IS GOD'S WILL FOR YOU IN THE FOURTH COMMANDMENT?

25. Q 104: WHAT IS GOD'S WILL FOR YOU IN THE FIFTH COMMANDMENT?

26. Q 105: WHAT IS GOD'S WILL FOR YOU IN THE SIXTH COMMANDMENT?

Grounds: The answers to these questions are framed in first-person pronouns ("I" and "me"). As explained in the introductory material, we decided to maintain a pattern of pronoun usage in this series of questions and answers, so that an "I" in the answer is paired with "you" in the question. For the sake of internal consistency, we recommend the change to "you" in the question.

27. A 107: No.
   By condemning envy, hatred, and anger God tells us
   to love our neighbors as ourselves,
   to be patient, peace-loving, gentle,
   merciful, and friendly to them,
   to protect them from harm as much as we can,
   and to do good even to our enemies.

Grounds: The use of the plural instead of the singular here avoids the exclusive language and does not hinder the meaning.

28. A 110: —no changes

Ground: The committee found no reason to change "our" neighbor to "my" neighbor, as has been suggested by CRC Publications. The German has "our."
29. **A 111**: That I do whatever I can
   for my neighbor's good,
   that I treat others
   as I would like them to treat me, . . .

   *Grounds:* The present translation already uses “others” in the fourth line. Using “others” in the third line and “them” in the fourth is an entirely legitimate way to translate this and at the same time avoids exclusive language.

30. **Q 112**: WHAT IS GOD'S WILL FOR YOU
   IN THE NINTH COMMANDMENT?

31. **Q 113**: WHAT IS GOD'S WILL FOR YOU
   IN THE TENTH COMMANDMENT?

   *Grounds:* As in questions 103, 104, and 105.

32. **A 124**: Your will be done on earth as it is in heaven means,
   Help us and all people
   to reject our own wills
   and to obey your will without any back talk.
   Your will alone is good.
   Help us one and all to carry out the work we are called to,
   as willingly and faithfully as the angels in heaven.

   *Grounds:* These changes are a legitimate translation of the German and avoid exclusive language.

II. **APOSTLES' CREED**

A. **Introduction**

The committee's second task was to examine the three ecumenical creeds, the Apostles', the Nicene, and the Athanasian. (See Part V below for a brief history of the origins of the translations currently in use by the CRC.)

Synod of 1986, at the suggestion of CRC Publications, made several minor changes in both the Apostles' and Nicene Creeds (*Acts of Synod 1986*, Art. 99, I, C, 2 and 3, p. 697). After having accepted those modifications, synod, in response to an overture from Classis British Columbia Northwest (*Agenda for Synod 1986*, pp. 479-80), decided to “refer the matter of translating and/or revising the ecumenical creeds to the committee studying the Heidelberg Catechism for further investigation.” Its stated ground was that “the possibility of such a new translation and/or revision requires careful, deliberate study” (*Acts of Synod 1986*, Art. 115, IV, p. 725).

The committee's investigation and study of the translations presently in use lead us to recommend some revisions in the translations of the Apostles' and Nicene Creeds, and to recommend a new translation of the Athanasian Creed. We turn first to the Apostles' Creed.

In deciding that some revisions were in order and in deciding what those revisions should be the committee adopted the following principles or criteria as guidelines for its work:

1. Faithfulness to the Latin received text (textus receptus).
2. Sensitivity to doctrinal exactness and our doctrinal tradition.
3. Considerations of style, idiom, and liturgical use.
4. Agreement, where possible, with the text of the International Consultation on Ecumenical Texts. (This Consultation, commonly called ICET, refers to the work of an interchurch committee of ecumenical scholars and liturgists; their versions of the creeds are published in Prayers We Have in Common, Fortress Press, 1970, 1971, 1975.)

Most of our recommendations for revision in the Apostles' Creed regard formatting, sentence structure, and punctuation. We have broken up the four rather long sentences into seven shorter sentences and set up the entire creed in a three-paragraph format to help show explicitly its trinitarian structure.

B. Recommendations

Following is the Apostles' Creed as recommended by the study committee:

APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

C. Explanation of Recommended Changes

Only four of the revisions we recommend involve choice of content words: "creator" in line 2, deletion of "begotten" in line 3, "died" in line 7, and deletion of "I believe" in line 14. There are firm reasons for each of these revisions.

We choose "creator" because it more directly and literally translates the Latin "creatorem," and consistency with the Latin would mandate using "creator" instead of "maker" as the present translation has it.

We recommend deleting "begotten" in the next line because the Latin text here does not support use of that word. The accepted or received text in Latin has the word "unicum," which does not at all carry any sense of "begotten." Fully explained it means "the only one of its kind," and we think this sense is sufficiently carried by the word "only."

In line 7 we recommend "died" instead of "dead." The Latin definitely does not say that Christ "was dead" as the sentence presently must be understood as saying, but rather that "he died." Notice that this expression occurs in a series of words describing either what Christ did or had done to him, and how awk-
ward, in the middle of this series, it is to say that Christ “was dead.” Several denominations have for some time already used this corrected version which we are recommending.

And in line 14 we recommend the deletion of “I believe.” There is no warrant at all in Latin for putting in the words “I believe.” Nor does the Latin text support the notion, sometimes argued, that one believes in a person or deity, but believes a thing or institution directly, without any preposition. Line 14 in Latin simply continues the series, begun in line 13, of what we believe in, all objects of the same preposition.

Attention should be directed to the word “catholic” which the committee recommends retaining. The committee is aware that the original overture asking for this revision in the language of the ecumenical creeds specifically mentioned the word “catholic” and the confusion and misunderstanding it can create. The committee, however, could not find a replacement which would sufficiently point to both the historic and the worldwide character of the church. It found objections to every suggested alternative. A related fact is that the same word “catholic” appears in the Nicene and Athanasian Creeds, where a replacement, especially in the latter creed, is perhaps even more difficult to find.

III. NICENE CREED

A. Introduction

The committee’s work on the Nicene Creed was guided by the same criteria or principles we used for the Apostles’ Creed. But here we had to address more specifically the question of which original text we would use, since there lies back of the Nicene Creed both an earlier Greek text and a somewhat later Latin text. We decided to use as our basis the older text, the Greek text of the Eastern tradition, but with two additions which have been widely accepted in the Western tradition: “God from God” in the fourth line of the second paragraph, and “and the Son” (the filioque clause) in the third line of the third paragraph. Consequently, some of the revisions we suggest arise from this decision to use the older form of this creed.

As in the Apostles’ Creed the three-paragraph format highlights the trinitarian structure of this creed as well. And again, we have broken up the rather long sentences into shorter ones and revised punctuation accordingly. The extra indentation in the second paragraph should help clarify the meaning and show how the different sentences and clauses relate to each other.

B. Recommendation

Following is the text of the Nicene Creed as the study committee proposes it:

**NICENE CREED**

We believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light,
true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
he became incarnate by the Holy Spirit and the virgin Mary,
and was made human.
He was crucified for us under Pontius Pilate;
he suffered and was buried.
The third day he rose again, according to the Scriptures.
He ascended to heaven
and is seated at the right hand of the Father.
He will come again with glory
to judge the living and the dead.
His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.
We believe in one holy catholic and apostolic church.
We affirm one baptism for the forgiveness of sins.
We look forward to the resurrection of the dead,
and to life in the world to come. Amen.

IV. ATHANASIANS CREED

A. Introduction

The Athanasian Creed is the latest, longest, and perhaps least well known of the three ecumenical creeds. Though this creed presents the historical understanding and definition of the trinity and of Christ's incarnation, it receives little if any attention liturgically. It seems starkly and narrowly theological, lacking in the warmth and assurance one looks for in a creedal or confessional statement appropriate for worship. But the language of the present translation must be part of the reason that this creed seems so formidable, so uninviting, and even so unclear. This creed needed, the committee judged, more than a revision. It needs a new translation, which, along with a new format, would make this creed better understood and less distant from the contemporary believer. We are confident that the translation we are recommending not only corrects certain inaccuracies in the present translation, but also removes a good deal of the difficulty in understanding and appreciating this creed even as it states with renewed clarity the trinitarian and incarnational teachings of historic Christianity.

The principles we used to guide this part of our work are the same as those we used with the other ecumenical creeds. In this case, however, there exists no ecumenical translation from the International Consultation on Ecumenical Texts. The translation found in the Lutheran Book of Worship (1979) comes closest in language and format to the kind of translation we found appropriate.
B. Recommendations

The new translation of the Athanasian Creed as the committee recommends it follows:

ATHANASIAN CREED

Whoever desires to be saved should above all hold to the catholic faith.
Anyone who does not keep it whole and unbroken will doubtless perish eternally.

Now this is the catholic faith:

That we worship one God in trinity and the trinity in unity,
neither blending their persons nor dividing their essence.
For the person of the Father is a distinct person,
the person of the Son is another,
and that of the Holy Spirit still another.
But the divinity of the Father, Son, and Holy Spirit is one,
their glory equal, their majesty coeternal.

What quality the Father has, the Son has, and the Holy Spirit has.
The Father is uncreated,
the Son is uncreated,
the Holy Spirit is uncreated.
The Father is immeasurable,
the Son is immeasurable,
the Holy Spirit is immeasurable.
The Father is eternal,
the Son is eternal,
the Holy Spirit is eternal.
And yet there are not three eternal beings; there is but one eternal being.
So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being.

Similarly, the Father is almighty,
the Son is almighty,
the Holy Spirit is almighty.
Yet there are not three almighty beings; there is but one almighty being.
Thus the Father is God,
the Son is God,
the Holy Spirit is God.
Yet there are not three gods; there is but one God.
Thus the Father is Lord,
the Son is Lord,
the Holy Spirit is Lord.
Yet there are not three lords; there is but one Lord.
Just as Christian truth compels us
to confess each person individually
as both God and Lord,
so catholic religion forbids us
to say that there are three gods or lords.
The Father was neither made nor created nor begotten
from anyone.
The Son was neither made nor created;
he was begotten from the Father alone.
The Holy Spirit was neither made nor created nor begotten;
he proceeds from the Father and the Son.
Accordingly there is one Father, not three fathers;
there is one Son, not three sons;
there is one Holy Spirit, not three holy spirits.
Nothing in this trinity is before or after,
nothing is greater or smaller;
in their entirety the three persons
are coeternal and coequal with each other.
So in everything, as was said earlier,
we must worship their trinity in their unity
and their unity in their trinity.

Anyone then who desires to be saved
should think thus about the trinity.

But it is necessary for eternal salvation
that one also believe in the incarnation
of our Lord Jesus Christ faithfully.

Now this is the true faith:

That we believe and confess
that our Lord Jesus Christ, God's Son,
is both God and human, equally.
He is God from the essence of the Father,
begotten before time;
and he is human from the essence of his mother,
born in time;
completely God, completely human,
with a rational soul and human flesh;
equal to the Father as regards divinity,
less than the Father as regards humanity.
Although he is God and human,
yet Christ is not two, but one.
He is one, however,
not by his divinity being turned into flesh,
but by God's taking humanity to himself.
He is one,
certainly not by the blending of his essence,
but by the unity of his person.
For just as one human is both rational soul and flesh,
so too the one Christ is both God and human.
He suffered for our salvation;
he descended to hell;
he arose from the dead;
he ascended to heaven;
he is seated at the Father's right hand;
from there he will come to judge the living and the dead.

At his coming all people will arise bodily
and give an accounting of their own deeds.
Those who have done good will enter eternal life,
and those who have done evil will enter eternal fire.

This is the catholic faith:
One cannot be saved
without believing it
firmly and faithfully.

V. ORIGIN OF THE CURRENT TRANSLATIONS OF THE ECUMENICAL CREEDS

The English translations of the three ecumenical creeds as found in the Psalter Hymnal apparently derive from the old translations of these creeds in the Anglican Book of Common Prayer, first published by King Edward VI in 1549. The CRC's English version of the Nicene and Athanasian Creeds first appeared in the red 1934 Psalter Hymnal. It seems that the old Anglican translations of these two creeds as printed in Philip Schaff's Creeds of Christendom were simply taken over, except for a few minor changes made to remove obvious archaisms ("Holy Ghost" changed to "Holy Spirit" and "the quick and the dead" changed to "the living and the dead"). These versions remained unchanged in the CRC until the 1986 Synod approved the revision of a few other archaic words in the Nicene Creed.

The story of our English translation of the Apostles' Creed is more complex. Again the translation derives from the old Anglican version, but revisions were made on the basis of the Dutch version in common use. When the CRC was making the transition from Dutch to English, the Apostles' Creed appeared in English in the 1914 Psalter in two versions. In question 23 of the Heidelberg Catechism the Creed read "his only begotten Son" (following the Dutch rendering of the Catechism since 1563), but in the form for the Lord's Supper it read "his only Son" (following the Anglican version). Another change, again based on the Dutch, appeared in both forms of the Creed in the 1914 Psalter: "I believe an" was inserted before "holy catholic church." In the 1934 Psalter Hymnal the CRC standardized the English translation by reading "only begotten Son" in all forms of the Apostles' Creed and modernized it by changing "Holy Ghost" to "Holy Spirit" and changing "quick" to "living." This remained the standard CRC version of the Apostles' Creed until the 1986 Synod changed "sitteth" and "thence" to "is seated" and "there."

VI. SUMMARY OF RECOMMENDATIONS

A. That the chairman and secretary of the committee be given the privilege of the floor when synod deals with the matters of this report.

B. Section I, B: Recommendations 1–32 on the Heidelberg Catechism
C. Section II, B and C on the Apostles’ Creed

D. That synod instruct CRC Publications to incorporate the revised Apostles’ Creed into questions 23, 26, 33, 35, 44, 46, 49, 50, 54, and 58 of the Heidelberg Catechism and into the liturgical forms.

E. Section III, B on the Nicene Creed

F. Section IV, B on the Athanasian Creed.

The Committee on the Heidelberg Catechism and the Ecumenical Creeds
Fred Klooster, Chairman
Richard Wevers, Secretary
Douglas Fauble
Donald Sinnema
Carl Tuyl
James Vanden Bosch
Overtures

Overture 1 — Study Establishing a Denominationally Controlled and Funded Youth Ministry

BACKGROUND

At their meeting of January 21, 1987, Classis Hamilton and Classis Niagara were requested by the Niagara League of the Young Calvinist Federation to establish a study committee with the mandate:

To investigate the current relationship between the Christian Reformed Church and the Young Calvinist Federation and also the need for a more complete denominationally controlled youth ministry.

Grounds:

a. The change in the nature of youth groups from one reasonably functional to one struggling and in need of guidance;

b. The financial problems of YCF which is undermining its ministry and therefore its effectiveness in assisting youth groups.

Classes Hamilton and Niagara complied with the request and together they established a study committee to bring advice to the two classes.

The committee notes with concern that YCF has increasingly shown itself unable to respond effectively to the needs of youth ministries in our churches. This has not been for lack of desire or effort, but may be the result of its relationship to denominational structures and concurrent funding problems. For that reason, YCF and UCY (United Calvinist Youth) structures and their relationship to the denomination, as well their funding, need to be examined.

The Young Calvinist Federation is one of three divisions of the United Calvinist Youth organization, whose work is almost exclusively within the Christian Reformed context. Our concern arises out of YCF’s difficulties in responding to our denomination’s youth ministry needs. However, any investigation of YCF’s relationship to the CRC would have to include the other two branches of UCY, the Cadet and Calvinette organizations, since the three agencies together form the UCY organization.

We note that UCY is not a denominationally controlled organization and does not receive quota support from the CRC. It exists and functions as a parachurch organization, funded by the support of member clubs (societies) in the respective YCF, Cadet, and Calvinette organizations, plus voluntary offerings from the churches. Being funded this way hampers YCF’s ability to respond to the demands and needs of our denomination’s youth ministries. Furthermore, because UCY and its branches are not denominationally controlled (as the Board of World Ministries and Board of Home Missions are) it is only indirectly answerable and responsible to the synod and the denomination. The CRC can encourage but not mandate UCY to work toward specific goals that arise in youth ministry.

Changing trends and needs among adolescents and teenagers, coupled with dwindling participation in church youth ministry programs, especially in young peoples societies, create compelling reasons for the denomination to take a more “hands-on” approach to its youth ministry programs. Though the YCF has had strong support from its leagues in the past and has served our youth well, it is currently experiencing harder times. Monies needed to develop innovative programming and leadership training has been in short supply, leading perhaps, as well, to the demise of Insight magazine. There is also a need for a greater variety of young people society study materials and leadership resource materials. Some leagues are questioning the benefits of membership in and support of YCF. All this takes place at a time when strong support and dynamic leadership by YCF is most needed.

We are grateful to the Lord for what YCF has given to the church in the past, but we suggest that it is time for the CRC to take more direct responsibility for its youth ministry.
activities and incorporate these ministries under the umbrella of its denominational ministries with direct funding and supervision by the denomination.

Because this is a matter that concerns all of our churches it should be studied by the synod of the CRC. Synod should take appropriate steps to structure a denominational youth ministry agency. For these reasons we present the following overture.

OVERTURE

Classis Niagara overtures synod to appoint a study committee to investigate the viability of establishing a denominationally controlled and funded youth ministry which would provide means and assistance to maintain a total youth ministry in our churches.

Grounds:
1. The church as the organized body of Christ, responsible for the care and feeding of believers, has a direct responsibility for the nurture of youth within the body.
2. The Young Calvinist Federation is presently suffering from financial constraints, thereby having to reorganize its ministry options to youth societies, leaving many societies without such aids for study and leadership which make these groups work well.

Classis Niagara
Adrian Dieleman, stated clerk

Overture 2 — Study Establishing a Denominationally Controlled and Funded Youth Ministry

Classis Hamilton overtures synod to appoint a study committee to investigate the viability of establishing a denominationally controlled and funded youth ministry which would provide means and assistance to maintain a total youth ministry in our churches.

Grounds:
1. The church as the organized body of Christ is responsible for the care and feeding of believers, and has a direct responsibility for the nurture of youth within the body.
2. The Young Calvinist Federation is presently suffering from financial constraints, thereby having to reorganize its ministry options to youth societies, leaving many societies without such aids for study and leadership, while it is these materials that make these groups work well.
3. The CRC is currently embracing within synodical control newly created ministries, such as the Committee for Disability Concerns, as well as the more established ministry of CRWRC under the Board of World Ministries. This comes as a result of realizing the church's responsibility to minister in this fashion. A ministry to youth should be included as well.

Classis Hamilton
Richard Stienstra, stated clerk

Overture 3 — Approve Division of Classis Rocky Mountain

Classis Rocky Mountain overtures synod to establish a new classis to include the following eight CR churches, all located in Arizona: in Chandler—Christ Community; Flagstaff; three in Phoenix—Korean, Orangewood, and Phoenix; in Scottsdale—Palm Lane; and two in Tucson—Bethel and Elim in the Desert. The classis would be designated Classis Arizona.

Pertinent Information

1. Arizona, especially the Phoenix and Tucson areas, is among those leading in population growth in the United States. With the population projections for the state, growth of present churches and the beginning of new churches in the near future are very probable.
2. In comparison to other smaller classes, Classis Arizona would have an average per-church family count.

<table>
<thead>
<tr>
<th>Classis</th>
<th>Churches</th>
<th>Families</th>
<th>Average per Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>Florida</td>
<td>12</td>
<td>678</td>
<td>56</td>
</tr>
<tr>
<td>Northwest Iowa</td>
<td>16</td>
<td>735</td>
<td>46</td>
</tr>
<tr>
<td>Red Mesa</td>
<td>13</td>
<td>409</td>
<td>32</td>
</tr>
<tr>
<td>(Arizona)</td>
<td>8</td>
<td>360</td>
<td>45</td>
</tr>
</tbody>
</table>

**Financial Feasibility**

1. Present financial responsibilities in our area (now included in Classis Rocky Mountain):
   a. Arizona State University—Intervarsity: $6,390
   b. Calvary Rehabilitation: $6,000
   c. Student Fund: $4,000–$6,000

2. Churches in Arizona presently contributing 100 percent of classical quotas:

<table>
<thead>
<tr>
<th>Churches</th>
<th>Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ’s Community, Chandler</td>
<td>25</td>
</tr>
<tr>
<td>Flagstaff</td>
<td>12</td>
</tr>
<tr>
<td>Phoenix</td>
<td>108</td>
</tr>
<tr>
<td>Orangewood, Phoenix</td>
<td>75</td>
</tr>
<tr>
<td>Korean, Phoenix</td>
<td>12</td>
</tr>
<tr>
<td>Palm Lane, Scottsdale</td>
<td>56</td>
</tr>
<tr>
<td>Bethel, Tucson</td>
<td>37</td>
</tr>
<tr>
<td>Elim in the Desert, Tucson</td>
<td>35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>360</strong></td>
</tr>
</tbody>
</table>

**Per-family Quota Estimate for Classis Arizona**

| Classical Expenses: | $2,000 divided by 360 equals 5.60 |
| ASU—Intervarsity    | $6,400 divided by 360 equals 17.80 |
| Calvary Rehab.      | $1,000 divided by 360 equals 2.80  |
| Student Fund        | $4,000 divided by 360 equals 12.00 |
| **Total**           | $13,400 divided by 360 equals 37.20 |

**Note:**
1. Per-family quotas rounded off to highest dollar and cents figure, so that actual per-family quota of $13,400 divided by 360 equals $37.22
2. Classis Rocky Mountain quota presently is $36.05.

**Grounds:**

1. Arizona’s population is growing at a rapid rate and an area classis would be beneficial in shaping church planting and church growth strategies in Arizona at this time.
2. Rocky Mountain Classis has increased in number of churches as well as in geographical area to be the largest classis. This makes it increasingly difficult for all areas to experience the full benefits of belonging to a classis. An Arizona classis would give the churches and their congregations the opportunity to concentrate on common concerns and ministry opportunities in a smaller geographical area.
3. Presently a fairly high percentage of classical funds are being used to finance travel and related expenses for the meetings of Classis Rocky Mountain. Even though classical quotas would remain the same, a higher percentage would be used for “shared” ministries.
4. The Arizona churches have the maturity and quality of leadership that would make it feasible for them to begin their own classis.

**Note:** All the Arizona churches were surveyed prior to this overture being submitted and are in agreement with the concept.

Classis Rocky Mountain
Meindert Bosch, stated clerk
Overture 4 — Approve the Formation of a New Classis

I. BACKGROUND

Classis Grandville and Zeeland, having been richly blessed with significant growth as the two largest classes in the CRC and with thanksgiving and praise to God, submit the following overture to synod.

II. OVERTURE

Classis Grandville and Zeeland overture synod to approve the formation of a new classis effective September 1988 from churches within both of our classes. The three classes would be as follows:

### Classis Grandville

<table>
<thead>
<tr>
<th>Church</th>
<th>Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Byron Center</td>
<td>199</td>
</tr>
<tr>
<td>First</td>
<td>149</td>
</tr>
<tr>
<td>Second</td>
<td>51</td>
</tr>
<tr>
<td>Friendship</td>
<td>181</td>
</tr>
<tr>
<td>Heritage</td>
<td>60</td>
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<tr>
<td>Dorr</td>
<td>122</td>
</tr>
<tr>
<td>Grandville</td>
<td>88</td>
</tr>
<tr>
<td>Fellowship</td>
<td>167</td>
</tr>
<tr>
<td>Hanley</td>
<td>195</td>
</tr>
<tr>
<td>Hope</td>
<td>184</td>
</tr>
<tr>
<td>Ivanrest</td>
<td></td>
</tr>
<tr>
<td>South Grandville</td>
<td></td>
</tr>
<tr>
<td>Wyoming</td>
<td>126</td>
</tr>
<tr>
<td>Beverly</td>
<td>169</td>
</tr>
<tr>
<td>Calvary</td>
<td>139</td>
</tr>
<tr>
<td>Lee Street</td>
<td>179</td>
</tr>
<tr>
<td>Rogers Heights</td>
<td>28</td>
</tr>
<tr>
<td>Spanish</td>
<td>85</td>
</tr>
<tr>
<td>Thirty-Sixth Street</td>
<td>61</td>
</tr>
<tr>
<td>West Forty-Fourth Street</td>
<td>120</td>
</tr>
<tr>
<td>Wyoming Park</td>
<td></td>
</tr>
<tr>
<td>18 churches</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>2,303 families</strong></td>
</tr>
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</table>

### Classis Zeeland

<table>
<thead>
<tr>
<th>Church</th>
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</tr>
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<tbody>
<tr>
<td>Allegan</td>
<td>27</td>
</tr>
<tr>
<td>Allendale</td>
<td>145</td>
</tr>
<tr>
<td>First</td>
<td>110</td>
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<tr>
<td>Second</td>
<td>108</td>
</tr>
<tr>
<td>Beaverdam</td>
<td>149</td>
</tr>
<tr>
<td>Borculo</td>
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<tr>
<td>Drenthe</td>
<td>120</td>
</tr>
<tr>
<td>North Blendon</td>
<td>99</td>
</tr>
<tr>
<td>Oakland</td>
<td>117</td>
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<tr>
<td>Overisel</td>
<td>106</td>
</tr>
<tr>
<td>Rusk</td>
<td>125</td>
</tr>
<tr>
<td>Zeeland</td>
<td>225</td>
</tr>
<tr>
<td>Bethel</td>
<td>150</td>
</tr>
<tr>
<td>First</td>
<td>142</td>
</tr>
<tr>
<td>Haven</td>
<td>149</td>
</tr>
<tr>
<td>North Street</td>
<td></td>
</tr>
<tr>
<td>Third</td>
<td></td>
</tr>
<tr>
<td>15 churches</td>
<td><strong>1,944 families</strong></td>
</tr>
</tbody>
</table>
New Classis

Bauer
Hudsonville
First 111
Cornerstone 157
Georgetown 52
Hillcrest 210
Immanuel 234
Messiah 172
Jamestown 188
Jenison 134
Baldwin 188
Cottonwood 235
First 190
Ridgewood 214
Trinity 226
Twelfth Avenue 209
Forest Grove 235
Zutphen 190
16 churches 214
2,776 families

Note: This division has been effected on the basis of the following boundary: Kenowa Ave. on the east and 48th Ave. on the west.

Grounds:
1. Classis Grandville (3,585 families) and Classis Zeeland (3,335 families) are the largest classes in the CRC and their size warrants a realignment of the churches.
2. This realignment will provide a greater use of the resources of God's people and effective promotion of the ministries and common concerns pertinent to each area.
3. The proposed classes are of adequate size to responsibly finance and support the various ministries within each area.
4. While quota obligations of the two classes will remain in effect through December 31, 1988, the September realignment will allow each new classis to establish a proposed budget for 1989.
5. The addition of the new classis would be cost-efficient since it is so near Grand Rapids.

Classis Grandville
Leonard Van Drunen, stated clerk

Classis Zeeland
Leslie J. Kuiper, stated clerk

Overture 5 — Study Making Calvin a Private College
Classis Chatham overtures Synod 1988 to appoint a committee to study the privatization of Calvin College.

Grounds:
1. Classis is of the opinion that our denomination should not own schools for academic instruction, with the exception of seminaries.
2. The other Christian Reformed colleges—Dordt, Trinity, The King's, and Redeemer—are church related, but not denominationally owned colleges.
3. The quota support for it places Calvin College in a preferential position over the other CRC colleges as to the financial support received from the denomination.

Classis Chatham
John Klumpenhouver, stated clerk

Overture 6 — Direct Calvin Board Not to Grant Credit to Women Toward Seminary Degree Programs
The Council of Bethany Christian Reformed Church, South Holland, IL, overtures synod to direct the Board of Trustees of Calvin College and Seminary not to grant credit toward the master of divinity, master of theological studies, and master of ministry degrees to women.
Grounds:
1. Women may not be ordained to gospel ministry, for it is contrary to Scripture (I Cor. 14:34–36 and I Tim. 2:11–14). It is also inconsistent with the headship report of synod (Acts of Synod 1984, Art. 68).
2. The seminary was established to train men for the ordained ministry in the CRC. It is counterproductive in our denomination on one hand to say women cannot enter the ordained ministry in our church and yet be willing to train them for it.
   a. It is contrary to Scripture for women to fill the office of minister of the Word in all denominations. Therefore, we ought not as a denomination train or encourage women by allowing them in our seminary.
   b. Young women are misdirected and wrongfully encouraged to seek that which does not belong to them—namely ordination.
3. This training is counterproductive for the unity of our denomination, causing confusion in students' minds, disloyalty in professors, and lack of support for our seminary by some of our people.

Bethany Council, South Holland, IL
Herbert J. Pals, clerk

Note: This overture was presented to Classis Illiana but was not adopted.

Overture 7 — Amend Proposed Changes in Church Order Articles 74-a and 76-a

BACKGROUND
Within the past few years, the CRC has been working to clarify the authority and function of elders and deacons. The need for clarification and definition of the distinction of these two offices has resulted from the decision that when women serve as deacons their work “as deacons is to be distinguished from that of elders” (Acts of Synod 1984, p. 655). A study committee was appointed in 1985 to address this need (Agenda for Synod 1987, pp. 385-421). As a result of this study, Synod 1987 decided on a number of changes in the Church Order. Among these changes was a clarification of the functions of elder and deacon, as well as changes in terminology.

Among the proposed changes in the Church Order was that the task of local evangelism is to be sponsored and governed by the consistory (Acts of Synod 1987, p. 640). This is inconsistent, however, with other sections of the newer Church Order which indicate that this is the task of the consistory, the elders.

• Article 12-a states that the minister of the Word, “with the elders, shall . . . engage in and promote the work of evangelism.”
• Article 24 states that the elders “shall have oversight of . . . participation in, and the promotion of evangelism . . . ” (Acts of Synod 1987, p. 638).
• Article 35-b states that “those tasks which belong distinctively to the office of elder are the responsibility of the consistory” (Acts of Synod 1987, p. 639).
• Article 41 (section 6) asks, “Does the consistory diligently engage in and promote the work of evangelism in its community?”

OVERTURE
Classis Pella overtures synod to amend the proposed changes in Church Order Articles 74-a and 76-a as indicated below (amended wording italicized):

74-a Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory . . . (cf. Acts of Synod 1987, p. 640).

76-a Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of the congregations and classes . . . (cf. Acts of Synod 1987, p. 641).

Grounds:
1. This would clarify the task of local evangelism by the church as being the responsibility of the consistory.
2. Because the consistory is not considered a minor assembly (Acts of Synod 1987, Art. 26, p. 637), the amendment of Article 76-a would bring the article in harmony with Article 74-a (as amended) and with the wording of Article 76-b (Acts of Synod 1987, p. 641).

Classis Pella
Siebert Kramer, stated clerk

Overture 8 — Change Church Order Article 53

BACKGROUND

The Theological Education and Ministry Skills (TEAMS) Committee at its October 19, 1987, meeting noted that there is presently a gap in Classis Red Mesa Church Order stipulations concerning exhorting as it relates to RBC students, people involved in the minority recruitment program, and interns. This group is not required to seek licensure through classis. Further there is no body which is "legally" responsible for this group (or individuals thereof) since the Classis Red Mesa version of the Church Order allows only those licensed by classis or elders to exhort in the churches.

OVERTURE

Classis Red Mesa overtures synod to change Church Order Article 53 to reflect this need in classis. (Note: The present article was specifically formulated for Classis Red Mesa.)

Present Article:
The minister of the Word or the evangelist shall conduct the official worship service. In his absence, the consistory shall appoint a person licensed to exhort or one of the elders to conduct the official worship services.

Ground (given to Synod 1981): The limited number of native pastors and evangelists, together with the impossibility of native reading services, make the use of elders necessary.

Proposed Article: (Changes italicized)
a. The minister of the Word or the evangelist shall conduct the official worship service. In his absence, the consistory shall appoint a person licensed to exhort or one of the elders to conduct the official worship service.

b. Anyone appointed by the consistory to exhort may conduct worship services. They shall, however, refrain from all official acts of the ministry.

c. The consistory shall be responsible for the sermons used by those whom they appoint to exhort.

Grounds:
1. This Church Order revision allows the consistories oversight over the exhorting of those involved in the minority recruitment program and internships. In doing so it fills in the present gap (see background material) in Classis Red Mesa's Church Order Article 53.

2. The revision provides for direct consistory involvement by making the consistory responsible for the sermon used in worship.

Classis Red Mesa
Mike A. Harberts, stated clerk

Overture 9 — Designate Consistory and Diaconate as Church Assemblies in Church Order Articles 26 and 27

Classis Minnesota South supports the approach taken by Synod 1987 in making a distinction between the work of elders and the work of deacons and wishes to enhance what Synod 1987 has done in making this distinction by respectfully overturing Synod 1988 to:

Add the consistory and the diaconate to the list of church assemblies in Church Order Articles 26 and 27.
Overture 10 — Withhold Ratification of Revision of Church Order Article 40

Classis Minnesota South overtures synod to withhold ratification of the revision made by Synod 1987 of Church Order Article 40, in which the word council replaces the word consistory.

Ground: The delegating of authority to the classis comes from the elders, not from the deacons.

Classis Minnesota South
Martin G. Zylstra, stated clerk

Overture 11 — Delete Section c from Church Order Article 60

Classis Alberta North overtures synod to delete Section c of Article 60 of the Church Order: “The Lord’s Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon.”

Grounds:
1. The sermons in question make for unnecessary repetition and tend to put undue emphasis on the sacrament.
2. The relationship between Word and sacrament is guarded in that the church is bound to the “ceremonies prescribed in God’s Word” (Church Order Art. 60-b).
3. The Church Order is no longer in tune with what is actually the practice in many of our churches.

Classis Alberta North
Nicholas B. Knoppers, stated clerk

Overture 12 — Study the Incorporation of Lay Preaching in the Church Order

Background
In recent times there has been an increase of lay preaching within the denomination. The Church Order does not address this particular concern. For instance, Article 43 speaks of classical licensure to exhort “when an urgent need for their services has been established.” Article 53 allows for laypeople to read a consistory-approved sermon. These two articles assume as normative that ordained ministers of the Word and sacraments lead worship services and preach sermons. Any exceptions are based on “urgent need.” These articles do not recognize that “gifted, well-informed, consecrated, and able-to-edify” individuals whose insights into Scripture and life are necessary for the edification of the church (I Cor. 13; Eph. 4) are present in our congregations. It would seem to us that to deny such members the use of their gifts in the “ministry of the Word” impoverishes the church of our Lord.

At the same time, we recognize the need that things be done “decently and in good order.” We accept that the church established the practices of the present Church Order to protect the integrity of the pulpit ministry. Recognition of the increasing practice of lay preaching in the CRC and a desire to balance the two concerns of using the gifts of members and protecting the integrity of the pulpit ministry leads us to suggest it is time for us as a denomination to consider the incorporation of lay preaching in the Church Order.
Overture

Classis Alberta South overtures synod to study the incorporation of lay preaching in the Church Order.

Grounds:
1. The practice of lay preaching is on the increase in the denomination, which is a cause for common concern.
2. There is a need to recognize and incorporate into the life of the church the gifts of members able to conduct worship services and open the Scriptures (I Cor. 1; Eph. 4).
3. There is a need to maintain the integrity of the pulpit ministry by establishing proper guidelines and sufficient supervision of the practice of lay preaching.
4. It should not be necessary for a church to wait for urgent need before looking for using those with gifts for exhorting.

Classis Alberta South
Jacob Weeda, stated clerk

Overture 13 — Opposes Appointment of Dr. H. De Moor

Classis Alberta South overtures synod not to reappoint Dr. Henry De Moor to the Department of Practical Theology in Calvin Seminary.

Grounds:
1. In his doctoral dissertation Dr. De Moor openly advocates his position of allowing women in all the offices of the church. This clearly contradicts the official position of the CRC on this matter.
2. Since he teaches in the area of Church Polity, it is impossible for De Moor to be silent about his views and to teach with objectivity.
3. De Moor's participation in a recent CW-CRC-sponsored "Partnership in the Gospel Conference" and his wearing a white carnation at a recent seminary graduation ceremony clearly demonstrate that he does actively promote his views, contrary to what was said to and by synod.
4. Appointing professors to teach at the church's seminary while holding views which conflict with that of the church lacks all integrity.

Classis Alberta South
Jacob Weeda, stated clerk

Overture 14 — Opposes Church Polity Appointment at Calvin Seminary

Classis Hamilton overtures synod that no further appointment be offered to Dr. Henry De Moor as lecturer or professor in church polity at Calvin Theological Seminary.

Grounds:
1. Dr. De Moor, in principle, holds to and defends the position that women serve in all ecclesiastical offices. This clearly contradicts the position of the CRC on this matter.
   The eighth thesis of his dissertation states, "De huidige ‘oplossing’ van het emotioneel geladen conflict in de CRC met betrekking tot de vrouw in het ambt, nl. haar alleen toe te laten tot het diakenambt mits zij niet deelneemt in de regering van de kerk, is geen echte oplossing. Hoe gevoelig de kwestie in het kerkelijke level ook ligt, er zal moeten worden gekozen: of toelating van de vrouw tot geen van de ambten of toelating tot alle ambten. Aangezien het gezag van de ambtsdragers een bedienend karakter draagt, geniet het laatste de voorkeur."
   Freely translated, that says: "The current 'solution' of the emotion-charged conflict in the CRC re the woman in office, namely, to allow her to function only in the office of deacon provided she does not participate in the governing of the church, is not a real solution. Regardless of how sensitive the question may be in the life of the church, a choice will have to be made: either admit the woman to none of the offices, or admit her to all offices. In view of the fact that the authority of the officebearers bears a ministering character, the latter is to be preferred."
2. Dr. De Moor, contrary to his assertion that he "will not be a crusader for one side or the other," does in practice advocate what he in principle holds.
Dr. De Moor was a recent participant in the CW-CRC "Partnership in the Gospel Conference." Only well-known outspoken pro-women-in-office people were asked to provide leadership at the April 24 and 25, 1987, conference.

The white carnation worn by Dr. De Moor at the seminary graduation on May 30, 1987, was clearly an act of defiance, an act of rebellion which spoke volumes to all who read the Grand Rapids Press of May 29, 1987.

3. It is the responsibility of the church—the synod—to uphold the integrity of its confessional position. Therefore, the church may not permit a man to teach who has clearly said that he believes the position of the church to be in error—certainly not in the area of church polity, where this matter must be discussed over and over again.

Classis Hamilton
Richard Stienstra, stated clerk

Enclosures in stated clerk's file.

Overture 15 — Adopt Statement on Pornography

Classis Grandville overtures synod to adopt the following Statement on Pornography and the Resolution Concerning Pornography:

A Statement on Pornography

The American Heritage Dictionary defines pornography as "the presentation of sexually explicit behavior as in a photograph, intended to arouse sexual excitement." Literally, "pornography" is the combination of two Greek words porne', "prostitute," and graphe', "to write" or "to picture." The verbal root of porno means "to sell," "to harlot for hire." The word pornography is not mentioned in the Scriptures, but the Greek word porneia is repeatedly used in the New Testament to embrace this form of sexual behavior as a sin of the flesh (Gal. 5:19).

This implies, of course, that there is a healthy view of sexuality. The Bible teaches us that sex is neither an accident of nature nor an invention of the devil. And though there is a distinction in gender between animals as well, our human sexuality is in no way equivalent to that of the animals. Our sexuality is distinctively human. It was designed by the Creator. It is God's gift to a unique creature whom the Bible describes as created in God's image and after his likeness. (Cf. CRC Publications, Sex, Marriage, and the Family.) As such, sex is not evil. It is a gift from God to be exercised within the marriage bond. It is our heart that makes sex the jungle that it has become. "For out of the heart, says Jesus, "come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander" (Matt. 15:19).

In view of the fact that the CRC has as its basis of authority for faith and practice the Holy Scriptures, we believe that what the church says about sexual behavior should honor both God and our neighbor. Therefore, Christians do well to recognize the church's important role in providing instruction on questions of human sexuality.

We also believe that the Bible clearly condemns sexual perversions which pornography glorifies and promotes as normal and healthy. Pornography contributes to the break-up of marriages and families, the molestation of children, rape, and other forms of criminal sexual conduct. It victimizes women, children, and men.

The pornography industry is primarily controlled by and contributes millions of dollars in profit to organized crime.

2Eph. 5:3, 5; Col. 3:5; Lev. 18:6, 23; 19:29; 20:10–16; Rom. 1:24; 1 Cor. 5:9–13; Ex. 22:19.
4While behavioral science cannot offer proof of harm in the form of empirical evidence showing a direct causal relationship to pornographic materials, the preponderance of research verifies that sexually explicit and graphically violent material significantly changes the attitude of the viewer toward healthy human sexuality. These attitudinal changes are often made manifest in deviant sexual behavior. Refer to Chapter 18 of AG and pages 63–71 of SFD for a summary of that research.
We as Christians are called upon by God to defend the weak and defenseless (James 1:27), and stand against unrighteousness (Heb. 1:9). Jesus declared that if we have done it for the least of these we have done it for him (Matt. 25:40–45).

It is our obligation as Christians to stand against evil, promote human dignity, protect our children from sexual exploitation, and provide healthy roles for human sexual expression. The use of any form of pornographic material to arouse sexual desire is a sin. "You have loved righteousness and hated wickedness, therefore God, your God, has set you above your companions by anointing you with the oil of joy" (Heb. 1:9).

A Resolution Concerning Pornography

WHEREAS, the appended statement is a true representation of the position of the Christian Reformed Church in North America on the matter of pornography:

THEREFORE BE IT RESOLVED:

• That synod urge the members of the church, through its teaching and preaching ministry, to closely examine their life-styles and attitudes on human sexuality from a biblical perspective as well as in light of the negative messages that come from modern media and pornography.

• That synod urge each congregation to choose at least one of its members to become actively involved with a local or national decency organization and keep the congregation informed on specific issues and steps to be taken to promote decency.

• That synod urge all of our members who use or view any form of pornographic material to arouse sexual desire to recognize that such is a sin, to repent of that sin, and to seek forgiveness and healing from Jesus Christ, our Lord.

• That synod urge all church members to become actively involved in stemming the tide of pornography by:
  a) praying for the individuals directly involved in the battle against pornography in all its varied forms; for the many innocent victims; for those who are caught up by and addicted to pornography; and for those who sell, produce, and distribute pornographic material;
  b) educating themselves to become more aware of the impact that pornography is having on society;
  c) withholding patronage from establishments that deal in or support pornography;
  d) actively involving themselves in the public debate over pornography by contacting public officials, writing letters to the editors of magazines and newspapers, and speaking openly with friends, neighbors, and family members, and in so doing, holding forth the biblical standards for sexuality, and

BE IT FURTHER RESOLVED, that synod instruct CRC Publications to publish and distribute to each congregation a copy of the Statement on Pornography and a copy of this resolution, and

BE IT RESOLVED, that synod prepare and distribute a list of available resource materials to further equip both clergy and laity to become better informed and more effectively involved.

Classis Grandville
Leonard Van Drunen, stated clerk

Overture 16 — Delay Changes in the Heidelberg Catechism

Classis Hudson overtures synod to delay for one year any changes in the Heidelberg Catechism as recommended in study committee Report 28.

Grounds:
1. Report 28 was received by the churches later than the deadline established by Rules for Synodical Procedure V, G and H. "Study committee reports shall be distributed not later than December 1."

2. Neither the study committee nor the churches have been able to properly compare the proposed changes with the current official text since it has not been available in

6Ezek. 33:8; Matt. 18:5–9.
7Matt. 5:28; Ex. 20:14; Phil. 4:8; Prov. 6:23–25.
completely printed form. It is not possible for the church to review the proposed changes made to this historic and central Reformed confession in so short a period of time.

Classis Hudson
Oren Holtrop, stated clerk

Overture 17 — Opposes Using Inclusive Language in Heidelberg Catechism

BACKGROUND

1. The Synod of 1975 received Report 48, "Heidelberg Catechism Translation," and adopted, among others, its recommendation "that synod adopt the new translation of the Heidelberg Catechism as submitted to the Synod of 1975" (Acts of Synod 1975, p. 608, see also point 3, p. 91). The committee responsible for the 1975 translation, having carefully examined its "principles of translation," assured the 1975 Synod: "Our aim throughout has been an accurate translation from the original German" (p. 606, emphasis added). If, then, the German original was not changed between 1975 and 1988—an assumption we believe we may accurately make—then we must assume either that the Synod of 1975 accepted a less than accurate translation, or that there are reasons other than accuracy of translation that motivate the proposed changes. No such reasons have been demonstrated.

2. The Synod of 1986 firmly decided: "not to update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language that have been used in revising the Psalms and hymns and the liturgical forms, nor effect changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism." (Acts of Synod 1986, p. 699, emphasis added). This was synod's answer to the second part of the request of CRC Publications.

The CRC Publications Board had requested two things, as follows:

"The board also suggests that synod consider updating the language used in the Heidelberg Catechism so as to:
(a) make it conform to the standards of vernacular (nonarchaic) and
(b) inclusive language that have been used in revising the Psalms and hymns and the liturgical forms." (Agenda for Synod 1986, pp. 44-45; rubrication added for clarity).

Since Synod 1986 decided on (b): "not to update ... so as to make it conform to ... inclusive language," the committee appointed was left to consider what, if anything, to do with (a): "to make it conform to the standards of vernacular."

OVERTURE

Classis Hamilton overtures synod not to update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language.

Grounds:

1. The Synod of 1986 firmly decided "not to update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language that have been used in revising the Psalms and hymns and the liturgical forms, nor effect changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism."  
2. No rationale is given for the proposed changes. The fact that human is a generic equivalent of the German menschen was known also in 1975. The committee reporting in 1975, however, concerned about "accuracy of translation" and "the demands of good style for contemporary English" (Acts of Synod 1975, p. 606), decided that the word man was the preferred generic equivalent of the German menschen, and is a word understood by our children.

3. The 1975 edition of the Heidelberg Catechism uses the word man not only because it is the preferred generic equivalent of the German menschen, but also—and especially—because the Scriptures use that word—see, e.g., Genesis 1:26, "Let us make man ... " Certainly, it is our aim that our youth, in and by their study of the Heidelberg Catechism, should become familiar with the language of the Bible.

4. The translation committee reporting in 1975 performed its translation task in accordance with five "principles of translation." The fifth principle reads as follows: We assume that this is to be, in the full sense, a translation and not a paraphrase, and furthermore, that this is to be a translation aimed at no particular goal, e.g., ease of memorization, other than one which can with dignity bear the name of an official translation. (Acts of Synod 1970, pp. 60, 461; cf. Acts of Synod 1975, p. 606)
The proposed changes will hinder the "ease of memorization." For example, the word human will sound in the ears of many a young student as an alien creature, a creature distant from themselves.

5. The peace and well-being of the CRC are not promoted, should synod move to adopt the proposed changes.

Classis Hamilton
Richard Stienstra, stated clerk

Overture 18 — Delay Decision on Children Partaking of the Lord's Supper

Classis Hudson overtures synod to delay for one year any decision on Report 26 submitted by the Committee to Study the Issue of Covenant Children Partaking of the Lord's Supper. The committee's report is lengthy and its recommendations to change historic procedure and Church Order quite significant. The additional year will give the churches a proper "soak time" for reflection and reaction before a final decision is made.

Grounds:
1. Report 26 was received by the churches later than the deadline established by the Rules for Synodical Procedure V, G and H: "Study committee reports shall be distributed not later than December 1."
2. The time lines forced upon the councils and classis preclude any direction (overture) to the Synod of 1988. The Pompton Plains Council received the report on or about the date for which classical agenda items were to be submitted (Dec. 14). Classis Hudson's January meeting is the last one which can take action to meet synod's agenda time-line in mid-March. This need for proper time was established by Article III, C, 1, as being "... at least six months prior to being acted upon by synod" (Acts of Synod 1985).
3. The committee report considers its recommendation as a historic change. The committee took two years to produce the report; therefore it is reasonable for the church as a whole to study and reflect upon the findings for at least a year.

Classis Hudson
Oren Holtrop, stated clerk

Overture 19 — Make a Decision on Report 28

BACKGROUND
In 1986 the CRC Publications Board asked synod to make a variety of minor changes in the Liturgical Forms and Doctrinal Standards sections of the Psalter Hymnal so these changes could be incorporated in the new Psalter Hymnal scheduled for publication in May 1987.

Some of those changes were made; others were not—synod decided not to "update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language that have been used in revising the psalms and hymns and the liturgical forms, nor effect changes that bring into agreement the number and person of pronouns within each question and answer of the Heidelberg Catechism," but rather to appoint a study committee to consider the changes suggested by CRC Publications and report to the Synod of 1988 (Acts of Synod 1986, p. 699).

Synod also decided to "refer the matter of translating and/or revising the ecumenical creeds to the committee studying the Heidelberg Catechism for further investigation" (Acts of Synod 1986, p. 725).

The publication of the new Psalter Hymnal, the event which occasioned this closer look at the materials following the songs, did not happen as scheduled. Thus, though disappointed that they could not begin singing from the new Psalter Hymnal, some churches canceled their orders to realize the benefit of the changes being proposed. They did this expecting that Synod 1988 would either accept the proposed revisions or would make necessary changes while in session.

OVERTURE

Classis Lake Erie overtures synod to make a definite decision on Report 28 rather than referring any part of it to another committee.

Grounds:
1. Careful, deliberate study has been done by qualified people.
2. The church will not be well served by further delay in fixing the final version of the new Psalter Hymnal.

Classis Lake Erie
George Vander Weit, stated clerk
Overture 20 — Reject IRC Proposal to Join WARC

Classis Atlantic Northeast overtures synod to reject the proposal of the Interchurch Relations Committee to have the CRC join the World Alliance of Reformed Churches (WARC).

Grounds:
1. The World Alliance of Reformed Churches' eligibility requirement is a weak statement on the authority of Scripture. We find it deficient in its failure to acknowledge the revelatory character and the infallibility of Scripture. "Any church which accepts Jesus Christ as Lord and Savior; holds the Word of God given in the Scriptures of the Old and New Testaments to be the supreme authority in matters of faith and life; acknowledges the need for the continuing reformation of the church catholic, whose position in faith and evangelism is in general agreement with that of the historic Reformed confessions, recognizing that the Reformed tradition is a biblical, evangelical and doctrinal ethos, rather than any narrow and exclusive definition of faith and order, shall be eligible for membership" (Agenda for Synod 1987, p. 200).

2. This affiliation presents a departure from past synodical decisions as listed in the Index of Synodical Decisions.

Classis Atlantic Northeast
Jack M. Gray, stated clerk

Overture 21 — Reject IRC Proposal to Join WARC

Classis Alberta South overtures synod to reject the proposal of the Interchurch Relations Committee that the CRC join the World Alliance of Reformed Churches (WARC).

Grounds:
1. Membership in WARC would involve us in an alliance (making common cause) with an organization which counts among its member churches several which are unashamedly liberal in their theological stance (e.g., the Presbyterian Church in the U.S.A., which ousted Dr. Machen; the United Church of Christ, called by the N.Y. Times the “most liberal protestant church in the U.S.”; The United Church of Canada; The Remonstrant Brotherhood of the Netherlands, to mention a few). Such an alliance is expressly forbidden by the Word of God (II Chron. 19:2; John 17:17; II Cor. 6:14–7:1; Eph. 4:14–15; I John 2:21–23; II John 7–10, etc.).

2. WARC's definition of truth leaves a lot to be desired. Its constitution (Art. II) looks upon the Reformed confessions as an "ethos [way of life] rather than any narrow and exclusive definition of faith and order." Our three forms of unity, however, are not merely a matter of "ethos" or tradition, but clearly delineated statements of biblically grounded truth (think, e.g., of the Canons of Dort with their Rejection of the Errors of the Remonstrants, and of the unambiguous rejection of Catholicism in the Heidelberg Catechism and the Belgic Confession). WARC's Constitution and our Form of Subscription are clearly at odds.

3. To join WARC means to compromise, at the denominational level, what it means to be "Reformed"—bodies of believers with common confessional integrity. By compromising at this level we weaken, rather than strengthen, our ability to offer genuinely Reformed advice to the denominations that make up WARC.

Classis Alberta South
Jacob Weeda, stated clerk

Overture 22 — Reject IRC Proposal re WARC

Classis Orange City overtures synod to maintain the current practice of holding specific churches in ecclesiastical fellowship and to reject the proposal of the Interchurch Relations Committee (IRC) to have the CRC join the World Alliance of Reformed Churches.

Grounds:
1. Our current practice of correspondence with specific churches in ecclesiastical fellowship has been and continues to be an adequate way to pursue biblical ecumenicity with other Reformed churches.

2. The constitution of WARC contradicts the Reformed confession of the biblical faith expressed in our three Forms of Unity, thus rendering such an “alliance” biblically impermissible.
3. Many member denominations in the alliance are not Reformed either in their confessions or in their practices (e.g., the Remonstrant Brotherhood of the Netherlands, the United Church of Christ, the United Church of Canada, etc.), thus making our “alliance” with such denominations contrary to our own confession (Belgic Confession, Art. 29).

4. Scripture forbids our cooperation with those who do not maintain the infallibility and full authority of the Word of God (cf. Ps. 1; 101; II Peter 2–3; Jude; Rev. 2:14–15, 20–21).

5. The IRC itself admits that “the theological spectrum of its participants runs the gamut of current theological options.” Because of this we cannot support the work of WARC which provides theological assistance to smaller churches and their seminaries.

Classis Orange City
Marvin Van Donselaar, stated clerk

Overture 23 — Delete Rental Value of Parsonage from Compensation Guide

BACKGROUND

The rental value of the parsonage must be considered as income for Social Security tax purposes. This is intended to be of benefit to the clergy whose income tends to be somewhat lower than other workers having similar professional training and skills. The assumption is that larger payments into the Social Security system will result in greater benefits upon retirement.

The average rental value of parsonages is compiled and published in the Compensation Guide for Ministers of the Christian Reformed Church. This information serves no legitimate purpose and is open to serious abuse.

Most parsonages are large and relatively expensive housing units whose rental value exceeds reasonable housing costs that should be incurred by a person receiving the salary of the occupant. By using the average rental value of parsonages as the “Parsonage Valuation/Housing Allowance,” the Compensation Guide arrives at the highly inflated figure of 39 percent of cash salary for this item.

Reasonable housing costs in the United States are between 17 and 25 percent of cash income, depending on geographic location. (“Tax Foundation,” Chicago Tribune, April 20, 1987, reported this figure to be 18.1 percent.) Few banks would regularly extend mortgages that would require 39 percent of cash income for mortgage payments, even if the payments included taxes and utilities. The upper limit is about 40 percent which includes approximately 15 percent for car and credit card payments.

This 39-percent figure is open to the following abuses:

The 39-percent figure may not be used by anyone to determine the “rental value” of the parsonage for Social Security tax purposes.

This figure should not be used as an indication of value received (“occupancy valuation”) by the minister as part of the “Total Compensation” package. If this 39 percent is “value received,” then for every fifteen to twenty years of living in a parsonage the minister should own another parsonage.

To pay an additional 39 percent of cash salary as “housing allowance” to those clergy not living in a parsonage is excessive if they are receiving an appropriate salary (to which they are entitled).

OVERTURE

Classis Chicago South overtures synod to delete the tabulation of the average rental value of the parsonage from the Compensation Guide for Ministers of the Christian Reformed Church.

Grounds:

1. We know of no legitimate purpose that the “average rental value” figure serves or can serve.

2. This “average rental value” figure is open to serious abuse.

3. More accurate and reasonable “housing allowance” figures are available and could be quoted from other sources.

Classis Chicago South
Richard M. Hartwell, stated clerk

Overture 24 — Revise MPF Rules Governing Disability Benefits

Classis Wisconsin overtures synod to revise the rules which govern the disability benefits for participants in the Ministers’ Pension Fund who have voluntarily withdrawn...
from the Social Security program of the United States. The article in question is found under “Disability,” Part 8, “Disability Benefits” (Acts of Synod 1970, p. 232), and reads as follows:

**DISABILITY**

1. For the purposes of this Plan, a Participant will be deemed to be disabled as of the date both of the following conditions are satisfied:
   (a) A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of his life.
   (b) The federal Social Security Administration has determined that the Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, the Minister of National Health and Welfare has determined that such Participant is entitled to receive a disability pension under the applicable provisions of Canada Pension Plan.

We specifically overture synod to remove the second condition to the rules of disability and simply define disability as found in article “a” for those ministers who have withdrawn from Social Security.

**Grounds:**

1. There are a number of ministers in the CRC who have voluntarily withdrawn from the Social Security program of the United States, as allowed for and provided by law. Article “b” eliminates the possibility of such ministers drawing disability from the Pension Fund should they become disabled, even though they are vested participants in the Pension Fund. This restriction unjustly discriminates against such ministers who, for reasons of conscience, have withdrawn from the Social Security system.
2. The second requirement as it now reads is irrelevant to an individual’s state of disability. The article defines an individual’s status in another pension plan, not his ability to perform his job. If an individual is disabled and unable to work, that fact should determine his disability, not his participation in another pension plan.
3. Article “b” unjustly discriminates against those congregations who employ ministers who have withdrawn from Social Security because these congregations continue to pay the full Ministers’ Pension Fund quota even though their minister is denied the coverage of the disability plan.
4. We are unaware of any legal, ethical, or logical restriction that would necessarily require participation in Social Security in order to receive coverage under the Disability Plan of the Ministers’ Pension Fund.

Classis Wisconsin
William G. Brouwers, stated clerk

**Overture 25 — Revise Rules Governing MPF Disability Benefits**

**BACKGROUND**

The rules governing the disability benefits for participants in the Ministers’ Pension Funds read as follows:

**DISABILITY**

1. For the purpose of this Plan, a Participant will be deemed to be disabled as of the date both of the following conditions are satisfied:
   (a) A Classis of the Christian Reformed Church has determined (on the basis of such medical evidence and other relevant data as is deemed necessary or desirable) that due to bodily injury or disease the Participant is unable to engage in any occupation or employment for wage or profit and such disability is expected to be permanent and continuous during the remainder of his life.
   (b) The federal Social Security Administration has determined that the Participant is entitled to receive disability benefits under Title II of the Social Security Act or, in the case of a Participant who is classified by the Pension Committee as a Canadian Participant, the Minister of National Health and Welfare has determined that such Participant is entitled to receive a disability pension under the applicable provisions of The Canada Pension Plan.

*Acts of Synod 1970, pp. 232-33*
Overture

Classis Rocky Mountain overtures synod to revise these rules as follows:

That article 1(b) be deleted, and that synod instruct the Ministers’ Pension Fund Committees to draft guidelines for the classical determination of “disability” which can be applied denominationwide without depending upon Social Security Administration decisions; and that 1(a) of the “Disability Guidelines” noted above be revised to reflect and include these guidelines.

Grounds:
1. There are a number of ministers in the CRC who have withdrawn from the Social Security program of the United States, as allowed for and provided by law. Article “b” eliminates the possibility of such ministers drawing disability from the Pension Funds should they become disabled, even though they are vested participants in the Pension Funds. This restriction unjustly discriminates against such ministers who, for reasons of conscience, have withdrawn from the Social Security system.
2. The second requirement, as it now reads, is irrelevant to an individual’s state of disability. The article defines an individual’s status in another pension plan, not his ability to perform his job. If an individual is disabled and unable to work, that fact should determine his disability, not his participation in another pension plan.
3. We are unaware of any legal, ethical, or logical restriction that would necessarily require participation in Social Security in order to receive coverage under the Disability Plans of the Ministers’ Pension Funds.

Classis Rocky Mountain
Meindert Bosch, stated clerk

Overture 26 — Change FSC Policy Concerning Supplementary Benefits

Background

The Synod of 1987 approved a plan for quota reduction for smaller churches. In order for a church to take part in this plan, however, the synod also stipulated “that a church which wishes to participate in the quota reduction program . . . is to pay the synodically approved (Fund for Smaller Churches) minimum salary and supplementary benefits . . .”(Art. 38, II, C, 4, a).

The above stipulation of synod is in keeping with its concern that adequate compensation be granted to ministers in the CRC (see Acts of Synod 1970, pp. 44-45) as well as with Article 15 of the Church Order.

The stipulation, however, is unnecessarily restrictive as it relates to one of the supplementary benefits, viz., the automobile allowance. This benefit is a flat $2,000.

Overture

Classis Red Mesa overtures synod to change its present policy concerning the FSC supplementary benefits as follows:

Churches which are not receiving FSC funds but are participating in the quota reduction program shall either grant an automobile allowance of $2,000 or shall pay mileage for church business at a cents-per-mile rate set by synod.

Grounds:

1. All CRC agencies and some Christian Reformed churches use a per-mile reimbursement plan.
2. In certain churches the $2,000 automobile allowance is in excess of what is necessary to reimburse their ministers for automobile costs incurred in the course of church business.
3. The change would give churches under the quota reduction plan the flexibility to rightly compensate their pastors for automobile costs incurred in the course of church business.

Classis Red Mesa
Mike A. Harberts, stated clerk

Overture 27 — Develop Instructional VCRs on Doctrinal Standards

The consistory of the Cottage Grove CRC, South Holland, IL, overtures synod to commission an appropriate board or agency to develop an in-depth instructional format of biblical truths as outlined in the three doctrinal standards of the Christian Reformed Church presented on video cassette recordings (VCR) to use in catechetical instruction of high-school-aged youth. We envision a full four-year course, spending, perhaps, two years on the Heidelberg Catechism, one year on the Canons of Dort, and one year on the Belgic Confession.
Overtures

Grounds:
1. Many of our churches have or will have VCR capability for educational purposes.
2. The youth currently are particularly attuned to electronic presentations.
3. The level of understanding and adherence to the doctrinal standards of the CRC appears to have declined in recent years.
4. Some of the churches are actively seeking alternatives to the integrated church school curriculum at higher levels.
5. It is desirable that there be some uniformity between the churches with respect to catechetical instruction.
6. An integrated series of thirty-minute VCR presentations supplemented by a similar period of class teacher reinforcement and question time could be an exciting format of learning for the youth and assist nonpastor elders/teachers to become considerably more effective teachers.

Cottage Grove Consistory, South Holland, IL
Edward A. Hofstra, clerk

Note: This overture was submitted to Classis Illiana but was not adopted.

Overture 28 — Develop Inventory of Approved Sermons on VCR

Classis Illiana overtures synod to commission an appropriate board or agency to develop an inventory of approved sermons presented on video cassette recordings (VCR) to be available to the churches for use as an option to reading of approved sermons.

Grounds:
1. Many of our churches have or will have VCR capability for educational purposes.
2. A professional quality recording of good sermon presentations can be more conducive to worship and edification than readings, when required.
3. The smaller and more remote churches particularly can be benefited.

Classis Illiana
Rein Leestma, stated clerk

Overture 29 — Study and Evaluate the Report and the Recommendations of the Calvin Board re Teachings and Publications of Three Professors

Classis Alberta South expresses its deep concern over the recommendations of the Board of Trustees' ad hoc committee and therefore overtures synod to study and evaluate the report and the recommendations of the Board of Trustees of Calvin College and Seminary regarding the teachings and publications of Professors Menninga, Van Till, and Young.

Grounds:
1. a. These are important and complex issues and therefore must come before a major assembly.1
   b. The contents of this report have not been discussed by any assembly of the CRC, but its recommendations have already been made public via the press.
2. The committee's recommendations are not sufficiently substantiated by the contents of the report nor has the report been discussed by the full Board of Trustees (see page 4 of the ad hoc committee report, "Our concern, then, with Van Till's genre of primeval history is that this method of biblical interpretation could lead to conclusions which would call into question the event character of the history in these early chapters"; comments also of our delegate to the Board of Trustees).
3. Our confessions and creeds as well as synodical statements regarding the early chapters of Genesis and its relationship with scientific findings are in conflict with the report's recommendations:

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1Acts of Synod 1981, Art. 50, C, 5, p. 43): "That prior to acting on the candidacy of Clayton Libolt, he be interviewed by the full synod.

"Ground: In the discussions in the advisory committee, issues have come up which proved to be sufficiently important and complex to warrant a full hearing in the best interest of both synod and candidate."

2Acts of Synod 1972, p. 516: No one in the Reformed community would basically disagree with this understanding of the principle that Scripture is its own interpreter. Represent-

4. Statements written by the professors as indicated below seem to us to conflict with our confessional statements.

a. “The stories of Genesis serve as ‘packaging’ that contains the message-content conveyed by the vehicle of primeval history. . . . The stories of primeval history are much more like parables than like journalistic reports of events. . . . Though it is not to be taken literally, it is to be taken seriously” (The Fourth Day, pp. 82-83).

b. “Genesis 1, for example, is not a journalistic chronicle of past events but an artistic illustration of an eternal relationship” (Fourth Day, p. 270).

c. David Young in speech to Calvin Seminary students: “If Adam is the first human then the Bible seems to leap right over untold generations.”

“Geology provides no evidence whatsoever for a universal flood. . . . Why does the Bible seem to universalize the flood? . . . Why did Noah need to build an ark? Why didn’t he just leave the area?”

“Pastors should avoid at all costs challenging scientific conclusions on the basis of biblical texts.”

“My feeling is that the church has too easily dismissed evolution and that it should do a much more thorough job of really trying to understand the theory.”

representatives of the new hermeneutical development in the Reformed community, in so far as they address themselves to this principle, also say essentially the same thing, yet certain statements are made in their writings which raise the question whether the principle is being maintained. If one asserts, for example, that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then the principle that Scripture is its own interpreter is no longer being maintained. Although scientific evidence may become the occasion for a reexamination of a traditional interpretation, any reinterpretation must be based on principles germane to and garnered from Scripture itself. Ultimately, the validity of every interpretation must be judged in terms of whether it agrees with Scripture’s own interpretation of itself, and whether it contributes to a clearer insight into the Scripture’s message as a whole.

p. 529: All of these confessional statements clearly teach the good creation of the world and man in the beginning by God. Likewise they clearly teach an historical fall involving the two progenitors of the human race at the beginning of human history. They trace mankind’s present corruption to this event which occurred in Paradise. It is clear from these statements that any denial of creation or of the historicity of the fall as an event at the beginning of human history is in conflict with our confessions. And we believe that these confessions are faithful to Scripture in these affirmations and should continue to be faithfully confessed by us all.

Thus we have seen that it is crucial, both in terms of Scripture and our confessions, to understand the first eleven chapters of Genesis as revealing real events that have actually occurred. Yet some representatives of the new theology in the Reformed community contend that some or all of these chapters do not narrate actual events. It is understandable that these suggestions have disturbed many. The contention that these chapters do not present events that really happened is certainly in conflict with our Reformed Confessions and in conflict with Scripture itself.

If one does not accept the actual occurrence of such events as creation and the fall, as revealed in these chapters of Genesis, he will be compelled to view the main lines of the entire biblical message in a different way. Because this issue is so important, we turn now to give further attention to Genesis 1 and Genesis 3.

p. 533: Thus the confessional statements mentioned above have been interpreted traditionally, and still today, as teaching an historical fall at the beginning of human history with its disastrous consequences for the history of mankind. It is clear from the statements themselves that the denial of the historicity of the fall of our first parents at the beginning of human history cannot be harmonized with the confessions. This appeal to the confessions is not intended to elevate them above the Scriptures, for we are convinced that the confessional perspective reflects perspectives garnered from Scripture itself. We have in mind not only Romans 5, but also the way in which Genesis 1-11 is tied to and prepares the way for the history of Abraham. Thus our appeal in this matter is basically to the Scriptures themselves, and to the creeds only as our confession which contains this biblical perspective.

Classis Alberta South
Jacob Weeda, stated clerk
Protests and Appeals

1. — First CRC Consistory, Orange City, IA, Appeals Decision of Classis Grand Rapids East

The consistory of First CRC, Orange City, IA, appeals the decision of Classis Grand Rapids East, with its ground, made at their May 21, 1987, meeting in which they declare our appeal to them out of order. Their decision concerns our appeal to them of the decision of the consistory of Boston Square CRC, Grand Rapids, MI, regarding our request of them for a further explanation of the views of Rev. Andrew Kuyvenhoven. The classical decision we appeal, with its ground, is:

That classis declare that the appeal is out of order.

Ground: The Form of Subscription does not provide a method of inquiry independent of or preliminary to Church Order Articles 89-93 (Minutes of Classis G.R. East, May 21, 1987, p. 3).

History:

On August 6, 1986, we requested of Rev. Andrew Kuyvenhoven a further explanation of his views regarding Articles V and VII of the Confession of Faith. We made this request to him through his supervising consistory in keeping with Article 13 of the Church Order, which makes him accountable to his calling church, and also in keeping with Articles 89 and 90 of the Church Order, which stipulate that the consistory of the calling church is the one to impose discipline, should it be discovered that he has violated the Form of Subscription. We outlined six reasons why we thought there were “sufficient grounds of suspicion” to warrant such a request. The Boston Square Consistory responded in a letter dated September 8, 1986, “there are not sufficient grounds of suspicion” to require of Rev. Kuyvenhoven a further explanation of his views. Our consistory sent a second request, dated October 1, 1986, asking for the same thing and giving five additional grounds of suspicion, but the Boston Square Consistory responded on November 17, 1986, that they still did not think there were sufficient grounds to make such a request of Rev. Kuyvenhoven.

On December 3, 1986, we appealed the two decisions of Boston Square to Classis Grand Rapids East asking classis to adopt a resolution that there does exist sufficient grounds to require a further explanation and to so instruct the Boston Square Consistory. At their January 1987 meeting, Classis Grand Rapids East assigned our appeal to a committee of two, Revs. John Timmer and Roger Van Harn, who reported to the May 21, 1987, meeting of that classis. In a letter dated July 31, 1987, we were informed of their decision, quoted above, which we are now appealing to synod. Though the decision of Classis Grand Rapids East took place two and a half weeks before the Synod of 1987, we were not informed of that decision until a month and a half after synod, thus our appeal to the Synod of 1988.

It should also be noted that the substance of the August 6, 1986, request to the Boston Square Consistory was identical to an overture sent by Classis Florida to the Synod of 1985 and declared out of order without any stated grounds.

Analysis:

Involved in the movement of this appeal from the Boston Square Consistory to Classis Grand Rapids East and now to Synod 1988 is a highly important matter of Church Order which we may properly call a “constitutional issue.” The issue at stake in this appeal deserves careful attention, not only for the sake of this one case but also for the implications it will have for any future discipline cases involving the Form of Subscription. Involved are two important questions:
a. Has paragraph 4 of the Form of Subscription become a dead letter, no longer functioning in the CRC?

b. Does the CRC subscribe to the notion that something which is set forth in the grounds for an action by a particular synod becomes the law of the church, even though that supposed law has never been adopted by the church by way of overture, adequate study, and confirmation by a subsequent synod, and even though such a law contradicts long-established practices within the church?

Since these two questions are interrelated, we cannot deal with them separately.

1. In 1976, synod accepted the following as a ground for not sustaining an appeal:

   Beyond the point of ordination the procedures in the Form of Subscription and the Church Order must be followed if a minister's loyalty to the confessions is called into question. (See Form of Subscription and Church Order Arts. 89, 90, 91, and 93.)

   (Acts of Synod 1976, p. 95)

Nine years later, in 1985, this ground was called into service to justify a recommendation given to synod by an advisory committee when synod was confronted with a request from Classis Florida for a further explanation of the views of Rev. Kuyvenhoven. The advisory committee recommended that synod not accede to the overture for two reasons. First, they said it should have been addressed to the supervising consistory; and second, they made this observation:

   Contrary to the implication of the overture, the provisions of the Form of Subscription relating to requests for explanation from officebearers do not create a method of inquiry or discipline independent of the provisions of Church Order Articles 89, 90, 91, and 93.

   (Acts of Synod 1985, p. 728)

   To support the above observation they quoted the 1976 ground, calling it "a precedent set by the Synod of 1976." The Synod of 1985 did not formally adopt this thinking of its advisory committee. Rather, they said, "In light of the above material presented by the advisory committee synod adopts a motion to declare that the overture of Classis Florida is out of order." This leaves some doubt as to exactly what synod’s reaction was specifically to the thinking quoted in the above grounds. However, we have to agree with Timmer and Van Harn when they say, "Presumably, the grounds for ruling the overture out of order are the same as the grounds on which the advisory committee recommended that synod not accede to it." Not to agree with that statement would mean that synod ruled an overture duly adopted by a classis out of order without grounds for such ruling.

In 1986 the request for a further explanation was sent to the supervising consistory but that consistory would not conduct an inquiry, for they said there were insufficient grounds. On appeal to Classis Grand Rapids East, the classis went even further by saying that no such request may ever be made. Classis ruled that the request made to the supervising consistory was out of order because "the Form of Subscription does not provide a method of inquiry independent of or preliminary to Church Order Articles 89-93." Thus they have taken the grounds of 1976 and 1985 and employed them as a new law of the church.

2. Four observations should be made about the ground of Classis Grand Rapids East’s ruling that our request is out of order:

   a. In 1976, the ground quoted above was given in order to reject an appeal from a decision of Classis Grand Rapids East to approve the ordination of a candidate. The candidate (Allen Verhey) had subsequently been ordained and therefore, the synod was saying, an appeal from a decision to ordain him was no longer in order. Therefore it was not the intent of synod to issue a statement specifying whether the Form of Subscription may be invoked independent of or preliminary to the Church Order. That was not an issue in 1976. It is highly unlikely that the Synod of 1976 saw themselves setting a precedent for an issue not even before them, as would later be claimed for them.

   b. The advisory committee of 1985 did not merely quote the “precedent set by the Synod of 1976,” they also interpreted it and expanded it by adding the expression “independent of.” Likewise, Grand Rapids East did not merely quote 1985 but interpreted it and expanded it by adding the idea “preliminary to.” All that 1976 said was that if a minister’s loyalty to the confessions is called into question, “the procedures outlined in the Form of Subscription and Church Order must be followed.” Since synod here speaks of “procedures” (in the plural) and since the Church Order
provisions for discipline have a long history of development independent of the Form of Subscription, it is highly questionable whether the Synod of 1976 meant to imply that there is one overarching procedure outlined in the two documents that must be coordinated and employed simultaneously.

c. The advisory committee of 1985 was on thin ice when they referred to "the implications" of Florida's overture. Was the overture really seeking to employ a method of inquiry independent of Church Order Articles 89–93 simply because those articles were not specifically cited? Was not the overture very much in keeping with the spirit of those articles and their long history of application?

d. We cannot even be absolutely certain that the Synod of 1985 agreed with the interpretation of its advisory committee since they did not specifically adopt it. At best we can only presume such.

The above observations show that the use of the 1976 and 1985 statements provide Classis Grand Rapids East with a rather tenuous ground for their action. The use of those statements is certainly not a good example of sound application of Church Order principles.

3. Is the church acting responsibly when such statements are adduced to support actions by church assemblies, when the plain fact is that there are repeated precedents for the kind of overture brought by Classis Florida and the kind of appeal brought by First Orange City? The Synod of 1985 has set forth novel ideas of church procedure without having had such notions properly evaluated and acted on in the church in the prescribed manner. The Synod of 1985 has also expanded the application of the 1976 ground in applying it to an entirely different situation in a way perhaps never intended by the Synod of 1976. This way of doing business in the church comes very close to being an instance of synodical tyranny, and it cannot be allowed to stand unchallenged lest a dangerous precedent be set.

4. Does a careful reading of the Form of Subscription and Articles 89, 90, 91, and 93 of the Church Order indicate that the only way the suspect views of an officebearer can be approached is some unspecified way which the Synod of 1985 seemed to have in mind and which Classis Grand Rapids East seems to hold to? It should be clear that the answer lies in a review of the way in which the CRC has dealt with such matters throughout its history.

5. The history of the CRC affords abundant evidence for the judgment that the handling of the Classis Florida overture in 1985 was in error and that the argumentation of Classis Grand Rapids East is in error. This evidence is here presented in quick review.

a. In 1918 four classes came to synod with overtures regarding what they saw as the confessionally incorrect views of Rev. H. Bultema of Muskegon. Synod took up the matter, judged the views to be contrary to the confessions, turned the matter over to the brother's consistory for disciplinary action, and appointed three deputies to assist the consistory in dealing with the matter.

b. In 1920 and 1922 the synods dealt with what began as a synodical concern in 1920 when four seminary professors asked that synod examine the views of their colleague, Dr. Ralph Janssen. Dr. Janssen was asked to "give an explanation of his views according to the Formula of Subscription" (J. Kromminga, *The Christian Reformed Church*, p. 77), but he refused to do so. The professor's views were declared to be unsound and he was deposed.

c. In 1936 a consistory went directly to synod under the terms of the Form of Subscription regarding the views of Dr. R. H. Wezeman. Synod responded by appointing a committee to work with the classis within which the brother labored.

d. In 1959 synod, responding to an appeal brought by a seminary professor, dealt in detail with the views of the president of the seminary as expressed in a paper he wrote on the infallibility of the Bible. The professor had first brought his burden to the Board of Trustees, found no satisfaction there, and then went directly to synod with his appeal without first going to consistory or classis.

e. In 1961 a consistory went directly to synod requesting the Rev. S. J. De Vries be asked to give "further explanation" of views appearing in a published article. Synod responded by calling upon the synodical deputies from three neighboring classes to work with the pastor's consistory in further dealing with the matter.
f. In 1963 Classis Orange City requested synod to ask the Professor of Missions at Calvin Seminary to give "further explanation" of his views on the love of God for all men. Synod did not call the overture out of order, even though the classis had not previously consulted the professor or his consistory.

6. It seems inescapably clear that the Synods of 1918, 1920, 1936, 1959, 1961, and 1963 acted in a manner that was unquestioningly regarded as the proper procedure under the terms of the Form of Subscription and the Church Order. And there can be no doubt that Van Dellen and Monsma gave expression to this prevailing mind of the church in their The Revised Church Order Commentary as they wrote, "As a burdened subscriber can go with his problem to consistory, classis, or synod, so also a consistory, a classis, or a synod may decide to require of a brother falling under their authority a further explanation concerning his sentiments regarding any article of our standards. Action of this kind may be taken by a classis or a synod as well as by a consistory. The major assemblies need not wait for minor assemblies" (p. 40). It should be carefully noted that this statement is found in exactly the same language in the earlier The Church Order Commentary (p. 224), which was written before the extensive changes made in the Church Order in 1965. In other words, this is the understanding of the Form of Subscription and the Church Order that has prevailed in our church throughout its history until the innovative notion obliquely introduced by the Synod of 1976 and expansively applied by synod's advisory committee in 1985 and further expanded by Classis Grand Rapids East.

No responsible observer of these matters can deny that the interpretation given to the 1976 ground by the advisory committee of 1985 and by Classis Grand Rapids East represents a real and substantial change from the way Form-of-Subscription inquiries have been handled in the past. But then we must ask: Is this any way to run a church? Should major changes in Church Order proceedings be effected without the churches having had proper opportunity to consider the advisability of the proposed changes?

7. It should be noted that the three recommendations brought by the committee of Classis Grand Rapids East to the May 1987 meeting were not without some fairly obvious inconsistencies, as were also the actions of classis with regard to those recommendations. The first recommendation, for example, asked classis to declare the appeal of First Orange City out of order. Classis adopted that recommendation. If the committee was so sure that the appeal was out of order, why then did they bring a second recommendation that asked classis to declare itself on the substance of the appeal, stating that there does not exist sufficient grounds for an investigation? But most intriguing is this: Why did classis, after declaring the appeal out of order, entertain that second recommendation that deals with the substance of the appeal and why did they table it indefinitely? It very well could happen, if this synod sustains our appeal, that Classis Grand Rapids East will merely take off the table the recommendation that states there are not sufficient grounds for an investigation and pass that recommendation. If that happens, the Synod of 1989 may well have an appeal from us on an issue that could have and should have been settled in 1985.

8. It should be noted that both Boston Square and Classis Grand Rapids East have recommended to our consistory that we pursue what they call "fraternal" avenues of correspondence or conversation with Rev. Kuyvenhoven. By this they mean that we go directly to him informally in meetings that have no standing with regard to the Church Order. The original author of the 1985 Florida overture (Rev. Edward Heerema) did have such a meeting with Rev. Kuyvenhoven prior to writing that overture. However, we have not continued to pursue such contacts because the Church Order, Article 13, states very clearly that a minister is accountable to his calling church. He is not directly accountable to all other consistories. Further, since Article 89 states that violating the Form of Subscription is grounds for the special discipline of officebearers, if questions are raised concerning an officebearer's adherence to the Form of Subscription, it is the supervising consistory who should conduct the inquiry.

Our fraternity is a fraternity defined by the confession and the Church Order. We have covenanted together to deal with one another on the basis of the confessions and the Church Order. Therefore, the truly fraternal approach is that which we have pursued, namely to approach Rev. Kuyvenhoven through his consistory, even as the advisory committee of 1985 stipulated.

9. As we make this appeal we wrestle with the following question (as we trust you will also): What do Articles 89, 90, 91, and 93 require of us that we have not done?

The Synod of 1985 was advised that the matter should go to the supervising consistory first. We have done that. Must we also make formal charges before we can be heard? If we
must bring formal charges before this matter can be looked into, why does the Form of Subscription speak of “sufficient grounds of suspicion” as the basis of an inquiry? Where does it state in the Church Order that formal charges are required before a consistory may initiate an investigation concerning an officebearer’s loyalty to the confessions or the Form of Subscription? If formal charges are required, why do we have a long history of similar matters being handled by the church without formal charges? If the Synod of 1976 changed the rules by which such cases are to be handled, why hasn’t the Church Order been correspondingly modified and why hasn’t that change been ratified by a subsequent synod? If the ground quoted from 1976 has made “sufficient grounds of suspicion” no longer functional, why hasn’t synod modified the Form of Subscription?

REQUESTS:

On the basis of all the above we make the following two requests of synod with respect to our appeal:

1. Please advise Classis Grand Rapids East that we do have a right under the Form of Subscription and the Church Order to request of Rev. Kuyvenhoven a further explanation of his views regarding the confessions and to make that request to him through his calling church.

   **Grounds:**
   a. Church Order Article 13 states that he is accountable to his calling church.
   b. Article 89 states that violations of the Form of Subscription make one liable to the special discipline of the church.
   c. Church Order Article 90 stipulates that if discipline is required, it should be imposed by the consistory of the calling church. Therefore, upon sufficient grounds of suspicion, questions regarding the Form of Subscription should be investigated by the consistory of the calling church.

2. If you do not sustain our appeal, then please advise us how to proceed when we have questions regarding an officebearer’s adherence to the confession, when we do not have sufficient information to make formal charges but do have sufficient grounds for suspicion, especially when those officebearers are not under the supervision of our own consistory.

   **Grounds:**
   a. If you do not sustain our appeal, then presumably you agree with the ground given by Classis Grand Rapids East, which is a radical departure from longstanding tradition and precedent.
   b. Not sustaining our appeal leaves us with no synodical guidelines on how to interpret or apply the ground stated by the Synod of 1976 since their ground was adopted without previous study by the church, without corresponding changes made to the Church Order and Form of Subscription, and without ratification by a subsequent synod.

First CRC Consistory, Orange City, IA
Mark Kauk, clerk

*Note:* Enclosures in stated clerk’s file.

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2. Classis Minnesota South Appeals Decisions re Women Serving as Adjunct Elders

Classis Minnesota South appeals to synod to advise the consistory of Eastern Avenue CRC, Grand Rapids, MI, to revise its decision to have women adjunct elders and discontinue this practice; and to advise Classis Grand Rapids East to use its authority to see that the consistory of Eastern Avenue CRC carries out synod’s decisions on this matter.

   **Grounds:**
   1. The documents received from Eastern Avenue’s Consistory (consistory explanation to the congregation and job description of the women adjunct/associate elders of Eastern Avenue CRC) reveal that the women adjunct/associate elders of Eastern Avenue CRC are integrally involved in the consistorial supervision of the church, which is contrary to the decision of Synod 1985: “That synod declare that the use of
adjunct positions, i.e., functions which are integrally involved in the supervision of the congregation, is contrary to the law and spirit of the Church Order” (Acts of Synod 1985, p. 803; also cf. Acts of Synod 1983, pp. 506 and 708). These decisions of synod say that no consistory may appoint women to do the work which only elders may do. The women adjunct/associate elders of Eastern Avenue CRC, however, do work which only elders may do.

a. The women adjunct/associate elders of Eastern Avenue CRC deliberate on matters brought before the elders, including such matters as: decisions to be made regarding the preaching and teaching of the church, decisions regarding admissibility to the sacraments, and decisions regarding discipline cases. Our church assemblies are deliberative assemblies, and through their deliberations the mind of the assembly is formed. Our Church Order states plainly that participation in the deliberations on matters brought before the major assemblies is limited to officebearers who are delegated (Art. 34) or to officebearers who are not delegated (Art. 40-a). In accord with this, the deliberations of elders’ meetings should be restricted to officebearers. Women adjunct/associate elders, therefore, may not share in the deliberations of the elders’ meetings, because by doing this they are integrally involved in forming the mind of the elders in supervising the congregation, although they do not hold an officially sanctioned office.

b. The women adjunct/associate elders participate in family visiting. Synod 1983 has decided that elders may carry out their work of family visiting with assistance from deacons (Acts of Synod 1983, p. 675). There is, however, no provision that elders may use women adjunct/associate elders for this work.

2. The consistory of Eastern Avenue CRC has been requested twice by Classis Minnesota South to revise its decision on this matter (cf. letters of April 6, 1987, and May 11, 1987, from Classis Minnesota South to the consistory of Eastern Avenue). In response to the letter of April 6 (no response to our letter of May 11 was received) the Eastern Avenue Consistory decided to continue using women in the position of adjunct/associate elders and chose not to answer the reasons presented by Classis Minnesota South as to why it should change its decision about having women adjunct/associate elders.

3. Classis Minnesota South appealed on July 13, 1987, to Classis Grand Rapids East "to advise the consistory of the Eastern Avenue CRC to revise its decision to have women adjunct/associate elders, so that it discontinues this practice." Classis Grand Rapids East considered this appeal at its September 17, 1987, session and appointed a committee to give advice regarding it. This study committee recommended to Classis Grand Rapids East on January 21, 1988, "that Classis Grand Rapids East concur with the judgment of Classis Minnesota South that the position of associate elders as practiced by Eastern Avenue CRC is contrary to the decision of Synod 1985,” but this “did not carry.”

4. The refusal of any particular consistory to follow the mandates of synod (cf. Art. 29 of the Church Order) ruptures the unity of the CRC. This disruption of unity concerns Christian Reformed churches in general. Respect for our Reformed/Presbyterian form of church government is extremely important and all the churches of the CRC ought to do all they can to avoid the congregationalism which is increasingly tearing at the fabric of our denomination.

5. Church Order Article 30-a states: “Assemblies and church members may appeal to the assembly next in order if they believe . . . that a decision conflicts with the Word of God or the Church Order.”

Enclosures relevant to the appeal:
1. Explanation of Eastern Avenue Consistory to their congregation.
2. Letter from Eastern Avenue Consistory giving the position descriptive of their adjunct elders, December 2, 1986.
3. Letter from Classis Minnesota South to Eastern Avenue, April 6, 1987.

Classis Minnesota South
Martin G. Zylstra, stated clerk

3. — Classis Eastern Canada Appeals Decision of FSC

Classis Eastern Canada appeals to synod to instruct the Fund for Smaller Churches (FSC) to reverse its decision denying financial aid to Faith CRC, Milford, Nova Scotia (formerly Shubenacadie), and to provide the assistance requested beginning January 1988.

Grounds:
1. Classis Eastern Canada, in session March 4-5, 1986, approved the organization of the Faith Chapel, Shubenacadie, into a full-fledged CRC. Classis was fully aware of the small size of the congregation and yet, on the basis of a report to classis by the Faith congregation, allowed it to go on. Strong and able leadership, strong financial support by the families, a desire to serve the Lord and reach out, as well as a potential for growth, were all reasons that moved classis to accept the motion of the congregation. Today, the Faith CRC has not changed in any of these respects. It has now moved into its own building and so has its own presence and identity.
2. Faith CRC is a needy church which has a large outreach ministry and growing opportunities for a significant and strategic mission.
4. Classis is supporting quite a number of projects, such as the Board of Seaway Ministry ($32 quota); North End Mission, Halifax ($6 quota); and French Ministry and the Farel Institut in Quebec; Kanata; and the Canadian Indian Ministries (free-will offerings). These and our other classical obligations place a heavy burden upon us.

Classis Eastern Canada
Kenneth R. Ritsema, stated clerk

PERSONAL APPEAL

1. Rev. Hubert Sprik Appeals the Decision of Classis Grand Rapids South
ACTS OF SYNOD
ACTS
OF
SYNOD
88
June 14 to 23, 1988

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

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2850 Kalamazoo Avenue SE, Grand Rapids, Michigan, U.S.A.
# Table of Contents

**Foreword** .......................................................... vii

**SUPPLEMENTARY MATERIALS**

**REPORTS**

2-A Calvin Seminary .......................................................... 385
3-A CRC Publications .......................................................... 394
4-A Christian Reformed Home Missions ........................................ 396
5-A Board of World Ministries ............................................... 398
17-A Synodical Interim Committee ........................................... 399
29 Committee of Protest and Appeals ........................................ 419

**OVERTURES**

30. Declare Calvin Board Position in Conflict with Scripture .......... 435
31. Appoint Committee to Study and Evaluate Views on Creation and Evolution .................................................. 436
32. Appoint a Study Committee to Evaluate Publications and Teachings of Three Calvin Professors ................................. 436
33. Refuse to Accept Calvin Board Report .................................. 437
34. Establish Study Committee to Make Determination re Views of H. Van Till and C. Menninga ........................................ 437
35. Establish Committee to Study and Evaluate Published Statements of H. Van Till, C. Menninga, and D. Young ......................... 438
36. Instruct Calvin Board to Request Calvin Religion and Theology and Science Departments to Cohost a Symposium .................... 438
37. Take No Action on Report 28 ............................................... 438
38. Reject Report 2, II, D, 2 and Appoint a Committee to Formulate a Statement Concerning Genesis 1–11 ................................. 439
39. Establish a Study Committee to Determine the Relationship Between Faith and Science ................................................ 440
40. Reject Report 5, II, C, 3, Petition to the Governments of U.S. and Canada ................................................................. 440
41. Reject IRC Proposal That the CRC Join WARC ......................... 441
42. Appoint a Committee to Study BOT Report and Statements of Three Calvin Professors ................................................. 441
43. Commission an In-depth Study of the Issues Raised by the Calvin Board Ad Hoc Committee ............................................. 442
44. Investigate the Position of the CRC on the Question of Creation/Evolution .............................................................. 442
45. Appoint a Committee to Investigate the Teachings of Three Calvin Professors ............................................................ 443
46. Make Declaration re H. Van Till’s Method of Biblical Interpretation ................................................................. 443
47. Conduct a Study to Evaluate Three Calvin Professors ............... 449
48. Opposes Approval of Calvin Board Report ............................. 452
49. Opposes Appointment of H. De Moor to Faculty of Calvin Seminary .............................................................. 452
50. Appoint Committee to Study Doctrine of Creation ................. 452
51. Appoint Committee to Study Published Statements of Three Calvin Professors .............................................. 453
52. Revise Rules for Synodical Procedure .............................................. 454
53. Opposes Approval of Work of Calvin Board .......................................................................................... 455
54. Investigate Views/Writings of Three Calvin Professors ................................................................................. 456
55. Review Teachings of Three Calvin Professors .......................................................................................... 456
56. Appoint Committee to Investigate the Teachings of Calvin Professors ....................................................... 457
57. Give Instruction to Three Professors ................................................................................................................. 458
58. Appoint Committee to Study and Evaluate Published Statements of Three Calvin Professors ................. 459
59. Reject CRWM Recommendation to Petition U.S. Government ................................................................. 460
60. Declare That the Teachings of Three Calvin Professors Are in Conflict with Synodical Guidelines ..... 460
61. Appoint Committee to Investigate Teachings of Three Calvin Professors ....................................................... 462
62. Appoint Committee to Study Teachings of Three Calvin Professors ........................................................... 463
63. Instruct the Calvin Board to Reassure the Churches That It Maintains the Integrity of Scriptures ............... 463
64. Appoint a Committee to Determine Whether the Statements of a Calvin Professor Is Consistent with the Bible and Creeds .......................................................................................... 463
65. Direct the Calvin Board to Call Professors to an Accounting re the Formula of Subscription ................. 464

FINANCIAL REPORTS
Back to God Hour .............................................................................. 467
Calvin College and Seminary .............................................................................. 468
CRC Publications .............................................................................. 469
World Literature Committee .............................................................................. 470
Board of Home Missions .............................................................................. 471
World Missions Committee .............................................................................. 472
Chaplain Committee .............................................................................. 474
CRC Loan Fund .............................................................................. 475
Committee for Educational Assistance to Churches Abroad .............................................................................. 476
Fund for Smaller Churches .............................................................................. 477
Ministers' Pension Funds .............................................................................. 478
Synodical Committee on Race Relations .............................................................................. 482
Christian Reformed Church in North America .............................................................................. 483

REPORT OF 1988 SYNOD
Prayer Service for Synod .............................................................................. 487
Minutes of 1988 Synod .............................................................................. 489
Index .............................................................................. 641
Quotas and Recommended Agencies .............................................................................. 668
Foreword

The Agenda for Synod 1988 is not reprinted in the Acts of Synod 1988. This is in keeping with the policy established by the Synod of 1986.

The Acts of Synod 1988 contains the following:

• Supplementary reports of those agencies authorized to file them.
• The report of the advisory committee on protests and appeals—the Judicial Code Committee.
• Supplementary overtures and appeals dealing with matters relevant to reports found in the printed Agenda for Synod.
• Financial reports
• The minutes of synod
• An index

The pagination continues from the Agenda to the Acts of Synod 1988. Supplemental materials begin on page 385, following preliminary unnumbered pages. Financial reports begin on page 467; minutes of Synod 1988 follow, beginning on page 489. The index refers to pages in both volumes; the numbers in bold face refer to pages in the minutes of the Synod of 1988.

Several sections of the Acts of Synod are identified with black bar edges which will help to locate and identify each section. Color coding identifies the minutes of synod.

It will be necessary for the user to keep the Agenda and the Acts of Synod 1988 together for ready reference.

May the Agenda and the Acts of Synod 1988 serve our denomination and other churches as a record of what the Lord is doing in and through the Christian Reformed Church in North America.

Leonard J. Hofman, stated clerk
SUPPLEMENTARY REPORTS
REPORT 2-A
CALVIN COLLEGE AND SEMINARY
SUPPLEMENT

This report supplements the report submitted in February, covers matters acted upon by the executive committee since the February 1988 meeting of the board, and summarizes the decisions of the May 16-19 meeting of the Board of Trustees.

I. INFORMATION

A. Board of Trustees

1. The Board of Trustees held its spring semiannual meeting May 16-19, 1988, in the board room of the Commons.

2. The executive committee of the board met in regular session on March 10, April 14, May 5, and June 2.

3. Trustees elected to the executive committee at the May meeting of the board were (terms to begin in September):


4. Report to Synod Regarding Responses to Ad Hoc Committee’s Report

   The board has received many pieces of correspondence in response to the adoption of the recommendations based on the report of its ad hoc committee to study and evaluate the writings of Professors Menninga, Van Till, and Young. During the May meeting of the board, the letters which criticized the board’s decision were reviewed, and several statements were adopted by the board.

   a. The board advises synod that correspondents to the board have raised concerns which go far beyond the responsibility of the board (e.g., the meaning of the term event character as used in Report 44; the relation of general revelation to special revelation as found in Belgic Confession Article II; the issue of whether or how the process of evolution was involved in God’s creation of man as his image bearer; and the related questions regarding the historicity of Adam, the Fall, and Christ as the second Adam).

   b. The board declares that matters in the correspondence to the board which raise questions concerning the position of the CRC on theological issues and hermeneutical methods are the proper domain of synod. The board further declares that it has responsibility for (1) the continuing nurture of the Christian professional development of its professors, (2) any adjudication of charges brought against its professors, and (3) the assurance of due process for its professors as articulated in the tenure document (V, A and B).
c. The board informs synod that no valid charges have been registered against Professors Menninga, Van Till, and Young. The board based its decision on the following grounds:

1) The board's ad hoc committee, in its review of the work of these professors, did not see fit to declare doctrinal and/or confessional deviance on the part of these professors.
2) The ad hoc committee did note ambiguity in Professor Van Till's discussion of primeval history, but judged that ambiguity is insufficient cause to warrant a charge.
3) The correspondence of some in the denomination who are dissatisfied with the board's decision have not established grounds beyond the issues addressed in the report.

Furthermore, if and when such charges are laid against any faculty member, the board will abide by its formal procedures as outlined in the tenure document (V, A and B). These procedures have been approved by the Board of Trustees and by the Synod of 1974.

d. As additional information to synod, the board states that it did:

1) review and evaluate the published work of the Professors Menninga, Van Till, and Young with a view to determining whether or not they have violated given synodical guidelines and/or doctrinal statements.
2) render a judgment that the professors are working within the appropriate professional and confessional boundaries of college policy.
3) identify further topics and issues that beg for further clarification, refinement, and development.
4) endorse the responsibility of professors in a Christian college to investigate every question relative to God's Word and world.

At the same time, the board, contrary to the allegations of some correspondents, did not:

1) endorse everything that these professors have published.
2) establish the legitimacy of a new hermeneutic.
3) affirm as truth the theory that man evolved from lower life forms.

4. Statement to Synod 1988

The board alerts synod to a number of recent charges concerning the biblical and confessional fidelity of college and seminary personnel that have been leveled in the religious and secular press, by consistories, and through self-appointed organizations for addressing denominational issues. Most of these allegations and judgments have not been addressed to the professors named, to their consistories, or to the Board of Trustees. Some have been brought to the board without first contacting the professors, were based on hearsay evidence, and lack documentation. These the board has handled responsibly.

Some of this talk is schismatic. Some is grossly offensive to Christian sensitivities. Some of it is openly defiant of synodical decisions. Most of it undermines denominational trust in some quarters and disrupts our unity in the faith. If it is allowed to continue, it will be erosive of denominational ministries that have served and continue to serve the church well.
The board assures synod that it will continue to deal sensitively and responsibly with expressions of concern. The board respects those who follow ecclesiastical process when aggrieved concerning college or seminary matters.

At the same time, the board requests synod to remind individuals and churches of their obligation to express themselves only in ways that are biblically appropriate and according to our Church Order when making judgments about the confessional loyalty of our agencies and their personnel. It asks that synod impress on consistories and classes their obligation to insure peace and good order in our churches.

**Grounds:**

a. Serious charges concerning personnel at the college and seminary and concerning the board itself have been made in the media and church papers.

b. Many of these allegations and judgments have not been addressed to the personnel or the board as due biblical process requires.

c. Since the welfare of the schools and of the whole church itself is involved in these public expressions, they are matters which should properly be addressed by synod.


**B. Seminary**

1. Faculty

a. The board took appropriate recognition at a testimonial dinner of Professors Fred Klooster and Robert Recker on the occasion of their retirement from the faculty of Calvin Seminary. The board also honored Professors David Holwerda and Henry Zwaanstra on the completion of twenty-five years of service to the college and seminary. (Cf. II, RECOMMENDATIONS, B, 2–3.)

b. Dr. Henry Zwaanstra was granted a sabbatical leave of absence for the December interim, second and third quarters, and the summer following of the 1988–89 academic year.

c. The board declared a vacancy in Preaching and Worship, with teaching responsibilities to begin in September 1990. This vacancy comes as a result of Dr. Carl Kromminga's decision to retire at the end of the 1989–90 academic year.

2. Academic Matters

a. "2 Plus 2 Program"

The "2 Plus 2 Program," adopted by the board, calls for certain Korean-American students to take one academic year plus a one-year internship under the auspices of International Theological Seminary (ITS), then to transfer to Calvin Seminary to finish their M.Div. program. Dr. Richard De Ridder, who has much experience in working with international students, has been asked to administer the program. At the end of five years (1993) the entire relationship between CTS and ITS will be mutually evaluated, with the understanding that either school may terminate the relationship sooner if it is urgently necessary to do so.
b. CPE/AA Program for Red Mesa

Recognizing that alcohol dependency problems are significant in Classic Red Mesa, the coordinator of field education and the coordinator of minority education worked with other agencies in developing a proposed clinical pastoral education component for the Red Mesa program. William Brander was appointed as development coordinator.

c. Doctoral Program at Calvin Seminary

The board indicated its openness to a doctoral program at the seminary and authorized the seminary president to begin an immediate solicitation for endowment funds. This program, if and when it is implemented, will not be funded by quotas.

3. Students Matters

a. Twenty-seven students were granted regular licensure; twelve were granted temporary licensure; and seven were granted extension of licensure.


C. College

1. Faculty

a. Honors and Recognition, cf. II, RECOMMENDATIONS, C, 6-7

1) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by the following:

Karen Kuiper
Larry Nyhoff
Thomas Ozinga

2) The board also honored the following on the occasion of their retirement:

Willis De Boer
Henry De Wit
Samuel Greydanus


c. Reappointments, cf. II, RECOMMENDATIONS, C, 4-5

d. A nonsabbatical leave of absence was approved for Ruth Stegeman (Academic Support Program).

2. Student Matters

The board selected Wilhelmina Kalsbeek and Lee S. Huizenga as the names for the two new residence halls.

D. Finance

1. The board approved the proposed Educational and General Budget for 1988-89 in the amount of $32,204,000.

2. Eight churches and a few individuals informed the board that they are withholding quota from Calvin College and Seminary because they disagree with the teachings of some of its professors. The board responded by reminding the correspondents that withholding certain quotas is not only contrary to Church Order Article 29, but also breaks faith with and erodes the unity and
strength of the denomination. The board referred all correspondence regarding churches withholding quota contributions to the stated clerk.

3. Use of Quota Allocation at Calvin College and Seminary

   a. As requested by the Synod of 1987 (Acts of Synod 1987, VI, B, 2, p. 610) the Board of Trustees presents the following information regarding quota allocation:

   For fiscal year 1987-88, the $4.1 million quota allocation supports 14.4 percent of the combined college and seminary educational and general $28.8 million budget. Of this $4.1 million, approximately 65 percent or $2.745 million is allocated to the college and approximately 35 percent, or $1.4 million, is allocated to the seminary, based on a formula established by the 1962 Synod. The use of quota by the college and seminary, however, is very different.

   1) College:

   Quota allocated to the college is used exclusively for financial aid. Not one cent is spent for salaries, physical plant, academic departments, etc. Nearly $1.7 million of the $2.745 million college quota allocation is immediately given to CRC students through denominational grants-in-aid. The calculation of denominational grants is based on the distance a student lives from campus. For example, a student from Grand Rapids receives a $360 tuition reduction while a Los Angeles student receives a $980 tuition reduction.

   The balance of $1.045 million ($2.745 less $1.7 million) is allocated, along with other funds, to CRC students through need-based financial aid. The college allocates approximately $1.6 million in need-based financial aid to CRC students. Consequently, the college allocates significantly more in need-based financial aid to CRC students than it receives in quota. In summary, the college portion of quota is given directly back to CRC students through denominational grants and need-based aid.

   2) Seminary:

   The situation at the seminary is entirely different. Quota accounts for 71.4 percent of total revenue. Almost all functions of the seminary—faculty salaries, field education, benefits, physical plant, etc.—are supported by quota. In order to expand programs, the seminary requests additional quota. The college, on the other hand, expands programs through tuition and enrollment increases and receives assistance with financial aid through quota.

   b. Quota Formula:

   The 1962 Synod revised the quota collection by establishing a fixed percentage of quota (35 percent), based on the number of families in a classis, and another percentage (65 percent), based on the number of students attending Calvin College. Allocating 65 percent based on students attending Calvin accommodated the need to support other CRC regional colleges. Under this plan the denominational share of Calvin College and Seminary's operating budget is apportioned 65 percent on the basis of the number of students attending the college and 35 percent on a per-family basis. The 35 percent was originally intended to cover the entire quota cost of Calvin Seminary plus a nominal portion of the costs of operating Calvin College.
During the last twenty-six years the percentage of quota assigned to the seminary budget has increased from 21 percent in 1962 to nearly 35 percent today.

4. Request for Quota, cf. II, RECOMMENDATIONS, D

II. RECOMMENDATIONS

A. Board of Trustees

1. Representation at Synod

The Board of Trustees respectfully requests synod to grant the privilege of the floor to the president of the board, Rev. Charles J. De Ridder, and the secretary of the board, Dr. Orin G. Gelderloos, when matters pertaining to the college and seminary are presented.

2. Request for Synodical Statement

The Board of Trustees requests synod to remind individuals and churches of their obligation to express themselves only in ways that are biblically appropriate and according to our Church Order when making judgments about the confessional loyalty of our agencies and their personnel. It asks that synod impress on consistories and classes their obligation to insure peace and good order in our churches.

Grounds:

a. Serious charges concerning personnel at the college and seminary and concerning the board itself have been made in the media and church papers.

b. Many of these allegations and judgments have not been addressed to the personnel or the board as due biblical process requires.

c. Since the welfare of the schools and of the whole church itself is involved in these public expressions, they are matters which should properly be addressed by synod.


B. Seminary

1. Candidates

Upon recommendation of the seminary faculty, and after interview by the Board of Trustees, the board requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Philip A. Apol  Karl J. House
Carl R. Bolt    Edward Jager
Thomas W. Bomhof Dae Y. Kim
Youn K. Chung  Nick A. Negrete
Cornelius J. De Boer  Patrick F. Paas
Steven J. De Vries  Timothy P. Palmer
Robert D. Drenten  John Fasma
Jeong S. Gho      David D. Poolman
Andrew A. Gorter  Norman H. Prenger
Rodney D. Gorter  Ronald D. Ravensbergen
D. Vance Hays    Robert J. Rienstra
Calvin R. Hoogendoorn Paul O. Sausser
The Board of Trustees recommends that synod take appropriate recognition of the dedicated services of Professors Fred H. Klooster and Robert Recker on the occasion of their retirement. 

3. Twenty-Five Years of Service

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of dedicated service to Calvin Seminary by Professors David E. Holwerda and Henry Zwaanstra.

C. College

1. Regular Two-Year Appointments

Each of the following persons satisfactorily sustained an interview with the Board of Trustees. Accordingly, the board recommends that synod approve the following two-year appointments:

a. Gregg Afman, Ed.D., Associate Professor of Physical Education
b. James Brownson, Ph.D. candidate, Assistant Professor of Religion and Theology
c. Dinora Cardoso-Meekhof, M.A., Instructor in Spanish
d. Karen Carlson, Ph.D. candidate, Assistant Professor of Chemistry (Karen Carlson and Mark Muyskens [see i. below] are engaged to be married and will share one faculty position in the Chemistry Department.)
e. John Ferdinands, Ph.D. candidate, Assistant Professor of Mathematics and Computer Science
f. Earl Fife, Ph.D, Associate Professor of Mathematics and Computer Science
g. Mary Flikkema, R.N. and B.S., Assistant Professor of Nursing (reduced load)
h. Luis Lugo, M.A., Assistant Professor of Political Science
i. Mark Muyskens, Ph.D. candidate, Assistant Professor of Chemistry
j. Kurt Schaefer, Ph.D., Assistant Professor of Economics and Business
k. Frank Speyers, M.S., Associate Professor of Art
l. Steven Stegink, Ph.D., Assistant Professor of Science Education and Biology

2. Term Appointments

Each of the following persons satisfactorily sustained an interview with the executive committee. Accordingly, the Board of Trustees recommends that synod approve the following term appointments:

a. Marcia Bailey, Ph.D. candidate, Assistant Professor of Communication Arts and Sciences for one year
b. Robert Chumbley, Ph.D., Visiting Professor of French for one year
c. Douglas Howard, Ph.D., Assistant Professor of History for two years
3. Administrative Appointment

The Board of Trustees recommends that synod approve the following administrative appointment:

Glenn E. Triezenberg, M.S.W., M.B.A., Counselor in the Broene Counseling Center (with faculty status) for two years.

4. Regular Reappointments (italics indicates promotion to that rank.)

a. James D. Bratt, Ph.D., Professor of History for two years
b. Kirk D. Peterson, Ph.D., Associate Professor of Engineering for two years

5. Term Reappointments

The Board of Trustees recommends that synod approve the following term reappointments (italics indicates promotion to that rank):

a. Michael Anderson, M.S., Assistant Professor of Economics and Business for one year
b. David De Heer, Ph.D., Associate Professor of Biology for one year
c. Terry Gray, Ph.D., Assistant Professor of Chemistry for one year
d. Michelle Loyd-Paige, M.S., Instructor in Sociology and Social Work for one year (reduced-load)
e. Michael McGervey, Masters of Management, Assistant Professor of Economics and Business for two years (reduced-load)
f. Mark A. Mulder, M.F.A., Instructor in Art for one year
g. Nancy Perrin, Ph.D., Assistant Professor of Geology for one year
h. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year
i. Richard Van Andel, M.S., Assistant Professor of Engineering for one year
j. Scott Vander Linde, M.A., Assistant Professor of Economics and Business for one year
k. William Van Vugt, Ph.D., Assistant Professor of History for one year
l. Carol Winters, Ph.D., Assistant Professor of English for one year
m. Susan Vanden Berg, B.S.N., Instructor in Nursing for one year

6. Retirements from the Staff

The Board of Trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement, and confer upon them the titles indicated.

   a. Willis P. De Boer, D.Th., Professor of Religion and Theology, Emeritus
   b. Henry De Wit, M.B.A., Vice President for Business and Finance, Emeritus
   c. Samuel E. Greydanus, M.A., Professor of History, Emeritus
   d. Arthur J. Otten, D. de l'U., Professor of French, Emeritus
   e. David B. Tuuk, M.A., Professor of Physical Education, Emeritus

7. Twenty-Five Year Anniversaries

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by the following:

   a. Kenneth W. Kuiper, Ed.D., Professor of English
   b. Larry R. Nyhoff, Ph.D., Professor of Mathematics and Computer Science
   c. Thomas J. Ozinga, Ph.D., Director of College Relations
   d. John H. Primus, D.Th., Professor of Religion and Theology
   e. Peter Vande Guchte, Ed.D., Vice President for College Advancement
   f. Doris J. Zuidema, M.A., Associate Professor of Physical Education

D. Finance

The Board of Trustees recommends that synod approve the following area-quota scale for 1989.

<table>
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<tr>
<th>Area</th>
<th>Families at</th>
<th>Recommended</th>
<th>Rate in effect</th>
</tr>
</thead>
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<td>12,943</td>
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</table>

The Board of Trustees of
Calvin College and Seminary
Orin G. Gelderloos, secretary
REPORT 3-A
CRC PUBLICATIONS
SUPPLEMENT

I. Psalter Hymnal

The new Psalter Hymnal is now available and has been delivered to the churches who had submitted their orders prior to May 1, 1988. Most of the initial printing of 55,000 has been sold, so we are no longer processing quantity orders from churches.

The second printing of the new Psalter Hymnal, which will incorporate any changes in the Heidelberg Catechism and the Ecumenical Creeds adopted by synod, should be available late this year. At that time several other editions will also be available, including the songs-only edition, the large print edition, and the pocket edition.

Due to an oversight, the Form of Subscription was not included in the first printing; that item as well as other minor errors will be corrected in the second printing.

Delegates are asked to take note of the fact that a public service of dedication will take place on Thursday, June 16 (not June 18 as stated on page 40 in Agenda for Synod 1988) at 8:00 p.m. at Calvin Christian Reformed Church.

II. The Editor in Chief of The Banner

The executive committee of the CRC Publications Board met on May 12, 1988. The committee wishes to inform synod of two matters relating to the Banner editor that were dealt with at that meeting.

A. Appeal from First CRC Consistory, Orange City, IA (cf. Agenda for Synod, pp. 378–82)

Last year, First CRC consistory of Orange City appealed to Classis Grand Rapids East the decision of Boston Square CRC consistory that there are "not sufficient grounds of suspicion" to require of Rev. Andrew Kuyvenhoven "a further explanation of his views." Classis Grand Rapids East declared the appeal out of order. First CRC consistory of Orange City is appealing that decision to synod.

The CRC Publications executive committee noted that Rev. Kuyvenhoven had offered to meet with the consistory of First CRC when he was in the area, but they decided not to take advantage of that opportunity.

In light of this appeal, the CRC Publications executive committee informs synod that it wishes to reconfirm a statement adopted by the CRC Publications Board in response to a similar request in 1985 from Classis Florida:

The Board of Publications, having regularly reviewed the work of Rev. Kuyvenhoven, is grateful for his work and finds no grounds for questioning his faithfulness to the Scripture, his loyalty to the confessions, or his love for the church.
B. Resignation of Banner Editor

The executive committee received a request from Andrew Kuyvenhoven that it accept his resignation as editor in chief of *The Banner*, effective in 1989. The committee accepted his resignation "with extreme regret."

Recognizing the time constraints if indeed a successor is to be selected by the Synod of 1989, the executive committee proceeded to appoint a *Banner* Editor Search Committee, to be chaired by Rev. Jacob Eppinga, and to adopt a process and timetable for the work of that committee.

CRC Publications Board
Gary Mulder, executive director
REPORT 4-A

CHRISTIAN REFORMED HOME MISSIONS
SUPPLEMENT

The current Home Missions board member-at-large (Finance) Cor Baarda, eligible for reelection, has asked not to be reelected due to the press of other business and family responsibilities.

The board presents the following names as nominees for this position:

**Board Member-at-Large**

**Mr. Jay Morren**, 902 Windrow St. SE, Grand Rapids, MI 49508-7483
In investment & real estate business
Member of Covenant CRC, Cutlerville, MI
Calvin College graduate, M.B.A. from University of Michigan
Served as elder and deacon; served on Christian school board; completing second term on Board of Trustees of Calvin College; currently serving as Home Missions Board member-at-large alternate.
Married; 4 children

**Mr. Ed Berends, Jr.**, 3810 Chamberlain SE, Grand Rapids, MI 49508
In insurance business—president of Berends, Hendricks, & Stuit
Member of Alger Park CRC, Grand Rapids, MI
Calvin College, A.B.; University of Michigan, MBA (Corp. Finance)
Served as deacon; also serves on Millbrook Christian School Board; has served on board of Camp Tall Turf.
Married; 4 children

**Board Member-at-Large, Alternate**

**Mr. Don Dekker**, 1191 East Paris SE, Grand Rapids, MI 49506
District manager Corp. Sales at Steelcase
Member of Shawnee Park CRC, Grand Rapids, MI
Attended Calvin College
Served as deacon; alternate to Board of Home Missions; Chaplain Committee
Married; 3 children

Nominee not elected as board member-at-large.

Christian Reformed Board of Home Missions

John A. Rozeboom, executive director
ADDENDUM
INSTITUT FAREL, QUEBEC

In 1987, by recommendation of the Committee for Theological Education in Quebec, the Christian Reformed Church's organizational support of Institut Farel was assigned to Christian Reformed Home Missions. This decision is applicable to the period of September 1, 1987, through August 31, 1990, with the understanding that synod continue to provide a $.50 quota per family annually through the denominational services budget (also see Acts of Synod 1987, pages 573–574).

Founded with the express goal of training church planters for the Reformed mission in Quebec, Institut Farel has expanded to train church members desiring to continue their theological growth. An enrollment of four or five full-time students is complemented with another twenty or more part-time students. Specific goals of the council of the Reformed churches in Quebec for the institute include the following:

1. To offer theological training within the Montreal area.
2. To develop closer ties with the Reformed seminary Aix-en-Provence, France, and the Reformed Baptist Seminary in Montreal.
3. To offer intensive courses in theology and exegesis when professors from France are available.
4. To develop a summer institute aimed at equipping pastors and church members to give leadership for church growth in Quebec.

The institute also plans to chronicle the exciting growth and development of the Reformed churches in Quebec, including their official constitution as a denomination on November 6 of this year.

Contingent upon a $.50 quota through the denominational services budget, Christian Reformed Home Missions has approved continuing support for Institut Farel for the 1988–89 school year to be applied toward administrative support ($7,500), recruiting and development ($12,000), summer training in church development ($8,000), and theological reference books ($3,000). In addition Christian Reformed Home Missions continues its support of several church development ministries in Quebec: Montreal Island CRC and Guy Dube, Montreal South Shore CRC and Jeff Marlowe, CRC de lot biniere of Ste. Croix and Mario Veilleux, and a new church start on the south shore of Quebec City led by Jean-Guy DeBlois.

The Institut is very appreciative of the significant and faithful support of the Christian Reformed Church, including its financial assistance and the consultation services of Rev. John Van Til, Home Missions regional director for Central and Eastern Canada, and the Rev. Harold Kallemeyn, French ministries coordinator.
The officers of the Board of World Ministries, responding to a request of the officers and executive committee of CRWRC, request that, by way of this brief supplementary report, synod be asked for clarification on two matters relating to Articles 75, 76, and 77 of the Church Order and the amendments that are before this synod for ratification.

Relevant to Article 75, World Ministries asks for clarification regarding the role of the diaconal conferences that, with synod's endorsement, have been established in many areas, and suggests the following statement of clarification on the matter:

Where a diaconal conference is established, it may serve as the classical diaconal committee and thereby involve all the churches of classis in its broader diaconal ministry.

Relevant to Articles 76 and 77, World Ministries requests a clarification regarding the identification of CRWRC as synod's committee for worldwide diaconal ministry, and suggests the following statement of clarification on the matter:

CRWRC is the denominational diaconal committee which is mandated by synod to extend the ministry of mercy of the congregations and classes worldwide.

The full board of World Ministries has not addressed these matters, but when CRWRC brought them to the officers' attention the officers felt they were important enough to bring them to synod as a supplement to the annual report.

Christian Reformed Board of World Ministries
Roger S. Greenway, executive director
REPORT 17-A  
SYNODICAL INTERIM COMMITTEE  
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA  
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

I. INTERIM APPOINTMENTS

A. Rev. John Groen, Classis B.C. North-West, and Rev. James Van Weelden, Classis Niagara, were seated at the World Missions Committee meeting in February 1988. Neither the regular delegates nor the alternates were able to attend the meeting.

B. Debra Heeres, delegate elect to the Calvin Board of Trustees from Classis Cadillac, was seated at the May meeting of the board. Neither the regular delegate nor the alternate was able to attend the meeting.

C. Rev. Harold Dekker was appointed to the World Ministries Review Committee to replace Mr. Gerard Berghoef. Mr. Berghoef resigned because developments in his employment situation required that he be absent from West Michigan much of the time.

II. NOMINATIONS FOR ALTERNATE TO REV. PETER BROUWER, SYNODICAL INTERIM COMMITTEE (Clergy member alternate, Rocky Mountain to Mississippi River Area)

Rev. Gilmer Compaan, pastor of Hollandale, MN, CRC.
Rev. Marvin Van Donselaar, pastor of Ocheyedan, IA, CRC.


The Synod of 1987 authorized the SIC to appoint a committee to recommend those changes in the Form of Subscription which will express it in more contemporary language for use by all the churches and the assemblies (Acts of Synod 1987, p. 621).

A committee was appointed. However, by the time the committee was constituted, little time remained for the committee to do its work prior to the deadlines for the printed Agenda for Synod, let alone the October 15 deadline for study committees.

The committee submitted its report to the Synodical Interim Committee (SIC) at its May 1988 meeting. The SIC reviewed and approved the modified Form ofSubscription as submitted by the committee, and agreed that Dr. Fred Klooster be consulted for advice if requested by the advisory committee considering the matter.

The report of the subcommittee follows as presented to the SIC:

Report of the Ad Hoc Committee on Form of Subscription to the Synodical Interim Committee (SIC)

1. Synod's mandate to the SIC has been the ad hoc committee's mandate (Acts of Synod 1987, p. 621):
**Observation:**

The Synod of 1981 (Acts of Synod 1981, p. 15) approved a modified Form of Subscription for Classis Red Mesa on the grounds that the present form is not intelligible to persons whose primary language is Navajo or Zuni. Since then, other groups for whom English is a second language have experienced similar problems. Therefore we make the following recommendation:

6. That synod authorize the SIC to appoint a committee to recommend those modifications in the Form of Subscription which will express it in more contemporary language for use by all the churches and assemblies (VIII, C, p. 364).

**Grounds:**

a. A Form of Subscription in contemporary language would be a way to show sensitivity to the growing number of multicultural groups in the CRC which find the present language of the Form of Subscription difficult to understand.

b. The present language should be modified to express the interpretations given by synod in recent years.

c. It would be preferable to have one Form of Subscription for all churches/ assemblies of the Christian Reformed denomination.

---Adopted

2. The following guidelines for the ad hoc committee's work were followed:

a. The authentic original text of the Form of Subscription is the Dutch text (with a Latin translation) provided by H. H. Kuyper in *De Post-Acta* (Amsterdam 1899), pages 186–88.*

b. The English translation as it appears in the *Psalter Hymnal* (1976 edition) has synodical and functional authority in the Christian Reformed Church. Any “modifications . . . which will express it in more contemporary language for use by all the churches and assemblies” should diverge as little as possible from this official translation.

c. The modified Red Mesa form is to be consulted for ideas as to how to render the form in clear language for general use in the CRC, especially in view of its growing ethnic diversity.

3. Observations concerning major changes in the ad hoc committee's version necessitated by the desire of synod to express the Form of Subscription in contemporary language:

a. The opening lines of the Form concerning who are to subscribe:

The original Dutch simply mentions “dienaren des Godtyckens Woorts” (Latin, “Ministri verbi divini”). The Synod of Dort prepared separate forms for school teachers and professors of theology. Gradually elders and deacons were also required to sign the form originally intended for ministers and so our present English translation was made to include professors, ministers, elders, and deacons. Today ordained evangelists and possibly others are required to subscribe by means of this form. It becomes very cumbersome to include all the categories in the opening lines of the form. Hence the committee suggests a footnote indicating the relevant categories of subscribers (Calvin College professors also?) and has translated the opening Dutch words loosely as “servants of the divine Word.” (As a committee we would prefer to speak of “servants of Jesus Christ” but we have followed our guidelines and remained close to the original Dutch, now adjusted to the contemporary situation.)

b. The original Dutch (and Latin) as well as the present English translation of the Form of Subscription becomes very cumbersome for contemporary readers because of the wording used for what we now call “the three Forms of Unity,” namely the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. The present

*Available from stated clerk for delegates' use.
English translation reads: "all the articles and points of doctrine contained in the Confession and Catechism of the Reformed churches, together with the explanation of some points of the aforesaid doctrine made by the National Synod of Dordrecht, 1618-'19." This cumbersome expression appears in modified form three additional times in this relatively short Form of Subscription (in the original of the ad hoc committee's version of paragraphs 3, 4, and 5). This itself contributes to the difficulty contemporary readers have with the Form of Subscription. Although we as a committee do not wish to change the relation of the Canons of Dort to the Belgic Confession and the Heidelberg Catechism, we decided that our mandate called for referring simply to "all the articles and points of doctrine set forth in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort" in paragraph 1, "with these doctrines" in paragraphs 3 and 4, and "concerning any article in the three confessions mentioned above" in paragraph 5. These changes have already greatly facilitated achieving the clarity and directness called for by our mandate.

4. The contemporary version prepared by the ad hoc committee follows. For your convenience the most authentic Dutch text (with Latin parallel) is included, as well as the current English translation from the 1976 Psalter Hymnal and the 1981 Red Mesa modified form.*

The Ad Hoc Committee appointed by SIC
Henrietta Ten Harmsel
Steven Vander Weele
Fred H. Klooster

FORM OF SUBSCRIPTION

We, the undersigned,
servants of the divine Word
in the ____________ Christian Reformed Church
in Classis ______________
by means of our signatures
declare truthfully and in good conscience before the Lord
that we sincerely believe
that all the articles and points of doctrine
set forth in the Belgic Confession,
the Heidelberg Catechism, and the Canons of Dort
fully agree with the Word of God.

We promise therefore
to teach these doctrines diligently,
to defend them faithfully,
and not to contradict them,
publicly or privately,
directly or indirectly,
in our preaching, teaching, or writing.

We pledge moreover
not only to reject all errors
that conflict with these doctrines,
but also to refute them,
and to do everything we can
to keep the church free from them.

We promise further that if in the future
we come to have any difficulty with these doctrines
or reach views differing from them,
we will not propose, defend, preach, or teach such views,
either publicly or privately,
until we have first disclosed them
to the consistory, classis, or synod for examination.

We are prepared moreover
to submit to the judgment
of the consistory, classis, or synod,
realizing that the consequence of refusal to do so
is suspension from office.

We promise in addition
that if, to maintain unity and purity in doctrine,
the consistory, classis, or synod
considers it proper at any time—
on sufficient grounds of concern—
to require a fuller explanation of our views
concerning any article
in the three confessions mentioned above,
we are always willing and ready
to comply with such a request,
realizing here also that the consequence of refusal to do so
is suspension from office.

Should we consider ourselves wronged, however,
by the judgment of the consistory or classis,
we reserve for ourselves the right of appeal;
but until a decision is made on such an appeal,
we will acquiesce in the determination and judgment
already made.

Note: To be signed by professors, ministers, evangelists, elders, and deacons when ordained and/or installed in office.

IV. AGENCY COORDINATION

A. Interagency Advisory Council (IAC)

The SIC reviewed the minutes of the April 13, 1988, meeting of the IAC. At this meeting the agency executives discussed the number and nature of fundraising mailings. Discussion focused on questions relating to stewardship and the denominational quota system.

B. Missions Coordination Council

The SIC reviewed the minutes of the April 21, 1988, meeting of the MCC. A Mission Integration Team (MIT) was established to better fulfill MCC's original mandate and as an appropriate response to the SIC's rules relating to agency coordination. The MIT is made up of the administrative heads of the Back to God Hour, Christian Reformed Home Missions, Christian Reformed World Missions, and Christian Reformed World Relief Committee, and a chairperson designated by MCC.
C. *Interagency Leadership Development Task Force* (Report 3, IV, B, 3, c, p. 39)

The task force invited the SIC to participate in funding the pilot test as proposed.

In response the SIC, at its February 1988 meeting, commended the task force for their work and expressed agreement that a real need exists. The SIC observed that the program appears worthwhile, but suggested that there may be alternative approaches to implementing the program other than cooperative funding of the pilot test by the agencies. The SIC advised CRC Publications to present the proposal to synod for approval because it has additional staff implications and is a wide-ranging program.

The task force replied to the SIC indicating that because seven of nine agencies have agreed to fund the pilot test they plan to proceed with the project. The SIC was asked to reconsider its earlier decision.

The SIC reaffirmed its position and requested the stated clerk to report to CRC Publications and to synod that the SIC protests the initiation of the pilot test by CRC Publications without first obtaining the approval of synod.

V. *Ratification of Church Order Changes* (Report 17, VII, p. 225)

A. *Church Order Supplement, Article 3*

The Synod of 1987 adopted a recommendation that “the Church Order Supplement to Article 3, which states, ‘the work of women as deacons is to be distinguished from that of elders’ (Acts of Synod 1984, p. 655), be deleted” (Acts of Synod 1987, p. 643).

The SIC recommends that because the Synod of 1984 ratified both the amended form of Church Order Article 3 and its supplement adopted by the Synod of 1978, that the deletion of Church Order Supplement, Article 3 also be ratified.

B. *Language of SIC Report re Ratification of Church Order Articles*

Report 17, Section XIV, lists a number of matters presented by the SIC requiring action by synod under the general heading “RECOMMENDATIONS.” The SIC is not, as a committee, formally recommending that all the Church Order changes be ratified as adopted by Synod 1987. The matter is called to synod’s attention in keeping with synod’s own policy relative to adopting Church Order changes. Therefore the SIC would have synod note that the general heading of Report 17, Section XIV, page 238, should read: “MATTERS REQUIRING SYNODICAL ACTION.”

VI. *Report of the Consolidated Group Insurance Committee*

Following is the report submitted for synod’s information:

The Consolidated Group Insurance Committee was directed by the Synod of 1987 (Acts of Synod 1987, p. 602) to respond to Overture 51 submitted by Classis Atlantic Northeast by studying the deductibles and limits of coverage for mental/nervous and other medical expense and to take such action as the study indicates is appropriate.

The committee has the responsibility of providing the best coverage possible while keeping premiums within the reach of our agencies and congregations. We feel we have accomplished that by careful evaluation of the health needs of our members with an eye to the limits placed on church and agency budgets. The result of committee efforts is stabilizing of premiums and the addition of some benefits for its members, while other church plans are experiencing large increases in claims experience.
Our plan meets catastrophic needs very well; there is no limit in expenses for (non-
mental/nervous) hospital stays except on the number of days one can be hospitalized for 
one cause in one calendar year (180 days) without an interim return to work of at least two 
weeks. Like all health plans, there is no provision for custodial (nursing home) care.

The committee continues to evaluate the mental/nervous benefits in the plan (i.e., 
$30,000 lifetime maximum per member and $40 per-visit benefit for counseling). Increasing 
either the annual limit, lifetime limit, and outpatient (counseling) benefit would 
likely require an increase in premium in the near future. The committee is considering 
changing the plan to a comprehensive plan on January 1, 1989. This would mean that 
there would be a deductible and co-pay for all expenses to an out-of-pocket limit, after 
which eligible charges would be paid at 100 percent. The committee expects to enrich the 
mental/nervous provision at that time.

Please consider this our response to Overture 51.

Phyllis Baarman, administrator

VII. ADMISSION/ORDINATION IN CONTRAVENTION TO SYNODEICAL REQUIREMENTS

The Synod of 1987 requested "the SIC to advise the Synod of 1988 on what 
recourses are open to synod when a classis, with the concurring advice of the 
synodical deputies, does proceed with an admission/ordination in con­
travention to the synodical requirements


The SIC recommends that synod adopt the following options when a classis, 
with the concurring advice of the synodical deputies, proceeds with an admis­
sion/ordination in contravention to the synodical requirements:

A. Declare the action of classis and the concurrence of the synodical deputies to 
be invalid.

B. Specify which requirements must be met to bring about compliance with 
synodical regulations, and hold the decision in abeyance until the synodical 
deaputies have verified that the requirements have been met.

Grounds:
1. This corresponds with the synodical policy for interim declaration of 
candidacy.
2. Action taken in contravention to synodical regulations ought not to be 
implemented as though it had synodical approval.

VIII. PRINTED CERTIFICATES AND FORMS

Certificates of Ordination have been printei-<me for 
ministerad by 
way of candidacy and one for ministers received from other denominations.

Updated forms include the Classical Diploma, Classical Credentials, Cre­
dentials for Synod, Ecclesiastical Credential for a Minister, Letter of Call, and 
Transfer of Membership.

New forms include a Statement of Membership to be used with churches not 
in ecclesiastical fellowship and a Classical Certificate for Evangelists.

IX. MINISTERS’ COMPENSATION GUIDE FOR 1988

The survey of ministers’ compensation throughout the United States and 
Canada has again been compiled and published in pamphlet form. Upon 
synod’s approval it will be distributed to the churches as part of the CRC 
Handbook, “Your Church in Action.” As stated in the opening paragraph of the 
guide, fewer churches responded to the survey than in prior years.

Because of the increased use of the Ministers’ Compensation Guide by 
churches using the data, and because of the need for the information by the
Ministers’ Pension Fund Committee, the SIC requests that Synod 1988 urge the churches’ participation in the annual survey.

X. Overture 53 to Synod 1987 Referred to the SIC

The Synod of 1987 referred Overture 53 to the SIC for study and report to the Synod of 1988. It reads as follows:

Overture 53—Set Separate Salary Guidelines in U.S. and Canada

Background

The Synod of 1984 adopted the following recommendation:

That an exchange allowance of 15 percent be added to the minimum salary and the auto allowance for Canadian churches. All subsidies and allowances paid by FNC are also to be increased by 15 percent for Canadian churches. The Canadian churches shall also be expected to contribute at the rate of 1.15 of the per-family contribution established for 1986.

Grounds:
1. The present disparity in the rate of exchange between the U.S. and Canada makes adjustment necessary.
2. The Christian Reformed Board of Home Missions presently offers a “premium subsidy” to her employees in Canada. The rate is set each year to reflect current economic factors.


The Synod of 1986 adopted the same formula except to change the allowance to 20 percent.

FNC had recommended 15 percent but a motion from the floor changed it to 20 percent. One of the reasons for the policy is that synod had instructed FNC to work closely with Home Missions so that when churches graduated from Home Missions and came under FNC for salary assistance the minister’s salary would be approximately the same. In recent years the difference between the American and Canadian dollar has been quite extensive. As a result Home Missions, in setting their salary guidelines in the U.S., gave a “premium subsidy” to ministers serving in Canada: from 5 percent to 20 percent.

Would it not be more fair and just that all denominational agencies who have ministries in both countries set salary guidelines for both countries based on the actual cost of living rather than including a “premium subsidy” or an “exchange allowance”?

Overture

Classis Eastern Canada overtures synod to instruct all denominational agencies and committees to set separate salary guidelines in both Canadian and the U.S. currencies based on a detailed regional social/economic cost-of-living index rather than an exchange rate.

Grounds:
1. This will eliminate the present practice of Home Missions offering a “premium subsidy” and FNC offering an “exchange allowance” to Canadian employees and/or churches.
2. Neither the “premium subsidy” nor the “exchange allowance” is tied into the cost-of-living index; therefore neither can be used as an accurate or fair guideline to equalize salaries in the two countries.
3. All denominational agencies should follow the same set of salary guidelines.
4. Salaries based on the cost of living is a more stable method than salaries plus a “premium subsidy” or “exchange allowance,” both of which can fluctuate considerably during a one-year period.

Classis Eastern Canada
John Tenyenhuis, stated clerk
A. SIC Research

In response to the overture the SIC has secured the following information:

*From the Hay Group*, salary consultants used in our position evaluation program:

Comparing lower level positions—Canada vs. U.S.—shows Canada salaries 16 percent higher than comparable U.S. positions.

Comparing mid-level positions—Canada vs. U.S.—shows Canada salaries 7 percent higher than comparable U.S. positions.

Comparing upper level positions—Canada vs. U.S.—shows Canada salaries at the same level as U.S.

Overall average Canada salaries in Canada dollars, 7.5 percent higher than U.S. in U.S. dollars.

*From Administrative Management Society—Management Salaries Report 1987*—used in management salary comparisons:

Comparing 18 management positions, Canadian salaries increase over U.S. salaries range from 3.8 percent to 27.5 percent with a median increase of 10.5 percent and an average of 12.2 percent.

*From the Ministers' Compensation Guide 1987*

Comparing Canadian CRC ministers with U.S. ministers, Canadian salaries are, on the average, 10.1 percent higher than that of U.S.

B. Consultation

In consultation with the denominational agencies who would be affected by any recommendations made, the SIC observed the following:

1. Our response should address ordained ministers serving Canadian churches.
   
   a. Missionaries' salaries (World Missions, World Relief) are adjusted to cost of living for the countries in which the missionaries serve.
   
   b. Administrative salaries (Burlington and Grand Rapids) are established based on salary surveys for Canada and United States.

2. As the overture points out, Home Missions and Fund for Smaller Churches (FSC) use a subsidy/exchange allowance to reflect the disparity in the rate of exchange. The overture correctly points out the need for separate salary guidelines for Canada and the U.S.

C. Recommendations

After considering Canadian/U.S. salary differential as reported by the Hay Group, the Administrative Management Society, and the Ministers' Compensation Guide we recommend that the annual Ministers' Compensation Guide serve in setting cash salaries differential for Home Missions and FSC ministers in both countries.

Canadian salaries in Canadian dollars, reflecting the cost of living and not the exchange differential, were, in 1987, 10 percent higher than U.S. salaries in U.S. dollars. We recommend that Canadian salaries of Home Missions and FSC ministers for the coming year be established 10 percent higher than those of U.S. ministers.
XI. FINANCIAL REPORTS, QUOTAS, ACCREDITED AGENCIES

The Synodical Interim Finance Committee has completed its review of year-end financial reports (1987), audited statements (1987), current year's budgets (1988), proposed budgets (1989), and denominational quota requests for 1989. An Agenda for Synod 1988—Financial and Business Supplement has been prepared for all synodical delegates. It is also available to churches at their request. The agenda includes uniform financial statements of all denominational agencies showing use of funds contributed as related to agencies' programs and supportive services.

The Finance Committee, as in the past, spent considerable time with denominational agencies' staff and board representatives reviewing their programs, budgets, and quota requests. This was done in individual interviews—finance committee members and agency staff—as well as in interviews with the full Finance Committee. At a subsequent meeting, in executive session, the committee prepared their quota recommendations as shown in Appendices.

A. Denominational Agencies—Quotas

The requested quotas for 1989 totaled $458.73, an increase of $24.23 over the 1988 quotas of $434.50 or 5.6 percent. Following the interview process, the Finance Committee recommends a per-family average quota of $454.80, an increase of $20.30 or 4.7 percent. In general, the Finance Committee is calling for a lesser reliance on quotas and greater effort toward other income sources where possible. Each agency's requests were dealt with individually with great appreciation and concern for its program. Reductions were made only after careful deliberation and consideration. In one instance, Ministers' Pension Fund, the request for a $42.00 quota was sustained with the proviso that synod approve the appointment of a committee of representatives from the Ministers' Pension Fund Committee/Trustees and the Finance Committee to examine possible ways in which the formula for funding for costs may be controlled which, in turn, would affect the necessity for future increased quotas. It should also be noted that the need for an increase of $.35 in the Denominational Services quota is contingent upon synod's approval of the Interchurch Relations Committee recommendations for the CRC to join the World Alliance of Reformed Churches and the National Association of Evangelicals. Appendix I, pages 1 and 2 show details by agencies.

With further reference to the IRC recommendations the SIC requests that synod reassess the assignment to SCORR as recorded in the IRC's recommendation to synod (Agenda for Synod 1988, p. 184). No funds have been provided in response to this recommendation.

B. Denominational and Denominationally Related Agencies—Recommended for One or More Offerings

Denominational Agencies

Back to God Hour—above-quota needs
  CRC TV—above-quota needs
Home Missions—
  1. above-quota needs
  2. Hospitality House Ministries
World Missions Committee—above-quota needs
Calvin Theological Seminary Revolving Loan Fund
Chaplain Committee—above-quota needs
Christian Reformed World Relief Committee
Committee on Disability Concerns
Committee for Educational Assistance to Churches Abroad—above-quota needs
Synodical Committee on Race Relations—
  1. above-quota needs
  2. Multiracial Student Scholarship Fund
World Literature Committee—above-quota needs

Denominationally Related

Calvinettes
Calvinist Cadet Corps
Young Calvinist Armed Services Ministry
Young Calvinist Federation

C. Nondenominational Agencies recommended for financial support but not necessarily one or more offerings. Any amount or offering should be determined by each church.

1. Benevolent Agencies:
   Bethany Christian Services
   Bethesda Hospital
   Calvary Rehabilitation Center
   Elim Christian School
   International Aid
   Luke Society
   Pine Rest Christian Hospital Association

2. Educational Agencies
   Association for Public Justice Education Fund
   Canadian Christian Education Foundation Inc.
   Christian Schools International
   Christian Schools International Foundation
   Dordt College
   Institut Farel
   Institute for Christian Studies
   International Theological Seminary
   Redeemer Reformed Christian College
   Reformed Bible College
   Roseland Christian School
   The King's College
   Trinity Christian College
   Westminster Theological Seminary Ministries
   (Westminster Theological Seminary—California)

3. Miscellaneous
   American Bible Society
   Canadian Bible Society (Canadian churches only)
   Christian Labour Association of Canada (Canadian churches only)
   Faith, Prayer & Tract League
   Friendship Foundation
   Friendship Series Charities
SYNODICAL INTERIM COMMITTEE

Gideons International—USA (Bible distribution only)
Gideons International—Canada
Inter-Varisty Christian Fellowship—USA
Inter-Varisty Christian Fellowship—Canada
Lord's Day Alliance—USA
People for Sunday Association of Canada
The Evangelical Literature League (TELL)
World Home Bible League
World Home Bible League of Canada
Wycliffe Bible Translators, Inc. & Affiliates
Wycliffe Bible Translators of Canada

4. The SIC recommends that the accreditation of the following agencies not be renewed for 1989 for the reasons shown:

Metanoia Ministries—The agency is regional in nature and should seek regional support.
Middle East Reformed Fellowship (MERF) U.S. and Canada—There is not sufficient information to provide confident acceptance. There is still uncertainty as to how MERF relates—program and finance—to denominational agencies, Back to God Hour, CRWRC, and World Missions.

5. Proposed Added Causes

Christian Health Care Center
Evangelical Fellowship of Canada
International Bible Society

The SIC recommends the above causes for financial support because they meet the criteria—program and finance—established for accreditation.

The SIC recommends that the following not be denominationally accredited for the reasons shown:

Cities for Christ Worldwide—There is no significant change—program and finance—from last year when synod declined accreditation.

Seminary Consortium for Urban Pastoral Education (SCUPE)—The agency in program and finance does not warrant denominationwide support.

XII. RECOMMENDED SALARY RANGES 1989

The Synod of 1984 directed that “compensation ranges be recommended annually by the Synodical Interim Committee.” Accordingly, the SIC recommends the following salary ranges for 1989, an across-the-board increase of 4 percent over 1988.

<table>
<thead>
<tr>
<th>Job Level</th>
<th>Minimum</th>
<th>Midpoint</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>82%</td>
<td>91%</td>
<td>100%</td>
</tr>
<tr>
<td>9</td>
<td>48,229</td>
<td>53,519</td>
<td>58,811</td>
</tr>
<tr>
<td>8</td>
<td>39,524</td>
<td>43,861</td>
<td>48,197</td>
</tr>
<tr>
<td>7</td>
<td>36,450</td>
<td>40,450</td>
<td>44,448</td>
</tr>
<tr>
<td>6</td>
<td>34,940</td>
<td>38,773</td>
<td>42,606</td>
</tr>
<tr>
<td>5</td>
<td>33,389</td>
<td>37,053</td>
<td>40,716</td>
</tr>
<tr>
<td>4</td>
<td>31,961</td>
<td>35,468</td>
<td>38,974</td>
</tr>
<tr>
<td>3</td>
<td>28,111</td>
<td>31,193</td>
<td>34,273</td>
</tr>
<tr>
<td>2</td>
<td>26,580</td>
<td>29,498</td>
<td>32,413</td>
</tr>
<tr>
<td>1</td>
<td>22,772</td>
<td>25,271</td>
<td>27,769</td>
</tr>
</tbody>
</table>
Grounds:
1. Comparative increase rates:

<table>
<thead>
<tr>
<th></th>
<th>Total % Increase Since 1985</th>
<th>Compound Annual Increase Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary Ranges</td>
<td>8.4%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Ministers’ Average Cash Salaries</td>
<td>19.0%</td>
<td>4.0%</td>
</tr>
<tr>
<td>Consumer Price Index</td>
<td>14.3%</td>
<td>3.0%</td>
</tr>
</tbody>
</table>

2. To maintain the integrity and usefulness of the Hay Evaluation System, it is important that salaries and ranges be managed together.

XIII. DENOMINATIONAL BUILDING EXPANSION

After more than five years in planning and construction, the building expansion project is substantially complete. Denominational agencies, including the CRC Publications printing plant and warehouse, now occupy approximately 127,000 square feet. The project was budgeted at $4,300,000. During the course of construction it became clear that some of the building projects planned for a future time should be accomplished along with the new expansion. The dollar amount of the work, together with cost overruns not anticipated, totaled about 5 percent of the original budget.

Financing arrangements have been completed with the National Bank of Detroit, Grand Rapids, MI, and Canadian Imperial Bank of Commerce, Burlington, ON. In accordance with synod’s directives, 50 percent of the cost is funded through the denominational quota and 50 percent through the operating budgets of the agencies in proportion to their building occupancy.

Dedication of the building is scheduled for Saturday, June 18, 1988, at 11:00 A.M. Rev. John De Kruyter, chairman of the Synodical Interim Committee, will open the service with prayer. Mr. Martin Ozinga, SIC member and chairman of the Long-Range Planning Committee, will give a brief dedicatory address. The program will also include a litany and music by a Denominational Building choir. The president of synod will be asked to close in prayer.

XIV. CRC IN NA AND COMPLIANCE WITH REVENUE CANADA

On December 31, 1981, a Joint Venture Agreement was established between the CRC in NA Michigan Corporation and CRC in NA Ontario Corporation. This agreement has served the church at the synodical level in its control and direction of both program and finance. It has become increasingly apparent in recent months that provisions of the Joint Venture Agreement as they relate to Canadian direction, control, and supervision over program and finance are insufficient to meet the requirements of Revenue Canada. It is in the day-to-day activities of the denominational agencies, registered as Canadian Charities, that the CRC in NA is most visible under the scrutiny of Revenue Canada.

In a joint meeting of denominational agencies’ staff and legal and professional counsel it was determined that joint venture agreements between the agencies’ U.S. and Canadian corporations provided the best means to meet the compliance requirements of Revenue Canada. In consultation with both U.S. and Canadian legal counsel a joint
venture agreement has been completed and made available to the agencies for their use.

XV. RECOMMENDATIONS

A. That synod approve the SIC interim appointments to various boards and committees (see Section I).

B. That synod elect an alternate member to the SIC from the nomination presented (see Section II).

C. That synod approve the modified Form of Subscription as presented in Section III.

D. That synod take note of agency coordination as evidenced in the activities of the Interagency Advisory Council and the Missions Coordination Council (see Section IV, A and B).

E. That synod take note of SIC's protest of the Interagency Leadership Development Task Force proceeding with a pilot program against the advice of the SIC, namely, that the approval of synod first be sought (see Section IV, C).

F. That synod ratify the deletion of Church Order Article 3, Supplement (see Section V, A).

G. That synod take note of the report of the Consolidated Group Insurance Committee (see Section VI).

H. That synod adopt the two options open to synod when a classis and synodical deputies do not conform to synodical regulations (see Section VII).

I. That synod urge the churches' participation in and use of the Ministers' Compensation Guide for 1988 (see Section IX).

J. That synod approve the use of the Ministers' Compensation Guide, which shows average U.S. and Canadian cash salaries, in setting cash salaries differential for Home Missions and Fund for Smaller Churches' ministers in both countries; and that Canadian salaries of Home Missions and FSC ministers for the coming year be established 10 percent higher than those of U.S. ministers (see Section X).

K. That synod take appropriate action for the approval of financial statements, budgets, quotas, recommended offerings for denominational and denominationally related agencies, and nondenominational agencies recommended for financial support (see Section XI, Appendices I and II, and Agenda for Synod 1988—Financial and Business Supplement).

L. That synod reassess the assignment to SCORR as recorded in the IRC's recommendation to synod (see Section XI, A).

M. That synod approve the proposed salary ranges for 1989 within which the denominational agencies are to report salaries in the Agenda for Synod 1989 (see Section XII).

N. That synod take note of the completion of the Denominational Building expansion and the financing arrangements (see Section XIII).
O. That synod take note of the completion of a pro-forma joint venture agreement to be used by denominational agencies towards their compliance with the requirements of Revenue Canada (see Section XIV).

Synodical Interim Committee
Leonard J. Hofman, stated clerk
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Back to God Hour</td>
<td>50.80</td>
<td>52.20</td>
<td>54.35</td>
<td>56.50</td>
<td>56.50</td>
<td>$ 2.15 4.0%</td>
</tr>
<tr>
<td>CRC TV</td>
<td>15.70</td>
<td>17.05</td>
<td>17.65</td>
<td>18.85</td>
<td>18.50</td>
<td>.35 4.8</td>
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<tr>
<td>Board of Home Missions</td>
<td>85.70</td>
<td>91.85</td>
<td>95.05</td>
<td>101.00</td>
<td>99.50</td>
<td>4.45 4.7</td>
</tr>
<tr>
<td>Calvin College &amp; Seminary</td>
<td>64.50</td>
<td>68.00</td>
<td>70.25</td>
<td>73.93</td>
<td>73.00</td>
<td>2.75 3.9</td>
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<tr>
<td>Chaplain Committee</td>
<td>7.90</td>
<td>8.30</td>
<td>8.60</td>
<td>8.90</td>
<td>8.90</td>
<td>.30 3.5</td>
</tr>
<tr>
<td>Comm for Educ Ass't to Churches Abroad</td>
<td>.75</td>
<td>.75</td>
<td>.75</td>
<td>.75</td>
<td>- -</td>
<td>- -</td>
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<tr>
<td>CRC Publications</td>
<td>2.10</td>
<td>2.10</td>
<td>2.10</td>
<td>2.10</td>
<td>2.10</td>
<td>- -</td>
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<tr>
<td>World Literature Committee</td>
<td>2.40</td>
<td>1.40</td>
<td>1.40</td>
<td>2.40</td>
<td>2.00</td>
<td>.60 42.9</td>
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<tr>
<td>Denominational Services</td>
<td>24.35</td>
<td>24.60</td>
<td>26.35</td>
<td>26.95</td>
<td>25.70</td>
<td>.35 1.3</td>
</tr>
<tr>
<td>Fund for Needy Churches</td>
<td>13.00</td>
<td>15.00</td>
<td>19.00</td>
<td>20.50</td>
<td>20.50</td>
<td>1.50 7.9</td>
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<td>Supplemental</td>
<td>1.50</td>
<td>1.00</td>
<td>1.00</td>
<td>1.50</td>
<td>1.00</td>
<td>- -</td>
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<tr>
<td>Ministers' Pension Fund</td>
<td>42.35</td>
<td>42.35</td>
<td>40.00</td>
<td>42.00</td>
<td>42.00</td>
<td>2.00 5.0</td>
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<td>Supplemental Fund</td>
<td>.95</td>
<td>1.05</td>
<td>1.00</td>
<td>1.50</td>
<td>1.50</td>
<td>.50 50.0</td>
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<tr>
<td>SCORR</td>
<td>4.85</td>
<td>5.05</td>
<td>5.95</td>
<td>6.20</td>
<td>6.20</td>
<td>.25 4.2</td>
</tr>
<tr>
<td>World Missions Committee</td>
<td>85.20</td>
<td>89.05</td>
<td>92.05</td>
<td>95.65</td>
<td>95.65</td>
<td>3.60 3.9</td>
</tr>
<tr>
<td>TOTAL</td>
<td>$402.55</td>
<td>$417.75</td>
<td>$434.50</td>
<td>$458.73</td>
<td>$454.80</td>
<td>$20.30 4.7%</td>
</tr>
<tr>
<td>% Increase over prior year</td>
<td>5.5%</td>
<td>3.8%</td>
<td>4.0%</td>
<td>5.6%</td>
<td>- -</td>
<td>- -</td>
</tr>
</tbody>
</table>
CALVIN COLLEGE AND SEMINARY
Quota Computation and Distribution for 1989

Note: Of the total $5,357,000 gross quota, 65% ($3,482,000) is distributed according to student enrollment from the various areas, and 35% ($1,875,000) is distributed among all Christian Reformed families.

<table>
<thead>
<tr>
<th>Area</th>
<th>Percent Allocation of 65% Portion in Area</th>
<th>Number of Families</th>
<th>65% Portion per Family</th>
<th>35% Portion per Family</th>
<th>Total 1989 Rounded</th>
<th>Projected Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area 1</td>
<td>32.4%</td>
<td>$1,127,900</td>
<td>12,654</td>
<td>$89.13</td>
<td>$25.56</td>
<td>$114.69</td>
</tr>
<tr>
<td>Area 2</td>
<td>25.1%</td>
<td>872,400</td>
<td>12,171</td>
<td>$71.97</td>
<td>$25.56</td>
<td>$97.53</td>
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<tr>
<td>Area 3</td>
<td>11.8%</td>
<td>411,600</td>
<td>7,526</td>
<td>$54.69</td>
<td>$25.56</td>
<td>$80.25</td>
</tr>
<tr>
<td>Area 4</td>
<td>3.4%</td>
<td>117,100</td>
<td>9,361</td>
<td>$12.51</td>
<td>$25.56</td>
<td>$38.07</td>
</tr>
<tr>
<td>Area 5</td>
<td>6.1%</td>
<td>214,000</td>
<td>3,031</td>
<td>$70.60</td>
<td>$25.56</td>
<td>$96.16</td>
</tr>
<tr>
<td>Area 6</td>
<td>20.5%</td>
<td>366,300</td>
<td>9,545</td>
<td>$38.38</td>
<td>$25.56</td>
<td>$63.94</td>
</tr>
<tr>
<td>Area 7</td>
<td>8.1%</td>
<td>283,500</td>
<td>12,778</td>
<td>$22.16</td>
<td>$25.56</td>
<td>$47.72</td>
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<tr>
<td>Area 8</td>
<td>2.6%</td>
<td>89,400</td>
<td>6,349</td>
<td>$14.08</td>
<td>$25.56</td>
<td>$39.64</td>
</tr>
</tbody>
</table>

100.0% $3,482,000 73,365

Projected Total Gross for 1989 $5,356,600
Less Estimated 17.5% Shortfall (937,400)
Projected Total Net for 1989 $4,419,200

Quota Computation for Fiscal 1988-89

From 1988 Quota -- 55% of $4,251,900 2,333,500
From 1989 Quota -- 45% of $4,429,200 1,988,400
Total Net Quota Income for 1988-89 $4,321,900
<table>
<thead>
<tr>
<th>YEAR</th>
<th>TOTAL REQUESTED BY DENOMINATIONAL AGENCIES</th>
<th>% OF TOTAL PRIOR YEAR</th>
<th>TOTAL RECOMMENDATION</th>
<th>% OF TOTAL PRIOR YEAR</th>
<th>ACTUAL BY FC</th>
<th>% OF ACTUAL PRIOR YEAR</th>
<th>ACTUAL BY SYNDICATE</th>
<th>% OF ACTUAL PRIOR YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1989</td>
<td>$458.73</td>
<td>5.6%</td>
<td>$454.80</td>
<td>4.7%</td>
<td></td>
<td></td>
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<td>1988</td>
<td>444.49</td>
<td>6.4%</td>
<td>432.50</td>
<td>3.8%</td>
<td>434.50</td>
<td>4.0%</td>
<td></td>
<td></td>
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<tr>
<td>1987</td>
<td>429.15</td>
<td>6.6%</td>
<td>418.00</td>
<td>3.8%</td>
<td>417.75</td>
<td>3.8%</td>
<td></td>
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<tr>
<td>1986</td>
<td>413.73</td>
<td>6.6%</td>
<td>412.73</td>
<td>3.8%</td>
<td>402.55</td>
<td>5.6%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1985</td>
<td>380.50</td>
<td>3.8%</td>
<td>380.50</td>
<td>3.8%</td>
<td>381.05</td>
<td>3.9%</td>
<td></td>
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<td>1984</td>
<td>368.15</td>
<td>3.7%</td>
<td>368.15</td>
<td>3.7%</td>
<td>366.65</td>
<td>3.3%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1983</td>
<td>356.84</td>
<td>7.6%</td>
<td>352.05</td>
<td>6.2%</td>
<td>355.05</td>
<td>7.1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1982</td>
<td>333.10</td>
<td>7.5%</td>
<td>330.15</td>
<td>6.6%</td>
<td>331.65</td>
<td>7.1%</td>
<td></td>
<td></td>
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<tr>
<td>1981</td>
<td>317.97</td>
<td>15.6%</td>
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### CHRISTIAN REFORMED CHURCH IN N.A.

#### Quotas - Denominational Agencies

**1970 - 1988**

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(1) Quotas - as approved by Synod 1970 - 1988
(2) Consumer Price Index - United States 1967-1969 = 100
(3) Yearly Quotas expressed in 1970 U.S. Dollars
(4) Consumers Price Index - Canada 1981 = 100
(5) Yearly Quotas expressed in 1970 Canadian Dollars

* Estimated Inflation Rate: U.S. 4.5% Canada 4.5%
CHRISTIAN REFORMED CHURCH - Denominational Quotas


Total Quotas  Canada CPI  Quotas in 1970 Dollars
REPORT 29
COMMITTEE OF PROTEST AND APPEALS
(JUDICIAL CODE COMMITTEE)

IN THE MATTER OF a petition by LAURA SMIT (Complainant) involving written charges brought against the Board of Trustees of Calvin College and Seminary (Respondent) referral from Synod 1987

THIS MATTER comes before the Committee of Protests and Appeals, also known as the Judicial Code Committee of the Christian Reformed Church in North America, hereinafter called the "Committee," by way of a referral from Synod 1987.

See quote from Article 101, Acts of Synod 1987, p. 644:

Petition of Laura Smit to the Judicial Code


B. Background:

In addition to her appeal to synod from the decision of the Board of Trustees of Calvin College and Seminary (Church Order Art. 30-a), Ms. Laura Smit also submitted a petition containing a written statement of formal charges against the Board of Trustees invoking the procedures of the Judicial Code for hearing these charges (Church Order Art. 30-b). The appeal and the petition were before the advisory committee concurrently. The advisory committee and synod have already dealt with the "Article 30-a" appeal. This leaves the "Article 30-b" petition material unanswered.

C. Recommendation:

That synod refer Ms. Laura Smit's statement of written charges to its Committee on Protests and Appeals without prejudice.

Grounds:
1. In this instance, there are difficult questions concerning Judicial Code usage which call for informed study.
2. It is the concern of synod to protect the interest of both the appeal and the Judicial Code process.

—Adopted

In order to be helpful to synod and its delegates and to introduce some of the initial difficulties the Committee faced, we quote Church Order Article 30, referred to in the decision above, here in full:

Article 30

a. Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.
b. When written charges requiring formal adjudication by an ecclesiastical assembly are made, the relevant provisions of the Judicial Code shall be observed.

In what is referred to as the Article 30-a appeal Laura Smit (hereinafter sometimes called the “Complainant”) appealed the decisions of the Board of Trustees of Calvin College and Seminary (hereinafter sometimes called the “Respondent”) made in February and May, 1987, upholding the Seminary President’s refusal to assign her a sermon text or otherwise process her application for candidacy\(^1\). The relief sought by the Complainant in the Article 30-a appeal to synod was as follows:

C. DESIRED ACTION

I respectfully request that Synod of 1987 process my application for candidacy: i.e., that synod interview me, that synod consider such credentials as I present to synod (in lieu of formal credentials which I have been unable to compile because of the denial of the processing of my application as detailed above), and that synod declare me a candidate for the ministry in the Christian Reformed Church. (italics ours)

This appeal was dealt with by synod in accordance with the regulations outlined in Section V, C of the Rules for Synodical Procedure, and synod’s decision with respect to the appeal is recorded in Article 57, Acts of Synod 1987, page 579:

ARTICLE 57

C. Recommendations:

1. That synod declare the appeal of Laura Smit to be a matter that is legally before synod.
   
   Ground: A change of synodical policy is not being requested.
   
   —Adopted

2. That synod grant Laura Smit the privilege of explaining and defending her position on the floor of synod when her appeal is presented (cf. Church Order Supplement, Art. 28, C, 4, p. 38).
   
   —Adopted

3. That synod not sustain the appeal of Laura Smit concerning her application for candidacy in the Christian Reformed Church.

   Grounds:
   
a. Article 3 of the Church Order states that “confessing male members . . . are eligible for the office of minister” which clearly means that only male members are eligible for the office of minister in the Christian Reformed Church.

b. The Calvin College and Seminary Board of Trustees has acted properly in implementing the policies of synod in the matter of her application for candidacy in the Christian Reformed Church.

   —Adopted

The Complainant also brought before synod a written statement of charges and petition under the Judicial Code of Rights and Procedures of the Christian Reformed Church (hereinafter called the “Code”) and this is the Article 30-b petition referred to in Article 101, Acts of Synod 1987 (see above). This written charge, supported by a number of particulars, reads as follows:

   . . . My rights as a member of the Christian Reformed Church and as a graduating M.Div. student of the Calvin Theological Seminary have not been accorded to me and I make the following statement of charges:

---

\(^1\)See personal appeal to Synod—Laura Smit, June 4, 1987.
The Board of Trustees of Calvin College and Seminary has, by refusing to overturn the decision of the President of Calvin Theological Seminary, by refusing to instruct the faculty of Calvin Theological Seminary to process my application for candidacy, acted in contravention of the Church Order of the Christian Reformed Church in the following particulars:

A. Synod, pursuant to the Church Order, is the only body empowered to make decisions concerning the candidacy of any applicant;

B. Synod has, in the past, made exceptions to its own rules for candidacy and such exceptions can only be considered and granted if full access to synod is given to those seeking candidacy;

C. The refusal of the Board of Trustees of Calvin College and Seminary to overturn the decision of the President of Calvin Theological Seminary and of the faculty has blocked my access to synod, the only body empowered to make decisions concerning candidacy;

D. Such action by the Board of Trustees of Calvin College and Seminary constitutes a prejudgment of synod’s decisions on my application;

E. The Board of Trustees of Calvin College and Seminary refused to grant my request for a hearing, prior to making its decision (italics ours).2

Synod’s response to this Article 30-b petition, as noted above (p. 419), was to refer the charge to the Committee.

The Committee convened for the first time on September 18, 1987, in order to determine, in accordance with Article 10 of the Judicial Code, whether or not the written charges were substantial, requiring formal adjudication. Prior to making this determination, however, the Committee had to decide whether or not this matter was within its jurisdiction. Such jurisdiction was at least questionable on several grounds.

In the first place, synod referred the Petition material to the Committee on a “without prejudice” basis stating that “there are difficult questions concerning Judicial Code usage which calls for informed study.” The Committee is not entirely clear as to the exact import of the words “without prejudice” in this instance. Generally, one would expect the words “without prejudice” to be qualified in some manner. Although the issue is not without difficulty, we have concluded that we were not barred from considering the overall propriety of the actions and conduct of the Respondent notwithstanding synod’s apparent endorsement of the Respondent’s decision in Article 57, 3-b, Acts of Synod 1987:

The Calvin College and Seminary Board of Trustees has acted properly in implementing the policies of synod in the matter of her application for candidacy in the Christian Reformed Church.

The Committee shares synod’s stated desire to “protect that Judicial Code process” and accordingly felt free to determine the matter without being unduly bound by the 30-a appeal decision.

Secondly, it should be noted that there is little or no precedent and there is confusion and uncertainty with respect to the exact meaning and implications of Article 30-b and its relationship to Article 30-a. That uncertainty needs to be clarified. In our opinion, Article 30-a provides a substantive right of appeal from decisions of minor assemblies and Article 30-b provides procedural direc-

2See paragraph 12 of statement of Charges and petition under Judicial Code of the Christian Reformed Church (Laura Smit).
tion to be followed in certain appeals and hearings. That procedural direction is found in the Judicial Code.

The Code was adopted by the Christian Reformed Church to assure fair and just treatment for members and minor assemblies who bring or have brought against them specified written charges requiring formal adjudication. The provisions of the Code will apply when written charges allege offenses in profession or practice against the Word of God, the confessions of the Church, or the Church Order. Where such written charges are brought, that member, or minor assembly, bringing the charge or responding thereto, has the right to be heard, to present the charge, or to present a defense thereto. Article 30 proceedings, including Code proceedings, are reserved for cases involving members, or a member and a minor assembly, or minor assemblies. It should be noted, however, that the Committee can also be asked by synod to give consideration and advice on “such other matters requiring formal adjudication as synod shall undertake.” The scope of the words “other matters” is not defined. The Code does state that the assembly conducting the hearing shall judicially determine if the charges are substantial and therefore require formal adjudication.

In the instant case, the Complainant, a member, appealed a decision of and brought the written charges against the Board of Trustees. On the face of it, there appears, strictly speaking, no cause of action available to the Complainant at all as the Respondent is neither a “church member,” nor “an assembly” and, accordingly, it could be argued that neither the appeal nor the petition came within the provisions of Article 30 of the Church Order.

The inherent difficulty in all this was not lost on the Complainant as evidenced by her letter to the Stated Clerk and the Synodical Interim Committee, dated April 20, 1987, in which she succinctly posed the impasse, as follows:

Dear Rev. Hofman:

In my desire to appeal the recent decision of the Board of Trustees with respect to my candidacy application, I discovered that there are no specific regulations whereby an individual can appeal from a decision of a synodical board or Committee to Synod itself [italics ours]. Article 30 of the Church Order does not apply since it refers to the right of appeal from decisions of minor assemblies, and Article 31 does not apply, since I wish to appeal from a decision rather than requesting the revision of a decision. Would it be possible for the Synodical Interim Committee to look into this matter, possibly with a view to formulating a proposal for regulations that would cover such situations? Although I realize that this could not be done in time to help me, it might help others in the future. I can conceive of many varied cases where this might be a problem. . . .

Laura Smit

The Synodical Interim Committee’s answer was as follows:

Dear Laura:

At its meeting on May 19, 1987, the Synodical Interim Committee considered the request of your April 20, 1987, letter and herewith conveys its response.

The Synodical Interim Committee advises Laura Smit that the decision of the Board of Trustees of Calvin College and Seminary with respect to her candidacy application cannot be appealed directly to synod since the Board of Trustees clearly followed the position of synod in her case.

See Code, Article 22.
Grounds:
1. The fact that she is a woman is not open to (mis)interpretation.
2. Consideration of her candidacy application would constitute a change in policy.

For the Synodical Interim Committee
Leonard J. Hofman
Stated Clerk

Although the Complainant realized there was a problem in the appeal process, she received little help from the Synodical Interim Committee whose reply was unresponsive and ultimately erroneous in view of synod’s subsequent action. Indeed, the answer of the Synodical Interim Committee to this reasonable request appears to have been formulated to protect the Board of Trustees rather than to assist Laura Smit. Evidence shows that a copy of the letter of the Synodical Interim Committee’s written reply to the Complainant’s private request was hand-delivered to the Board of Trustees for its consideration prior to the original being sent to the Complainant by way of ordinary mail.

The above correspondence is reproduced to show the considerable difficulties experienced by the Complainant as she sought to discover and follow established church procedures. To her credit, however, the Complainant persisted and synod not only granted her permission to appear on the floor of synod but also decided to refer her petition to the Committee in accordance with her request although her application to be declared a candidate was denied and synod exonerated the Board of Trustees by stating that it “has acted properly in implementing the policies of synod in the matter of her application for candidacy in the Christian Reformed Church.”

While there would appear to be reason to question the jurisdiction of the Committee in this matter, synod itself recognized the inherent difficulties, the plight of the Complainant, and the confusion surrounding the use and application of the Judicial Code, and so it referred the matter to the Committee. That referral by synod was accepted by the Committee as cloaking it with jurisdiction particularly in view of the words we have italicized in Article 22 of the code, as follows:

Article 22
Appeal of decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake, shall be referred to the Synodical Advisory Committee on Protests and Appeals for consideration and advice.

After hearing the Complainant and considering the charges, the Committee also determined that the charges were substantial and required formal adjudication. Accordingly, the parties were notified and a judicial hearing was held on November 20, 1987, commencing at 9:00 A.M. This hearing included at least the following:

• the Complainant was present in person and assisted by counsel and a member of the Seminary faculty. She had the right to present evidence, call witnesses and cross examine witnesses called by the Board of Trustees. Her counsel, and the Complainant, herself, made opening and closing statements;
• the Respondent was represented by the President of the Board, the President of the Seminary, and the Stated Clerk of the denomination, and assisted by counsel. They were permitted to give evidence, call witnesses
and cross examine the Complainant's witnesses. Opening and closing statements were made;

- the parties were permitted to file any and all documentation in any way bearing on the issues and to raise questions concerning the issues including the jurisdiction of the Committee;
- the tape recording of the hearing was transcribed and made available to the members of the Committee.

While it was not the intention to repeat all the evidence heard, or even to allude to all the numerous exhibits filed, the Committee believes it is a matter of some importance to outline briefly the events that specifically gave rise to the hearing. Only when those events are listed will it become clear that the entire procedure for Laura Smit was not only frustrating and cumbersome, but one that only a courageous and principled person would see to its conclusion. Consider the following:

1. In 1984, Laura Smit, a member of the Christian Reformed Church, entered Calvin Theological Seminary and enrolled in the M.Div. program of studies. The catalog put out by the Seminary at the time she enrolled was silent with respect to the process of applying for candidacy for ministry in the Christian Reformed Church and with respect to the matter of licensure of female students. (The catalog has since been changed and now notes that female students will not be granted licensure for student preaching in Christian Reformed churches.)

2. A definitive step in the candidacy process was routinely taken by the President of Calvin Seminary in January 1987, when he posted a sheet requesting M.Div. students intending to pursue candidacy to sign their name indicating their desire to have a text assigned to them for the preparation of a sermon for evaluation by the Board of Trustees. The Complainant signed the list. At that time, she was a senior student in her final semester of study for the degree of Master of Divinity.

3. President De Jong of the Seminary on January 19, 1987, wrote Ms. Smit acknowledging her request and explained his refusal to assign her a text stating in part, that to do so “would involve you, the faculty, and the board in fruitless activity.”

4. The Complainant met with President De Jong in an attempt to resolve the issue. She failed to persuade him.

5. The Complainant, on February 5, 1987, appealed to the Respondent asking it to assign her a sermon text and allow her to apply for candidacy.

6. The Respondent did not grant Ms. Smit a hearing but designated two of its members to advise her that her appeal was denied on February 9, 1987.

7. On February 25, 1987, the Complainant applied to the Faculty of Calvin Seminary for an evaluation and faculty endorsement of her application for candidacy. The Faculty denied her request.

8. The Complainant filed an appeal to the Student Senate of Calvin Theological Seminary on April 20, 1987. The Student Senate subsequently requested the faculty to “routinely evaluate the professional fitness of all graduate students regardless of program or of candidacy status.”

10. The Complainant appealed to the Respondent on May 4, 1987, asking it to direct the faculty at Calvin Seminary to evaluate her. The Respondent refused to grant her a hearing and denied her request on May 18, 1987.

11. The Complainant, on May 21, 1987, requested a hearing with the Respondent to advise it that she intended to proceed with written charges for a Judicial Code hearing.

The Complainant raised three separate grounds in support of her petition to the Committee which counsel in his opening remarks phrased as follows:

... first of all the main Church Order ground on which this petition is based is that provision of the Church Order—I believe it's Article 6—that indicates that synod, as the voice of the church, is the body and the only body which is to declare candidacy. We believe that under the circumstances synod has in effect been deprived of its role as the only body to declare candidacy in the case of Laura Smit.

Second, we will take the position that Miss Smit has been the focus of some disparate treatment which does not have any apparent rational basis; specifically the case of Marchiene Rienstra, who was in effect accorded an evaluation by the Calvin Seminary faculty, suggests that by denial of such an evaluation to Laura Smit she has been treated differently at least as far as precedent is concerned than another member of the Christian Reformed Church.

And third, we are going to suggest that there are good reasons for Miss Smit to have been allowed to participate fully in the evaluation process in that there does not appear to be any compelling reason that she should have been denied participation fully in that process. . . .

In answer to this, the Respondent argued in the first place that the Committee was without jurisdiction in that (a) the matter should have proceeded by way of overture through the minor assemblies and (b) the Committee is not authorized to deal with policy changes; Code proceedings should be used only to apply existing rules to the facts of a specific dispute, not to modify Church Order, or policies of synod. The Respondent further stated in its "hearing Memorandum" that:

... under the existing policy, synod has delegated the entire process of applying for candidacy and the evaluation of applicants to the Board of Trustees. The only thing which synod has reserved is the final declaration of candidacy. . . ."

The Committee does not agree that the Complainant of necessity seeks a change in policy and in any event, as the matter was referred to it by synod, the Committee must conclude that the jurisdiction to embark on hearing with respect to the charges is fully authorized.

The parties take decidedly different approaches on one major issue. The Complainant states that only synod can declare candidacy and that she has a right to have synod, itself, consider her application, whereas the Respondent takes the position that synod has delegated the entire process of applying for candidacy and the evaluation of the applicant to the Board of Trustees. While it is not entirely clear as to what is meant by the words "delegated the entire process of applying for candidacy," it does seem that the Respondent's position implies that synod does little more than rubber stamp the recommendation of the Board of Trustees.

Both the Complainant and the Respondent rely on the Synodical policy as set out in pages 54 and 55 of the Acts of Synod 1961 in support of their respective
positions. As Church policy on this matter appears unchanged since that time, it is therefore of sufficient importance to quote the proposal of the Study Committee and the adopted recommendation of Synod of 1961 with respect to the matter of evaluation and declaration of candidacy.

The study committee proposes that the Board of Trustees of Calvin College and Seminary declare students of Calvin Seminary candidates for the ministry in the Christian Reformed Church. Your advisory committee believes that, though synod will no longer examine for candidacy, synod should be the body declaring men candidates for the ministry in our church. This is in keeping with Article 4 of the Church Order which reads: “... only those can for the first time be called to the ministry of the Word who have been declared eligible by the churches.”

C. Recommendations:

1. That students of Calvin Seminary be interviewed for candidacy to the ministry in the Christian Reformed Church by the Board of Trustees of Calvin College and Seminary.
   —Adopted

2. That the Board of Trustees of Calvin College and Seminary submit its recommendations and report on the interviews for candidacy to synod, and synod will declare students of Calvin Seminary candidates for the ministry in the Christian Reformed Church.
   —Adopted

3. That the seminary faculty shall present to the Board of Trustees a complete statement of the student’s academic qualifications and a recommendation regarding doctrinal soundness, spiritual fitness, and personality.

   Grounds:
   a. The seminary faculty has the responsibility of judging a student’s academic qualifications.
   b. The seminary faculty, by its close relationship with the student for three years, is in a position to give a meaningful recommendation concerning a student’s doctrinal soundness, spiritual fitness, and personality.
   —Adopted

A close reading of the above-quoted policy indicates first of all that the language does not clearly amount to a delegation of the “entire process.” What is delegated to the Board of Trustees is the interviewing of Calvin Seminary students. The Board of Trustees then submits recommendations and reports on the interviews to synod and synod declares students as candidates for the ministry. The faculty is to present to the Board of Trustees a statement of academic qualifications and a recommendation regarding doctrinal soundness, spiritual fitness, and personality. On the face of it at least, Laura Smit would have received high marks and consideration on all areas mentioned. She is academically highly qualified, spiritually mature and fit, sound of doctrine, and has a winsome, positive personality. In fact, when specifically asked, the President of the Seminary could give no reason for the Complainant to be denied candidacy status other than Article 3-a of the Church Order which states: “Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder and evangelist.” One would do violence to the ordinary meaning of the words to say that she, solely because of gender, was not spiritually fit, or sound of doctrine. More important, however, is the Complainant’s submission that she is not, in essence, raising the issue of women in office in yet another form but rather that she seeks to rectify a
procedure that would appear to deny certain rights to individual members of the church, women or men.

The question simply stated is: What are the rights of a seminary student seeking to be declared a candidate for the ministry in the Christian Reformed Church? On the one hand, it is agreed that synod makes the decision declaring the candidacy, but on the other hand, the Seminary faculty and Board of Trustees exercise their judgment as to which students will be processed as candidates for the ministry. In the absence of a clear and unequivocal delegation of the declaring of candidacy to the Board of Trustees, the present policy seems uncertain at best and *ad hoc* at worst. A seminarian’s right to face and confront the very body making a final determination on his, or her, application for candidacy status in the Christian Reformed Church should be clear and unequivocal. This is a momentous event in the life of the applicant. On this issue, there must be evenhanded treatment. Even under the policies as currently practiced, synod has, on occasion, departed from the recommendation of the Board of Trustees and declared for candidacy students who persistently failed to achieve passing grades in such core courses as Greek or Hebrew. Those applicants had, however, been allowed access to the application process for candidacy status.

The Committee agrees with the Complainant that the declaration of candidacy for the Ministry of the Word is an ecclesiastical task that requires deliberation. When synod deliberates, it seeks to discern the leading of the Holy Spirit. The Complainant sought to be included in that deliberation; she wanted synod to measure her gifts, to examine her potential, and to share her faith and observe her pain and frustration.

At the same time, one can readily sympathize with the Respondent. The President and faculty of the Seminary, as well as the Board of Trustees, often subjected to a microscopic examination of their actions by churches and members of the denomination, were fully and properly cognizant of how large Article 3 of the Church Order loomed under this magnifying glass. Laura Smit’s request to engage them in her endeavor was tantamount to becoming embroiled in a course of conduct that could be seriously misinterpreted. Undoubtedly, there would be those who would object strenuously and stridently if the President and the Board of Trustees were to recommend to synod for candidacy a female seminarian. It was an exercise bound to fail and one that would likely invoke deep criticism. Realistically, and certainly politically, the wiser course of action was to refuse to assign the Complainant a sermon text or to allow her to apply for candidacy by calling upon Article 3-a of the Church Order. While Article 3-a does not directly dictate that course of action, its application to the process of evaluation was undoubtedly thought to be the most acceptable, least uncomfortable, and politically the wisest choice. In this case, Article 3-a provided the way out of a dilemma.

That this was a delicate situation becomes clear when one considers the beautifully crafted, carefully worded language adopted by the Seminary faculty in answer to the Complainant’s request for its endorsement. The faculty statement reads as follows:

> In reflecting on Laura Smit's request that the faculty of Calvin Seminary endorse her as a candidate for the ministry in the CRC, the faculty wishes to declare its sense of regret and poignancy in the circumstances that accompany her request. Laura Smit has distinguished herself in academic, professional and personal ways during her time with us. She is a gifted and devout person, capable of keen pastoral empathies
and of unusual deftness in communicating Christian truth. Apart from the familiar biblical and hermeneutical questions that surround the gender issue, there are times when the sheer peculiarity of barring access to ministry on gender grounds alone comes home with special force.

Because this is such a time, the faculty states its respect for Laura Smit as a person and potential minister and its hearty regret—for her and the church—that her divinely-given capacities cannot now be used in the regular ministry of the CRC.

President De Jong apparently did not feel entirely comfortable with this carefully worded statement and felt the need to distance himself from it. He, in language that is clear and unmistakable, stated prudently the following:

I heartily endorse the affirmation of Laura Smit's qualities, gifts, abilities and attainments recognized in the foregoing statement. I wish to distance myself clearly from any implication in the statement or any inference attached to it that places me in judgment over the Christian Reformed Church's position on the ordination of women to pastoral ministry.

Article 3 thus became not only a bar to Ms. Smit's substantive claim to be declared a candidate, but also was used to deny the Complainant natural justice, i.e., access to the evaluation process and the right to be heard by those deciding her application. That there was precedent for such an approach and much to commend it does not alter the fact that it denied due process to the Complainant.

The Respondent took the position, through the President of the Seminary, that if a student disagrees with a Board of Trustee's decision not to recommend such student for candidacy, the only avenue open to that student is one of appeal directly to synod. In other words, the Board of Trustees' authority and duty to "submit its recommendations and report on interviews" is in practice limited to making positive recommendations resulting in synod only having the opportunity to consider for candidacy those who are recommended by the Respondent. This effectively does away with synod's character as a deliberative body as charged by the Complainant. The Board of Trustees then assumes the entire deliberative function of declaring candidacy and synod becomes only a rubber stamp. President De Jong indicated that anyone aggrieved in the process could appeal to synod as the Complainant did. Synod, according to this scenario, would deliberate only in cases being appealed from the Board of Trustees.

When one examines the rather tortuous route by which the Complainant reached synod, and especially the time and effort required on her part, it would appear that this right of appeal places an almost impossible burden on the individual. We believe that justice and fairness calls for a simpler, clearer policy including a readily accessible right to be heard.

The Complainant also raised allegations of "some disparate treatment" referring specifically to the Marchienne Rienstra case. Even though the treatment of Ms. Smit was different in some respects from that which Ms. Rienstra experienced, that did not materially affect the decision of synod. The Committee has considered the evidence on this point and cannot find sufficient merit in this allegation to warrant a finding of departure from precedent on the part of either the President of Calvin Seminary or the Respondent.

With respect to the Complainant's suggestion that there are good reasons for her to have been allowed to participate fully in the evaluation process—we
agree. Under all the circumstances, although the activity may have proven fruitless in the result, there is no ultimately compelling reason to have denied her full participation in the process. That is not to say that valid reason for such denial cannot exist in the future but the Committee finds that, in the absence of a clear and unambiguous policy statement detailing the rights of a student's involvement in the evaluation process, that process should be open to any who apply and have satisfactorily completed the academic training. Future policy should detail the exact roles to be played by the President of the Seminary, the faculty, the Board of Trustees and synod. The applicants should have available to them at least the minimum natural justice right to be present at a hearing to present their case and have their application decided by those with whom the responsibility finally lies.

**FINDINGS**

The Committee makes the following findings:

1. Synod has not clearly delegated the whole process of evaluation for candidacy to the Board of Trustees. The ecclesiastical function of declaring candidacy remains with synod.

2. The Complainant should be sustained in a number of particulars in support of her statement of charges, but not in the charge itself. We find the Board of Trustees has not acted in contravention of the Church Order. With respect to the process of evaluating students culminating in the declaration of candidacy for the ministry, the *Acts of Synod* (particularly *Acts of Synod* 1961, pp. 54–56) are not so clear as to warrant the conclusion that the Respondent acted in contravention of the Church Order in dealing with the Complainant. The seemingly accepted practice and precedent appears to lend a measure of support to the conclusion reached by the President of the Seminary and the Respondent that the Complainant should not be assigned a sermon text. In fact, Synod of 1987 specifically endorsed the approach taken by the Respondent and the Seminary President.

3. The existing policy is open to misinterpretation and confusion because of its failure to break down the process of evaluation and declaration for candidacy into its various components and to delegate explicitly and clearly these various parts. If the entire matter is to be delegated, then precise guidelines for the exercise of delegated authority should be set. If there is to be discretion, then that should be clearly stated. Above all, an applicant involved in a quest for candidacy should have a clear and unambiguous right to be heard by synod or by such body to whom synod has delegated the right to make the final decision before such decision is made. Seminary catalogs and other information and material should clearly set out all rules, policies, regulations, limitations, and procedures for students desiring to be declared candidates in the Christian Reformed Church.

Some of the particulars in support of the Complainant's charge and specifically those set out in B, C, and E (p. 421, *supra*) have been proven by the Complainant; and while these particulars are not sufficient to warrant a charge of "conduct in contravention of the Church Order," the Committee does believe that those particulars effectively amount to a denial of the Complainant's
rights. The fact that the denial of those rights was not the desired intent and was perhaps only incidental and certainly not malicious cannot change the result. An individual's basic rights should be scrupulously guarded and protected by the church, its agencies, committees, assemblies, and members. Justice and fairness of procedures can sometimes be more important than the final outcome. To the Complainant, the outcome was relatively certain all along and an outcome that she was prepared to accept, but to be denied due process was not acceptable.

RECOMMENDATIONS

In light of the foregoing report and findings, the Committee makes the following recommendations:

1. That synod grant the privilege of the floor to Mr. W. Posthumus and Mr. D. Vander Ploeg when the matter of the Petition of Laura Smit against the Board of Trustees is discussed.

2. That synod not sustain the appeal of Laura Smit against the Board of Trustees.

    Grounds: Neither the stipulations of the Church Order nor the decisions of previous synods with respect to the process of evaluating students culminating in the declaring of candidacy for the ministry are so clear as to warrant the conclusion that the board “acted in contravention of the Church Order of the Christian Reformed Church.”

3. That synod clarify the extent of its delegation of responsibility to the Board of Trustees in the candidacy process by adopting one of the following:
   a. That the Board of Trustees be directed not to screen out persons seeking candidacy who are graduates of Calvin Theological Seminary. The Board of Trustees shall make recommendations to synod with respect to each applicant which may be positive, negative, or both, as the facts in each case dictate. Notice of negative recommendations should be given in writing to the applicant involved who should have the automatic right to appear before synod to present his or her application, or
   b. That synod set out a clear policy whereby the full and final authority to approve candidates is delegated to the Board of Trustees and synod merely rubber stamps the board's decisions. This policy should include the right to a hearing before the Board of Trustees by any applicant upon request.

    Ground: The existing policy is open to misinterpretation and confusion because of its failure to break down the process of evaluation and declaration for candidacy into its various components and to delegate explicitly and clearly these various parts.

4. That synod undertake a study to determine the desirability of revising the Church Order (and the Judicial Code, as applicable) to specifically allow a broader appeal procedure encompassing not only members and assemblies, but also decision of agencies, boards, and standing committees.
Ground: By its terms, Article 30 (including the Judicial Code proceedings) is reserved for cases involving members, or a member and a minor assembly, or minor assemblies.

Judicial Code Committee
David Vander Ploeg
Henry Ippel
Jacob Kuntz
Wietse Posthumus
John H. Primus*
Bert Slofstra

*Dr. Primus did not participate in the final draft of this report.
SUPPLEMENTARY OVERTURES
Overtures

Overture 30 — Declare Calvin Board Position in Conflict with Scripture

The consistory of Cape Coral CRC hereby respectfully overtures synod to do the following:

1. to declare that the determination of the Board of Trustees of Calvin College and Seminary respecting the views of certain professors at Calvin College on the subject of evolution is in conflict with the Scriptures and the creeds; and

2. to take steps to correct a critical problem that cannot fail to do much harm to the doctrinal, spiritual, and moral integrity of our church and its related institutions.

In coming to synod with its concern the consistory has in view especially two statements appearing in the board's study committee report:

"How were our first parents formed? Menninga, speaking as a scientist, offers theories. He would not discourage someone from believing that God took dust and breathed on it until it became Adam. But he also wonders if the Bible may be suggesting a different thought with the figure of 'dust.' In other places the Bible says humans are made of dust and it means humans are weak and utterly dependent on God. Maybe the dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God. The Virgin Mary gave birth to someone far more glorious than she.

"To consider the possibility that we are creatures (members of God's creation) whose capacity for the awareness of self, of God, and of our responsibility for obedience to divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development." (Quotation from Professor Van Till's book The Fourth Day, p. 258.)

Grounds:

1. The only man we know in the Scriptures and in the creeds is one who from the beginning of his creaturely existence was equipped with full competence for morally responsible action, for "God created man good and in his own image, that is, in true righteousness and holiness . . ." (Heidelberg Catechism III, 6; see also Confession of Faith, Article XIV). There simply is no place in the Scriptures or the creeds for a view of man that says "morally responsible creatures might have been formed through the processes of evolutionary development."

2. The biblical and creedal teaching of man's creation in the image of God is jeopardized when it is allowed that man's creation could have occurred by "the processes of evolutionary development." At what point did the image of God begin to appear in a creation process covering millions of years? Is the image of God divisible or developmental, with the image of God meaning full capacity to act in moral responsibility? Is the name Adam to be given to all the slowly developing creatures that began to take on human characteristics over eons of time? Of these slowly developing creatures, which one first bore the image of God as defined in the creeds?

3. The related teachings of the fall of man and of original sin are also jeopardized in such evolutionary theories. The moral conduct of Adam was filled with dire consequences for all mankind. (See Romans 5:12–19; Confession of Faith, Articles XIV, XV; Heidelberg Catechism II-7, IV-9; Canons of Dort I, Article 1, and III-IV, Articles 1, 2, 3.) The Bible and the creeds clearly teach that the one man Adam created by God plunged the human race into sin. What man did this if we construe man's creation as taking place by means of evolutionary development over unknown eons of time?
4. The efforts of these professors to seek to explain God’s work of creation by means of their “scientific theories” of evolutionary development cannot be harmonized with the teaching of Hebrews 11:3, where we read as follows: “By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.”

5. It goes without saying that those who composed our creeds could not possibly have envisioned a view of man’s creation which means that “morally responsible creatures might have been formed through the processes of evolutionary development.” These creeds mean what their authors intended and what the church has accepted them to mean in adopting them. Only through major revision can the creeds be made to accommodate the views in question.

Consistory of Cape Coral, FL, CRC
Arthur Docter, clerk

Note: This overture was not submitted to Classis Florida because the materials needed to formulate it were not available to the consistory by the time classis met on March 2, 1988.

Overture 31 — Appoint Committee to Study and Evaluate Views on Creation and Evolution

The consistory of the Winnipeg, MB, CRC overtures synod to appoint a competent, impartial study committee to study and evaluate the views on creation and evolution as held and taught by professors Menninga, Van Till, and Young at Calvin College. We urge synod not to accept the recommendation of the Board of Trustees, but to inform the professors to discontinue teaching these theories until these issues have been resolved.

Grounds:
1. The report of the ad hoc committee of the Board of Trustees of Calvin College and Seminary has failed to quell the confusion and unrest within the churches.
2. The complex issues involved are beyond the competence of most members to evaluate and decide upon.
3. The Christian Reformed community needs a better source of information and guidance than what has been provided by the Christian press.
4. Since the three professors teach at the denominational college, both the moral and financial support for Calvin College will be seriously jeopardized until this matter has been resolved.
5. The teaching of the three professors as addressed by the ad hoc committee has left us with serious questions as to how far professors may go before they are told to discontinue teaching what appears contrary to biblical teaching.

Consistory of Winnipeg, MB, CRC
Thede Bakker, clerk

Note: Because the report of the ad hoc committee became available to us in March of this year, we were unable to present this overture to Classis Minnesota North prior to the meeting of synod, therefore, we urge synod to receive and act on this overture under "Late Reports and Overtures."

Overture 32 — Appoint a Study Committee to Evaluate Publications and Teachings of Three Calvin Professors

The consistory of John Calvin CRC, Truro, NS, overtures synod to appoint a study committee to evaluate and study the publications and teachings of Professors C. Menninga, H. Van Till, and D. Young on the subject of creation and evolution, including their interpretation of Genesis 1–11, and to determine whether their statements are in accord with the synodically adopted guidelines for the interpretation of Scripture and with the doctrinal statements of the Christian Reformed Church.

Grounds:
1. The Board of Trustees at their annual February meeting adopted recommendations that commended with gratitude the publications and teachings of the three professors while the ad hoc committee itself “noted weakness in H. Van Till’s work” (p. 3 of report). These weaknesses we believe deserve further investigation by a synodically appointed committee.
2. The attention that has been given to the writings and teachings of the three professors has drawn much disunity and negative reaction within the CRC especially after the Board of Trustees’ recommendations. A synodical study committee report will have the confidence of the churches and hopefully bring uniformity on these issues.

3. We request that the study committee especially deal with the issues of \textit{ex nihilo} creation and man made in the image of God and how the three professors in their teachings and writings deal with these issues. Creation \textit{ex nihilo} and man made in the image of God are at the heart of the biblical account of creation and the Reformed confessions (see Belgic Confession, Art. 12).

John Calvin, Truro, NS, Consistory
Andy Verboom, clerk

Overture 33 — Refuse to Accept Calvin Board Report

The consistory of First CRC, Montreal, PQ, overtures synod to refuse to accept the report of the Board of Trustees of Calvin College which exonereated the three members of the Calvin faculty who refuse to preach and teach the biblical truths of Genesis.

\textbf{Grounds:}

1. As Christians the Bible clearly leaves no room for man-made knowledge in accepting the Word of God (II Tim. 3:16).
2. As members of the CRC, we, like Timothy, acknowledge the undisputed record of the Bible without change and try to keep ourselves from questionable teaching, which might cause us or others to wander from the faith (I Tim. 6:20–21).
3. As influencers of the future leaders of our church (God’s church) we must ensure that only God’s truth is used to rule our lives without editing or proving by man (Prov. 6:19; 14:5).

First Montreal, PQ, Consistory
W. H. Jager, clerk

Overture 34 — Establish Study Committee to Make Determination re Views of H. Van Till and C. Menninga

Classis Huron overtures synod to establish a study committee to determine whether:

\textbf{A.}\ The scholarly concept of vehicle/packaging/contents and the subsequent designation of Genesis 1–11 as “primeval history,” as used by Dr. Van Till, constitutes a proper exegesis of Genesis 1–11 as reflected in the Forms of Unity and the Synodical Guidelines (1972).

\textbf{B.}\ The scientific theories of cosmic and biological evolution, as suggested by Dr. Van Till and Dr. Menninga, are in harmony with Genesis 1 and 2 and the synodically approved guidelines (1972) for the interpretation of Scripture.

\textbf{Grounds:}

1. The declarations of the Board of Trustees of Calvin College and Seminary of February 8, 1988, and the writings of Drs. Van Till, Menninga, and Young have occasioned significant unrest within the CRC and have occasioned the erosion of confidence in these institutions.
2. The report of the \textit{ad hoc} committee is not a study report presenting adequate evidence on which the opening and concluding statements are based. The churches need a detailed study report to confirm the \textit{ad hoc} committee’s judgment that these teachings at Calvin College are taught from a Reformed perspective.
3. In 1981 synod denied candidacy to Clayton Libolt because his interpretation of Genesis 1 and 2 called into question the event character of these chapters. Since the views of Libolt in 1981 and those of Van Till and Menninga at least appear to be similar, synod has a pastoral duty to confirm again its position to dispel confusion and suspicion in our denomination’s membership.

Classis Huron
Dirk Miedema, stated clerk
Overture 35 — Establish Committee to Study and Evaluate Published Statements of H. Van Till, C. Menninga, and D. Young

Classis Niagara overtures synod to establish a committee to study and evaluate the published statements of Professors Howard Van Till, Clarence Menninga, and Davis Young on the subjects of creation and evolution, including their interpretation of Genesis 1-11, and to determine whether these statements are in accord with the synodically adopted guidelines for the interpretation of Scripture and with the doctrinal statements of the CRC.

Grounds:
1. Whereas an ad hoc committee of Calvin’s Board of Trustees has reported on the same matter, their report has done little to settle the unrest in the churches about the views of the above-mentioned brothers.
2. The above issues are so far-reaching in their implication that a denominational committee should conduct an intensive in-depth study of the matter before a judgment is rendered on the views of the above-mentioned brothers.
3. Since there is some question whether the above-mentioned brothers believe the event-character of Genesis 1-11, further clarification of their views is needed.

Classis Niagara
Adrian Dieleman

Overture 36 — Instruct Calvin Board to Request Calvin Religion and Theology and Science Departments to Cohost a Symposium

Classis Niagara overtures synod to instruct the Board of Trustees of Calvin College and Seminary to request the faculty of the Religion and Theology Department and the faculty of the Science Department of Calvin College to cohost a symposium on “Creation and Evolution and the Interpretation of Genesis 1-11” to which are invited the Religion and Theology and Science faculties of Calvin College and Seminary, Mid-America Reformed Seminary, Dordt College, Redeemer College, The King’s College, Trinity College, and any others they see fit.

Grounds:
1. It is hoped that such a symposium will remove the suspicion within the Christian Reformed community that the Christian Reformed view of Scripture leaves room for the autonomy of scientific thought.
2. A symposium would assist Christian Reformed scientists and theologians in keeping abreast of the latest endeavors in each other’s fields of study.
3. A symposium would assist Christian Reformed scientists and theologians to submit the fruits of their scholarship to a jury of their peers for discussion, evaluation, and possible revision.
4. Mutual discussion over a number of years by scientists and theologians from our Christian Reformed institutions of higher learning on the above-mentioned topics should prove beneficial not only to the participants but to all the denomination.

Classis Niagara
Adrian Dieleman, stated clerk

Overture 37 — Take No Action on Report 28

The consistory of Aylmer, ON, CRC overtures synod to take no action on the recommendations of Report 28 (Committee to Study the Heidelberg Catechism and the Ecumenical Creeds) without further study.

Grounds:
1. The committee appears to have misunderstood the mandate given to it by Synod 1986. Synod 1986 decided “not to update the language used in the Heidelberg Catechism so as to make it conform to the standards of inclusive language,” but “to appoint a study committee to consider the changes proposed by CRC Publications” (Acts of Synod 1986, p. 699).
2. The committee seems to have understood its mandate in such a way that it actually reverses the intention of Synod 1986. There is no indication from the Acts of Synod 1986 that synod intended for the committee “to judge what changes could be
made which would conform to the standards of inclusive language” (Report 28, Agenda for Synod 1988, p. 344).  

2. Report 28 does not fulfill the mandate given by Synod 1986. One of the grounds for synod’s decision to appoint a study committee was that “the issues raised by the suggested changes require more deliberative study” (Acts of Synod 1986, p. 699). The report and its recommendations do not reflect that this deliberative study was done.

3. In 1975, the committee which produced a new translation of the Heidelberg Catechism stressed that they had gone to great lengths to translate from the German original very accurately. Either the churches adopted a less than accurate translation in 1975, or something other than accuracy of translation has led the present committee to recommend the changes it does.

4. The NIV Bible translation, which is fast becoming the most widely used translation in the CRC and is the translation used for all quotations of Scripture in the Heidelberg Catechism, consistently uses the word man in an inclusive, generic sense. The changes recommended by the committee do not reflect the usage of the NIV. The CRC has always aimed to have its youth become familiar with the language of the Bible in their study of the Heidelberg Catechism. If the recommended changes are adopted, we will lose that important element in the nurture of our youth.

5. The churches received Report 28 too late to have sufficient time to study the proposed changes carefully.

6. The peace and harmony of the CRC will not be served should synod adopt the changes recommended in Report 28 without further study.

Aylmer, ON, Consistory  
Marinus Booy, clerk

Overture 38 — Reject Report 2, II, D, 2 and Appoint a Committee to Formulate a Statement Concerning Genesis 1–11

Classis Pella overtures synod

A. To reject recommendation 2 of the Calvin Board of Trustees regarding the published statements of Professors Howard Van Till, Clarence Menninga, and Dave Young on the subjects of creation and evolution, and to reaffirm earlier synodical guidelines that insist on maintaining the historical reality of the events recorded in the early chapters of Genesis.

Grounds:

1. The published statements of the professors are in conflict with Scripture’s own view of the historical character of the early chapters of Genesis, and they are in conflict with the creeds.
   a. The report paraphrases Prof. Menninga’s views regarding the creation of Adam by reporting, “Maybe the dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God” (p. 2). This is contrary to Scripture and creed (Gen. 2:7; 3:20; 1 Cor. 15:35–49; 1 Tim. 2:13–14; Belgic Confession Art. 14).
   b. Likewise, the report refers to Prof. Van Till’s view of Genesis 1:1–11 as “primeval history,” and expresses concern about it. Van Till says: “The stories of primeval history are much more like parables than journalistic reports of events. . . . Unlike parables, primeval history does refer to a historical past with a character essentially the same as that illustrated by the narrative. . . . Though it [primeval] history is not to be taken literally, it is to be taken seriously” (The Fourth Day, p. 258, cited in report, p. 5). Such a view, however, separates the “packaging” of Scripture from the “content” or truth it conveys and thus employs a method of interpretation in conflict with Scripture’s approach to these very chapters (Heb. 11:1–7; Isa. 54:9; 2 Cor. 11:3; 1 Tim. 2:13; etc.; Belgic Confession 5, 12, 14; Canons of Dort II-IV, 1–3).
   c. Again, the report cites Van Till’s views of evolution: “I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development” (The Fourth Day, p. 258, cited in report, p. 5). This is also
contrary to Scripture and creeds (Ex. 20:11; I Cor. 11:8-9; 15:45-49; I Tim. 2:13; Heb. 11:3; Heidelberg Catechism, Lord’s Day 3, 9; Belgic Confession Arts. 2, 12, 14).

2. All of the cited materials demonstrate that the professors’ published views are in conflict with the guidelines for biblical interpretation adopted by the Synod of 1972:

“Synod calls the churches to maintain the clear witness of the creeds to the authority of Scripture as rooted in the historical reality of the events recorded in Scripture.” (The explanatory paragraph goes on to specify that this guideline is to be seen as applying to “the creation of man and the world; the fall of our first parents Adam and Eve in Paradise, and the consequences of their sin in human history . . .” Guideline 2, Acts of Synod 1972, p. 538-39).

and

“Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science . . .” (Guideline 4, p. 539).

Therefore, it is clear that the Board of Trustees erred when it adopted the recommendation of its ad hoc committee which states: “That the Board of Trustees declare, based on the study, evaluation, and collegial discussion between the committee and the three faculty members, that the writings of Professors Menninga, Van Till, and Young fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church . . .” (p. 7).

B. To appoint a committee to formulate a positive, concrete statement concerning the events and characters in Genesis 1-11 which would be faithful to Scripture’s own view of these chapters.

Grounds:
1. It would be more appropriate for such a statement to come from synod rather than from the Board of Trustees of Calvin College and Seminary because this is a matter of interest and concern for many members throughout the denomination.
2. Such a statement would be helpful for members of the CRC when dealing with the issues of creation and evolution.

Classis Pella
Siebert Kramer, stated clerk

Overture 39 — Establish a Study Committee to Determine the Relationship Between Faith and Science

Classis Holland requests that synod receive as information the report of the Board of Trustees which the board received from its ad hoc committee re the writings of Professors Menninga, Van Till, and Young, and note, with appreciation, the reminder that the faculty of Calvin College is encouraged to write and teach within the guidelines established by synod in relation to the interpretation of Scripture.

Classis Holland overtures synod to establish a study committee to determine the relationship between faith and science in the light of Scripture, the creeds, and synodical directives.

Ground: This will address the concern in the church dealing with the matter of the relationship between the findings of science and the teachings of Scripture and the creeds, especially seeking to determine that relationship in the creation of all things.

Classis Holland
Mark A. Davies, stated clerk

Overture 40 — Reject Report 5, II, C, 3, Petition to the Governments of U.S. and Canada

Classis Grandville overtures the Synod of 1988 to reject the Petition to the Governments of the United States and Canada, submitted by the Christian Reformed World Ministries Board (Agenda for Synod 1988, p. 69) which reads: “The board recommends that synod petition the government of the United States to terminate its participation in the
Nicaraguan war, and petition the governments of Canada and the United States to seek peace, justice, and stability in Central America by every other possible means."

**Grounds:**
1. Though we deeply regret the human suffering caused by war and any negative effect which United States' participation in this war might have on our denomination's witness in Nicaragua, this petition violates our Reformed position regarding the separation of church and state by asking for an official denominational position on a matter of United States foreign policy for which there is no clear biblical mandate and on which Christian Reformed members disagree as to their convictions.

Classis Grandville
Leonard Van Drunen, stated clerk

**Overture 41 — Reject IRC Proposal that the CRC Join WARC**
Classis California South overtures synod to reject the proposal of the Interchurch Relations Committee to have the Christian Reformed Church join the World Alliance of Reformed Churches.

**Grounds:**
1. The constitution of WARC expressly rejects what we affirm in our three Forms of Unity when it declares that the Reformed faith is an "ethos rather than any narrow and exclusive definition of faith and order" (Art. II). It would be wrong to deny by our membership in this alliance what we affirm when we subscribe to the confessions (Matt. 5:37).
2. WARC is an "alliance" of churches. Scripture expressly forbids any alliance between those who are not agreed or who do not share a common commitment to the truth of the faith (e.g., John 17:6-8; II Cor. 6:14-7:1; Eph. 4:14-15; I John 2:21-3:2; II John 7:10). Our confession also forbids an alliance with churches that do not bear or seek to bear the "marks" of the church, namely, the preaching of the pure doctrine of the Word, rightly administering the sacraments, and exercising Christian discipline (Belgic Confession, Art. 29).
3. Our present practice of direct fellowship and correspondence with specific churches is an adequate way to pursue biblical ecumenicity.

Classis California South
James Howerzyl, stated clerk

**Overture 42 — Appoint a Committee to Study BOT Report and Statements of Three Calvin Professors**
Classis California South overtures synod to appoint a committee to study the report of the Calvin Board of Trustees and the statements made by the three Calvin College professors (Menninga, Van Till, Young) on the creation of the universe and the teaching of evolution in order to clarify whether their teaching conflicts with Scripture, the confessions, and synodal statements such as those made in Report 44 (1972) and to assist the church in upholding the biblical doctrine of creation and in using sound methods of biblical interpretation.

**Grounds:**
1. The doctrine of creation and our manner of biblical interpretation is foundational and vital to our faith.
2. The statements made by the professors have brought about confusion in our church, and the Calvin College Board of Trustees has recognized that these statements have raised many questions among the members.
3. The study conducted by the Board of Trustees concludes with praise for the professors but, while recognizing certain ambiguous areas and questions regarding their teaching, it does not clarify the issues involved nor does it assure the church that reliable methods of biblical interpretation, faithful to our confessional
statements, are being followed by these men. (See Belgic Confession Arts. 2, 3, 4, 5, 7, 12, 14, 15, 16; Heidelberg Catechism Questions and Answers 6, 7, 9, 20, 21, 22, 26, 27; Canons of Dort I:11.)

4. The study conducted by the Board of Trustees concerned man as the image of God, but it does not clarify such vitally related issues as the question of whether Adam and Eve were our first parents, the doctrine of original sin, and the corruption of the human race.

5. Even though synod has declared that the event character of the early chapters of Genesis may not be called into question, certain statements made by these professors do in fact allow for an evolutionary development of the human race and (in the case of Van Till) for regarding Genesis 1 as a parable rather than a historical account. For example, the report notes Prof. Menninga's hypothesis regarding the creation of Adam in these words, "Maybe the dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God." The report also cites Prof. Van Till's view of Genesis 1-11 as "primeval history" as a "story" which "constitutes the packaging in which truth is conveyed" (The Fourth Day, p. 83). Prof. Van Till also sees "no reason whatsoever to deny that creation might have had an evolutionary history or that morally responsible creatures might have formed through the processes of evolutionary development" (The Fourth Day, p. 258). Regarding Genesis 1-3, the report notes, "There are no statements in the confessions which explicitly or directly affirm the historical factuality of these events."

6. The training of our young people in their formative college years requires clarity and assurance that scientific activity and study is conducted not separate from but through the lens of Scripture (Belgic Confession Art. 2).

Classis California South
James Howerzyl, stated clerk

Overture 43 — Commission an In-depth Study of the Issues Raised by the Calvin Board Ad Hoc Committee

Classis Grand Rapids North overtures synod to commission an in-depth study of the issues raised by the ad hoc committee report to the Board of Trustees of Calvin College and Seminary in February 1988 re the teachings of three professors.

Grounds:
1. The many biblical and doctrinal questions involved merit intense and thorough discussion and study on the part of the churches.
2. The present confusion presents the danger of eroding confidence in Calvin College.

Classis Grand Rapids North
John C. Scholten, stated clerk

Overture 44 — Investigate the Position of the CRC on the Question of Creation/Evolution

The council of the CRC of Dearborn, MI, overtures synod to investigate the position of the CRC on the question of creation/evolution in relation to the Bible, the confessions, and the creeds.

Grounds:
1. It appears that there is sufficient confusion and controversy in the churches on this issue to warrant such an investigation.
2. The churches would not be well served by a continuing lack of clarity regarding the position of the CRC on this question.

Dearborn, MI, Council
Andrew Tiesenga, clerk
Overture 45 — Appoint a Committee to Investigate the Teachings of Three Calvin Professors

Classis Illiana expresses to synod its disapproval of the ad hoc committee report which was approved by the Board of Trustees of Calvin College and Seminary on the views of Professors Menninga, Van Till, and Young, and overtures synod to appoint a study committee to further investigate the teachings of these professors in the following areas:

- The relationship of faith to science.
- The event character of Scripture including the early chapters of Genesis.
- The relationship between the miracles of creation and the theories of evolution.

Grounds:
1. Synod has supervision over the teachers of Calvin College.
2. The positions taken by these professors appear to be in conflict with the Word of God and with the decisions of the church (Acts of Synod 1972, p. 69; Acts of Synod 1982, p. 107).

Classis Illiana
Rein Leestma, stated clerk

Overture 46 — Make Declaration re H. Van Till's Method of Biblical Interpretation

I. BACKGROUND

In 1986 Professor Howard Van Till, professor of physics and astronomy at Calvin College, published a book entitled The Fourth Day (Grand Rapids: Wm. B. Eerdmans Publishing Co., 286 pp.). In response to dozens of letters in reaction to Van Till's book, in 1987 the Board of Trustees of Calvin College and Seminary formed an ad hoc committee to study and evaluate the published statements of Van Till and two other professors on the subject of creation and evolution. This committee was mandated to determine whether these professors' statements were "in accord with the synodically adopted guidelines for the interpretation of Scripture and with the doctrinal statements of the Christian Reformed Church."

The ad hoc committee issued its final report on February 8, 1988. At its February 1988 meeting the Board of Trustees received the report as it was presented by its ad hoc committee and voted to receive and forward the report to the professors, to declare their writings are within the limits set by the denomination, to commend these professors for their deep devotion to Christ, and to respond to all further critical correspondence in the light of this report.

This overture seeks to address Classis Zeeland and the Synod of 1988 about the report of the Board of Trustees' ad hoc committee relative to Van Till's book. While we take issue with many statements in his book, our overture is primarily addressing the ad hoc committee report and, in particular, its failure to declare that certain statements by Professor Van Till fall outside our confessional and synodical guidelines for interpreting Scripture.

II. THE AD HOC COMMITTEE REPORT

No one can doubt the diligence of the ad hoc committee in studying Van Till's published statements. Long hours were also spent in receiving and reading all the correspondence related to Van Till's book. The committee is to be commended in this and the way in which they dealt face-to-face with Professor Van Till in several interviews.

Professor Van Till, likewise, is to be respected for the way in which he willingly appeared before the committee. His book shows a great depth of knowledge and is well written. Most of the statements found in his book are to be appreciated and add to our knowledge of the Creator and his creation.

The committee has two concerns, however, with Van Till's approach to the matter of creation. The first is his declaration that Genesis 1–11 is to be considered a different kind of literature than the later chapters of Genesis. These chapters are "primeval history" while the other chapters are "patriarchal history" (p. 79, 82ff.). The story of creation is found in the section of Genesis which Van Till labels "primeval history." While the stories found in this section of Genesis are to be taken "seriously," they are not to be taken "literally," writes Van Till (p. 83). The ad hoc committee reminds Van Till of the statements
of the Synod of 1972 which warn 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" (p. 4 of the ad hoc committee report; hereafter referred to as "Report"). The committee notes that Van Till is unclear in his statements about primeval history, but notes that Synod 1972 also was unclear in what it meant by the "event character" of the early chapters of Genesis.

The committee urges Professor Van Till to refine his method of biblical interpretation so that it is clear he does not call into question the event character of biblical history.

But is Van Till merely "unclear" about the early chapters of Genesis? In our opinion, he is not. Again and again Professor Van Till appears to be very clear about what he means by "primeval history." Note the following quotations from his book:

- primeval history is "drawn from the past as constructed from literary and religious tradition" (p. 79).
- primeval history was not written in a Greek, Western manner. Rather, "it is written in the literary tradition of ancient Near Eastern cultures ... [it] relies almost exclusively on concrete illustration to make a point. . . . The qualities of God, humanity, and nature are not discussed abstractly in philosophical exposition but rather are illustrated by stories of events and actions carried out by God, humanity, and nature. As characters in a story, God, humanity, and nature perform specific actions that illustrate their identity, their character, and their relationships. The stories serve as 'packaging' that contains the message-content conveyed by the vehicle of primeval history" (p. 82).

- What is the difference between the "vehicle," the "packaging" and the "message-content" when it comes to the primeval history contained in Genesis 1-11? The "vehicle" is the literary genre, the type of literature "God uses to convey his message to his audience, his people. As the type of vehicle is chosen according to the nature of the goods to be carried, so in the Bible the literary genre is suited to the message it must convey. Simple matters of historical record may be conveyed by a matter-of-fact chronicle of events. Profound truths of immense magnitude, however, cannot always be adequately expressed in the genre of straightforward expository discourse; they are often expressed better in a more symbolic or poetic form" (p. 14).

"Each vehicle is loaded with its content (God's message) contained in appropriate packaging—the specific story or account of an event. . . . The Bible can be viewed as a complete unit, including the vehicle (literary genre), packaging (specific story, symbols, etc.) and contents (God's message to us) . . . just as a consumer must first unload the packaged goods from a delivery vehicle and then carefully unpack those goods for use or consumption, so we as readers of Scripture must be studiously and prayerfully wise in separating the contents (the trustworthy teachings of God) from the vehicle and the packaging" (p. 15).

- Are the stories (found in primeval history, Genesis 1-11) true? There is no question that they are true in the sense that they illustrate and convey truths about the identity of God, humanity, nature, and their relationships to one another . . . However, most twentieth-century Westerners are more specifically interested in whether the events actually happened just as they are reported in the narratives. But that is a Western question, not an ancient Eastern or Hebrew question. It shifts the emphasis away from the heart of the matter and directs attention to peripheral matters, to matters beyond the scope of the narrative" (p. 82).

- "The truth of a concrete story in ancient Hebrew literature does not necessarily lie in its specific details but rather in the eternal verities it illustrates . . . the stories of primeval history are much more like parables than like journalistic reports of events. . . . They were never intended to answer questions about precisely what happened . . . " (p. 83).

In our opinion, Van Till is very clear about what he means by "primeval history." It is a different kind of history than is found in the later chapters of Genesis. It is a different kind of history than is found in the rest of the Old Testament and in the Gospels. It is "constructed" from literary and religious traditions, regardless of whether those traditions correspond to what actually happened. It is like the parables of the New Testament—not intended to be taken as literally true, but only intended to convey "meaning." These stories serve as illustrations, not as literally true accounts of what happened. Our job, according to Van Till, is to separate the outer packaging, the layer(s) of tradition and story, from the inner content of these stories. The husk must be separated from the
kernel. The husk is expendable, the kernel is essential. This is what we understand Van Till to be saying.

Contrast Professor Van Till’s conception of biblical interpretation to the statements of previous synodical study committees:

• In 1937 synod rejected the teaching method of Dr. Wezeman because, among other things, he held to a naturalistic view of revelation. A study committee quotes a section from Dr. Wezeman’s notes in which he uses language about the meaning of Scripture being transmitted through a human, fallible “vehicle” (note that Dr. Van Till also writes about the “vehicle” found in Scripture):

  “It would seem as if the purpose of God, spiritually communicated to the prophet, is translated by his imagination into these symbolic figures, and only then is its application to actual affairs comprehended. This process evidently belongs to the type of mind which thinks first of all in pictures, as it is said creative minds often do. Especially when the subject is of great but obscure movements in the mind of man, or of happenings which lie far in the future, we can understand why a symbol is the sole vehicle for reception, but also of the expression of the message” (Acts of Synod 1937, p. 273; emphasis ours).

• Is it allowable to read the early chapters of Genesis as if they were like a parable, with little relation to what actually happened in history? To take the events described in those chapters “seriously” but not “literally” as Van Till says in his book?

  Synod 1959 adopted by vote the following statement:

  “... 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” (Acts of Synod 1959, p. 68).

• Are some portions of Scripture (Genesis 1-11, “primeval history”) inspired and inerrant in a different way than are other Scriptures (Genesis 12-50, “patriarchal history”)? Are some biblical texts infallible in a way that other texts are not?

  While acknowledging differences in literary styles in various sections of the Bible, a report in the Acts of Synod 1961 declares the following:

  “Paul speaks of ‘every Scripture’ or ‘all Scripture’ (pasa graphe), i.e., every Scripture which is included in ‘the sacred writings,’ vs. 16 (1 Timothy 3). And there is no warrant to suppose that Paul intends to ascribe ‘God-breathedness’ only to portions of these inspired writings. They are, he quite clearly asserts, in their entirety ‘God-breathed.’... Furthermore, Paul’s own use of Scripture indicates that the quality of ‘God-breathedness’ extends to the very words of Scripture” (p. 260).

  “Paul accepts the genuinely historical character of Bible history. He knows nothing of myth or saga.... He accepts as genuine history: (a) the biblical account of the origin of the world (Acts 17:24); of man (Acts 17:26; I Cor. 8, 9; 15:45, 47; I Tim. 2:14); of sin (Rom. 5:12ff; I Cor. 15:22; I Tim. 2:13)....” (p. 263).

  In an exposition of Jesus’ words in John 10:35, “If he called them gods to whom the word of God came (and Scripture cannot be broken) ...,” this same study committee concluded that here Jesus...

  “has indirectly made a claim also regarding the trustworthiness of Scripture as a vehicle for communicating that message. Here He makes a claim concerning the literary form in which that message is cast and through which it is communicated. He claims that this literary form is also inviolable. If this seems to be too large a conclusion, let it be remembered that our Lord makes here a sweeping claim concerning Scripture and then applies that claim to a relatively insignificant matter. From this we draw large conclusions. The more sweeping the claim and the more minute the application, the larger the conclusion at which we must arrive. ... Not only does Scripture carry absolute authority and absolute trustworthiness regarding its message ... but it is also inviolable in its literary form. ... The quality of inviolableness applies also to the literary framework of Scripture as the vehicle for the transmission of God’s message to men” (pp. 280-81; emphasis theirs).

  According to this committee, there is to be no driving a wedge between the “vehicle” and the “message” of Scripture, as does Van Till. Both the “vehicle” used in the Scripture and the “message” of the Scripture are equally inspired and are equally infallible.

  There can be no separation of “packaging” and “contents” as if the one is more reliable, closer to actual fact, than the other. Again, the committee rejects
"... all efforts to 'demythologize' the Bible, recognizing that such efforts divorce redemptive truth from redemptive and revelatory fact, seeking vainly to maintain the former while ignoring if not denying the latter. All attempts to separate the so-called 'kerygma' of Scripture from Scripture's historical framework result in a complete loss of revelatory content since the 'kerygma' of Scripture is a witness to God as He discloses Himself in redemptive and revelatory acts" (p. 268).

If this were not enough to convince us that Van Till adopts a faulty approach to understanding Genesis 1-11 in the light of past synodical studies and pronouncements, we also cite the much-discussed "Report 44" found in Acts of Synod 1972. While acknowledging that the author of Genesis is not writing history simply for history's sake, but that he is rather preparing a way for our understanding God's covenantal dealings with Abraham and the development of Abraham's descendants into a covenantal people, the report says,

"It is clear that Genesis is an historical book (cf. the ten instances of toledoth 'generations of . . .'), and that accordingly the first chapters narrate events that really happened" (p. 526).

"We must insist, then, that the first eleven chapters of Genesis reveal the major historical events in the history of God's dealings with man and the world prior to the time of Abraham" (p. 527).

"Recently, some proponents of the new theology within the Reformed community have come to regard many more elements in Genesis 1-11 as figurative and symbolic. This has contributed to the unrest and concern of many. Although the above mentioned examples are commonly understood to be figurative expressions (i.e., God breathing into man, seed of the woman, etc.), it is unwarranted to simply declare that almost everything in Genesis 1-11 is figurative or symbolic" (p. 528).

"Some scholars replace the traditional historical-redemptive interpretation of Scripture by a method of interpretation which reduces some crucial biblical episodes to teaching models ... it is nevertheless clear that their view of the authority of such biblical passages is no longer rooted in the historical reality of actual events. In the face of such challenges the church in its teaching and preaching must make it clear that its message is securely anchored in real events involving real persons, places and times—unless Scripture itself leads us to a nonliteral interpretation.

"We should therefore follow the lead of our confessions in their meaningful testimonies to the historical reality of the events recorded in biblical revelation—including the creation of man and the world; the fall of our first parents Adam and Eve in Paradise; . . ." (pp. 538-39).

And how does Report 44 evaluate dualistic methods of biblical interpretation that call some parts of Scripture “packaging” and other parts “content”?

"... it is inconsistent with our confession of biblical authority to adopt dualistic forms of interpretation which undercut the integrally unified, organically whole nature of biblical revelation—as, for example, when we subject our exegesis to such fault dichotomies as formal versus material aspects in Scripture, doctrinal facts versus moral values, the human factor versus the divine factor, history versus proclamation. Such dualisms often imply that some elements in Scripture are authoritative, while others are not; or that some carry more authority than others. Such patterns of thinking fail to do justice to the comprehensive nature of biblical authority. For the full authority which Scripture claims for itself radically excludes every intimation of a canon within the canon of Scripture" (p. 544).

With this vast testimony of past synodical pronouncements it is amazing that the ad hoc committee only calls Van Till's statements about primeval history "unclear" and that he ought to "refine his method of biblical interpretation" (Report, pp. 4-5). In contrast to their report and with all that the synodical study committees have said on how the Bible is to be interpreted, the method Van Till uses to interpret Genesis 1-11 must be wholly rejected.

The second main concern the committee has with some statements in The Fourth Day involves Van Till's beliefs about the creation/evolution of the first man and woman. The committee quotes Van Till who writes that mankind might have been formed "through a process of continuous evolutionary development" (p. 258). And, using even stronger language on the same page, he writes, "I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the process of evolutionary development."

Over against these statements, the Reformed confessions affirm that Adam and Eve
OVERTURES were formed by a special act of creation separate from the rest of creation. There is simply no allowance in the confessions for someone to hold the possibility of an evolutionary development of mankind from lower forms of animal life. To read this into the Bible or the confessions would be a distortion of their clear teaching. Note the following from the Heidelberg Catechism:

- “God created man good in His own image ... that he might truly know God his creator, love him with all his heart, and live with him in eternal happiness ...” (Q & A 6).
- “Then where does man’s corrupt nature come from? From the fall and disobedience of our first parents, Adam and Eve, in Paradise” (Q & A 7).
- “God created man with the ability to keep the law. Man, however, tempted by the devil, in reckless disobedience, robbed himself and his descendants of these gifts” (Q & A 9).

And from the Belgic Confession:

- “We believe that the Father by the Word, that is, by His Son, has created of nothing the heaven, the earth, and all creatures, when it seemed good unto Him, giving unto every creature its being, shape, form, and several offices to serve its Creator” (Art. 12).
- “We believe that God created man out of the dust of the earth, and made and fanned him after His own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God” (Art. 14).

Note that the confessions affirm a creation, not an evolution, of mankind. By definition, a creation is something new. It is not the gradual emergence of a new kind of being from a lower form of life. It is a creation of man from the dust of the earth. Dust is dust: inorganic, lifeless. No Bible scholar could ever make “dust” to mean “lower organic life.” By definition, dust is always inorganic. The confessions affirm that when Adam and Eve were created they were created in the image of God. The image of God was not somehow “added” to a lower animal, thereby making this new creature “man,” as some have supposed.

The confessions affirm Adam and Eve as our first parents. Biological evolutionary theory teaches that various races of humanity arose at different times and in different parts of the earth.

It is true that in his book Professor Van Till does not explain what he means when he allows for the biological evolution of humanity. We hope that he was questioned about this by the ad hoc committee. But if he was, why is the committee silent about his answers to their questions? Yet the fact remains that even allowing for the biological evolution of mankind clearly puts Van Till at odds with the Reformed confessions.

A study committee reporting at Synod 1961 upheld the historical, flesh-and-blood nature of Adam and Eve. The study committee cites the apostle Paul when he writes, “the man is not of the woman; but the woman of the man” (1 Cor. 11:8–9). Based on this and other texts, the study committee concludes that Paul bases his teaching in I Corinthians 11 on the “historical fact” of an Adam and an Eve (Acts of Synod 1961, p. 264).

Report 44 of Synod 1972 is even more clear. The report insists

“that one who claims that details found in these chapters (Genesis 1–11) other than those usually recognized as symbolical are figurative expressions will have to present his position by means of careful exegesis and sound biblical exposition” (Acts of Synod 1972, p. 67).

“If one asserts ... that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then the principle that Scripture is its own interpreter is no longer being maintained” (Acts of Synod 1972, p. 516).

“We should therefore follow the lead of our confessions in their meaningful testimonies to the historical reality of the events recorded in biblical revelation—including the creation of man and the world; the fall of our first parents Adam and Eve in Paradise, and the consequences of their sin in human history...” (p. 538–39).

Accordingly, Synod 1982, by way of an official decision, directed candidates for the ministry of the Word to “those utterances of the confessions that affirm the historical factuality of the events recorded in Genesis 1–3” (Acts of Synod 1982, pp. 107–08). And to quell doubt that members of the faculty at Calvin Seminary might not believe in an historical Adam and Eve, synod adopted a statement that the professors “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 the church and we have the utmost confidence in our faculty" (p. 108).

In light of these synodical reports, statements, and decisions, we would have expected the ad hoc committee of the Board of Trustees to declare that Professor Van Till goes beyond the confessional and synodical limitations when he allows for the biological evolution of mankind. But the committee does not.

What is most shocking of all is that the ad hoc committee report concludes that "there are no statements in the confessions which explicitly or directly affirm the historical factuality" of the events recorded in Genesis 1–3 (Report, p. 5)! This makes us wonder whether the members of this committee are familiar with past synodical pronouncements which overwhelmingly affirm the confessional statements about Adam and Eve. In their evaluation of Van Till’s writing about the biological evolution of mankind, the committee members acknowledge that his statements on this subject are “incomplete” (Report, p. 5). While not owning this for themselves, the committee members say that in Van Till’s writings “some do see an apparent conflict between human uniqueness and evolutionary development” (Report, p. 5). He “leaves himself open to a reading which would put his position outside the creedal limitations” (Report, p. 5). But, again, no pronouncement as to whether Van Till is indeed outside those creedal limitations. In fact, on the next page of the report we find a declaration that “none of the positions he developed in his writings are necessarily in conflict with the creeds” (p. 6). And the full Board of Trustees adopted the following statement: "We declare that the writings of... Dr. Van Till... fall within the limits set by our denomination’s guidelines for how to interpret the Bible" (prepared statement, dated Feb. 12, 1988, p. 2).

Professor Van Till is encouraged to be more clear and complete in the future “so that the church will not be needlessly disturbed” (Report, p. 5). But the committee seems to want Van Till to do more writing in the same vein, for they warn that “it is inappropriate for the church or any human agency to dictate too closely what the Bible says or how it is to be interpreted. Syndical guidelines must never be more than guidelines. The Bible must speak for itself, and the Christian community must listen without superimposing its authority on that of the Bible” (Report, p. 6).

To be sure, no one wants to impose their authority over the Bible’s authority. But the Bible declares its own authority, which includes its own statements about the truthfulness and the factuality of the events recorded in Genesis 1–11. Likewise, the Reformed confessions speak about a flesh-and-blood Adam and Eve, a real Garden of Eden, a real serpent, an actual fall into sin, and the corruption of the whole human race through the sin of our first parents. Syndical reports over the past sixty-five years again and again have affirmed these biblical facts and have warned us not to adopt methods of interpreting the Bible which would compromise the authority of the Scriptures.

It seems, however, that most of this has been ignored or overlooked by the ad hoc committee appointed by the Board of Trustees. And in receiving the report of this committee, without significant amendment or alteration, the Board of Trustees has also not acted in line with past synodical reports and decisions.

III. Overture

Therefore, we overture synod

A. To declare that Professor Van Till has used an unacceptable method of biblical interpretation in contrasting “primeval history” and “patriarchal history,” as though the former were less factual and more symbolical than the latter.

Grounds:
1. The study committee of Synod 1961 has concluded that the form of the biblical message is just as inviolable as the biblical message itself (see above references, p. 280, Acts of Synod 1961).
2. The study committee of Synod 1972 has concluded that “it is inconsistent with our confession of biblical authority to adopt dualistic forms of interpretation which undercut the integrally unified, organically whole nature of Biblical revelation” (Acts of Synod 1972, p. 544).

B. To reaffirm the decision of Synod 1959 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” (Acts of Synod 1959, p. 68).
Grounds:
1. Some may read Professor Van Till's book and conclude that it is acceptable to question the historicity of the events in Genesis 1–11. The statement from Synod 1959 warns them of the error.

2. The popular press reports and rumors have given the impression that professors at Calvin College doubt whether there was an actual Adam and Eve and whether the early chapters of Genesis do contain factual, historical material. To adopt this statement would reassure the public and especially members of our church that this is not the case.

Classis Zeeland
Leslie J. Kuiper, stated clerk

Overture 47 — Conduct a Study to Evaluate Three Calvin Professors

BACKGROUND
The recent decision of the Board of Trustees of Calvin College and Seminary disturbs us greatly. We find that the decision does not agree with the historic interpretation of Genesis 1–11 that we have held as a Christian Reformed denomination.

We believe that the Board of Trustees' finding is in conflict with the statement of Synod 1972 (p. 69), which says that synod “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.”

OVERTURE
We therefore overture synod to conduct its own study to evaluate the writings of these three professors.

Grounds:
1. This matter and the board's decision about it, has a profound impact on the doctrines of Scripture relating to creation and Christology and the manner it is preached and taught in our churches and their education departments. Because this matter affects all our churches, we believe synod should resolve this matter for the entire denomination.

2. There is displeasure among our constituents with this decision and we believe that on doctrinal issues that are this far-reaching synod only should be the judge for the church and our church school.

SUPPORTING MATERIAL
A. That synod declare it will not allow the teaching of atheistic or theistic evolution at Calvin College

Grounds:
1. The ad hoc committee did not carry out its mandate to study as well as evaluate. The quotations from the publications of the professors are helpful but the clear evaluation of these statements is missing. To say the least, this evaluation is vague, ambiguous, and arbitrary. No concise conclusion is given about the espoused views on creation and evolution, although the mandate required such a conclusion. For example, it is not clear from this ambiguous evaluation if the professors believe in evolution or creation or perhaps both. No specific statements or quotations are given from the writings of Professor Davis Young, which seems unfair to Professor Young and the readers of the ad hoc committee report. The position of Professors Van Till and Menninga is described in much greater detail with the inclusion of either their specific statements or their quotations.

2. The greatest clarity in the report is found in the mentioned quotations or statements which clearly teach what is commonly called: Theistic Evolution. How were our first parents formed? Menninga, speaking as a scientist, offers theories. He would not discourage someone from believing that God took dust and breathed on it until it became Adam. But, he also wonders if the Bible may be suggesting a different thought with the figure of "dust." In other
places, the Bible says humans are made of dust and it means that humans are weak and utterly dependent upon God. Maybe dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to someone far more glorious than she (ad hoc committee report, p. 2). As a scientist, Menninga is not sure how Adam was formed. As a believer, he confesses that Adam, weak and vulnerable, was made in the image of God and innocent of sin.

Our second concern is what Howard Van Till says about human evolution. On page 258 he says: "To consider the possibility that we are creatures, members of God's creation, whose capacity for the awareness of self, of God, and of our responsibility for obedience to divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history and that morally responsible creatures might have been formed through the processes of evolutionary development" (ad hoc committee report, pp. 4-5).

3. Professor Van Till makes the point that he does not advocate theistic evolution but upholds what he calls creationomic perspective. Yet, this creationomic perspective does not differ from the position of theistic evolution.

Only as we work with subtle academic distinctions can we create such a difference. Theistic evolution by definition as a world and life view that acknowledges God (therefore, theos - theistic) as the Originator, Preserver, Governor, and Provider of the universe while failing to acknowledge distinct, separate, and supernatural (in the sense of that which is beyond scientific investigation) acts of creation (therefore, evolution—natural processes and developments) The statements of the professors are within the parameters of this world and life view.

The concept of theistic evolution is well known in our circles. We should then call the matter by its well-known name. "A rose by any other name would smell as sweet"—Shakespeare.

4. The people of God are confused by this teaching. The rank and file of our members cannot tell the difference between theistic, atheistic, and naturalistic evolution or a creationomic perspective in which stellar evolution, elemental evolution, and biological evolution all find a place. Yet Christian schools were established in North America because evolution was taught in public schools. Why can evolution now be taught at Calvin College?

5. Theistic evolution is confusing.

While postulating the Divine Creator, his almighty power is only acknowledged as residing in his creation and is not seen as above, beyond, and distinct from his creation. Berkhof, in his Systematic Theology, calls theistic evolution "a child of embarrassment, a contradiction in terms, just as destructive . . . as naturalistic evolution is" (pp. 139-40).

6. The form of theistic evolution espoused by Van Till is reductionistic. Discussing Genesis 1, Van Till deals with "its central message." He simply will not deal with the details of this chapter. On further study, it becomes evident that only the opening verses of Genesis have meaning and factuality in Van Till's world and life view. Verse 3, and following, have a strongly reduced significance as they are placed in the category of artistic illustration. Those who want to take Genesis 1 at face value are told that we have to read Genesis 1 as a journalistic account. This reductionist reading of God's Word is the greatest pitfall in the world and life view of theistic evolution.

7. The form of theistic evolution espoused by Van Till operates with silent assumption and theological confusion.

a. That evolution as the theme of cosmic history is silently assumed, not proven.

b. While Van Till makes a strong case for stellar evolution, no proof whatsoever for biological evolution is given and the connection between the two or between different types of evolution is not shown.

c. Time and again, the doctrines of creation and providence are seen as one doctrine, rather than two. No justification is given for this position so much at variance with the Reformed perspective.

B. That synod declare that calling the chapters of Genesis 1-11 "primeval history" is to deny their true historicity and that this teaching will not be allowed at Calvin College.
Grounds:
1. The *ad hoc* committee, in its attempt to uphold and defend, does not succeed in fully exonerating the professors. Page 4 stresses again and again that the committee members do not know how to handle the concept of primeval history:

   Van Till's meaning here is unclear. If the narrative is not to be taken literally, isn't what synod called the "event character" of the history narrated then placed in jeopardy?

   Our concern, then, with Van Till's *genre* of primeval history is that this method of biblical interpretation could lead to conclusions which would call into question the event character of the history in these early chapters.

2. The *ad hoc* committee fails to give us a clear picture of primeval history as a literary genre in the theology of Van Till.
   a. The committee underlines the word *genre* twice, yet never explains it.
   b. It is essential to Van Till's thinking that he sees Scripture as a book with many different literary forms or genres which all have to be analyzed and understood differently. Primeval history is a different genre than history writing. All the different genres make Scripture interpretation rather complex. Since we are left in the dark about these genres, the *ad hoc* committee report is rather sketchy and incomplete.

3. Primeval history is radically different from biblical history. This leads to subjectivity and ever increasing uncertainty.

   "But the stories of primeval history are much more like parables than journalistic reports of events. They were designed to answer questions about the character of the chief participants in the human experience and the nature of these relationships. In typically Eastern fashion, primeval history answers these questions with illustrative stories that share many features with the parables we find elsewhere in Scripture.

   "Primeval history and parables can both serve as vehicles of truth—important truth. In both cases the concrete details of the story constitute the packaging in which that truth is conveyed. In both cases, the content of truth is of infinitely greater value than the vehicle or packaging in which it is carried. Though it (primeval history) is not to be taken literally, it is to be taken seriously" (*The Fourth Day*, p. 83)

4. Primeval history undermines the objectivity of biblical history.
   a. From the statements and quotations of the report, it is apparent that primeval history offers maybes and suggestions rather than statements and facts.
   b. In the framework of "illustrative stories," chapters 1–11 of Genesis no longer have room for biblical doctrines (such as, original sin in Genesis 3) or historical personalities (such as Adam, Cain, Abel, or Noah).

5. The concept of primeval history for Genesis 1–11 and especially for Genesis 1–3 is in conflict with the decision of Synod 1982 (Art. 108, p. 107) regarding doctrinal purity and scriptural clarity and factuality:

   That synod declares that adherence to the confessions, as required by the Form of Subscription includes those utterances of the confessions that affirm the historical factuality of the events recorded in Genesis 1–3, and that departure from these doctrines must be dealt with in terms of the requirements of that form.

6. The concept of primeval history implies that Genesis 1–11 is little more than preliminary, a foreword, an introduction to Genesis 12 and following.

   Van Till tells us that the Bible has to be read in the framework of its covenantal structure. Genesis 1–11 is nothing but a preamble or foreword to the covenant with Abraham. In this covenantal structure, relationships between God and his people can be deeply comforting but all recorded facts, whether biological, historical, or of a scientific nature, have to be scrutinized and researched by science before they can be accepted.

7. The historicity of all the chapters of Genesis is attested to by the phrase "This is the account of . . . ."

   This phrase occurs ten times throughout the book of Genesis. The fact that this phrase occurs as early as Genesis 2:4, as a conclusion to the narrative of Genesis 1–2:4, draws the account of creation into the realm of specific, detailed, historical narratives.

Classis Grand Rapids South

Harry J. Kwantes, stated clerk
Overture 48 — Opposes Approval of Calvin Board Report

The council of Bethel CRC, Lacombe, AB, overtures synod not to approve the report and recommendations of the Calvin Board of Trustees, which supports the views of Professors Menninga, Van Till, and Young.

Grounds:
1. The suggestion that Adam may have been born from a more primitive mother has strong overtones of evolutionary development, which has no room for a sinless Adam.
2. Professor Van Till writes in his book, *The Fourth Day*, on page 83, that Genesis 1 is primeval history which is not to be taken literally. Supplement Report 44 states the following: "It is clear that Genesis is an historical book and that accordingly the first chapters narrate events that really happened" (*Acts of Synod 1972*, p. 526).
3. The following recommendation was accepted at Synod 1982:
   That synod declare that adherence to the confessions as required by the Form of Subscription includes those utterances of the confessions that affirm the historical factuality of the events recorded in Genesis 1–3 and that departures from those doctrines must be dealt with in terms of the requirements of that form (*Acts of Synod 1982*, p. 107).
   The three professors did not adhere to this requirement even though their statements are not in accord with synodically adopted guidelines.
4. The acceptance of this report by synod will stimulate divisions in our denomination.

Bethel CRC, Lacombe, AB, Council  
H. Van Stryland, vice president

Overture 49 — Opposes Appointment of H. De Moor to Faculty of Calvin Seminary

Classis Illiana overtures synod not to reappoint Dr. H. De Moor to the faculty of Calvin Seminary.

Grounds:
1. Dr. De Moor is an open advocate, both by declaration and visual symbolism, of women holding all offices within the CRC.
2. The standing position of the CRC as articulated by a number of synods continues to be that women may not hold all offices of the church.
3. Since Dr. De Moor's views are exactly opposite the standing and official position of the CRC, he cannot hold the position of Associate Professor of Church Polity and Administration with integrity.

Classis Illiana  
Rein Leestma, stated clerk

Overture 50 — Appoint Committee to Study Doctrine of Creation

Classis Thornapple Valley hereby overtures synod to appoint a study committee for the purpose of:

A. Interpreting, expounding upon, and clarifying what Scripture teaches about creation;
B. Demonstrating the relation of the doctrine of creation to other major and relevant heads of doctrine; and
C. Defining the relationship between the doctrine of creation and other major and relevant academic disciplines.

Grounds:
1. This study is warranted due to the current unrest, confusion, and debate in our body about the doctrine of creation.
2. Our creeds and confessions, to which we appeal for clarification and a basis for unity, do not specifically and extensively deal with all of the relevant issues raised in this debate.

Classis Thornapple Valley
Julius Vigh, stated clerk

Overture 51 — Appoint Committee to Study Published Statements of Three Calvin Professors

Classis Hamilton presents the following overture to synod:

A. That synod not approve the concluding judgment and acceptance of the Board of Trustees of Calvin College and Seminary concerning the board's ad hoc committee report in its conclusions and recommendations regarding its investigations into the published writings of Professors Clarence Menninga, Howard Van Till, and Davis Young.

And that synod appoint a study committee to study and evaluate the published statements of Professors Menninga, Van Till, and Young on the subject of creation and evolution, which includes their interpretation of Genesis 1–11, the scholarly concept of primeval history, the theory of stellar origin and evolution, and the theory of the origin and evolution of the first human beings; and to determine whether these statements are in accord with the synodically adopted guidelines of the CRC.

The committee's study and conclusions to serve as a pastoral answer to the communications received by synod and by the Board of Trustees on this matter.

Grounds:

1. The declaration of the Board of Trustees of Calvin College and Seminary of February 8, 1988, that “the writings of Professors Menninga, Van Till, and Young fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church,” has produced major unrest and disagreement in the churches, and has eroded confidence in these institutions.

2. The report of the ad hoc committee of the Board of Trustees of Calvin College and Seminary, which was mandated to “study and evaluate the published statements of Professors Van Till, Menninga, and Young on the subject of creation and evolution, including their interpretation of Genesis 1–11,” does not present adequate evidence on which the conclusions rest. In fact, the authors conclude their introductory paragraph by stating, “After much prayerful deliberation and discussion, we present the following report as our conclusions and recommendations.” The churches need a detailed study report to confirm that the courses in astronomy and geology at Calvin College and the published work of the professors in these disciplines are solidly within the Reformed Christian perspective.

3. The Synod of 1987 did not accede to the overture of Classis Niagara which asked synod “to study the teachings of Professor Clarence Menninga of the Geology Department of Calvin College to determine whether his teachings are in accord with the Scripture and our doctrinal standards.” One of synod's grounds was that “the Board of Trustees of Calvin College and Seminary is the appropriate synodically appointed body to deal with this matter.” Now that the Board of Trustees has come with a report which is unacceptable to Classis Hamilton, since no convincing evidence was presented, Classis believes that synod must now carry out the study.

B. That synod, out of concern for the well-being of the churches, instruct the Board of Trustees of Calvin College and Seminary to request the three professors, Menninga, Van Till, and Young, to refrain from public teaching, public writing, and public speaking on the matters and issues under study by the synodically appointed committee.

Ground: The writings of the professors have created great unrest in the church. This unrest, rather than being alleviated by the ad hoc committee's report to the Board of Trustees, has been intensified by that report.

Classis Hamilton
Richard Stienstra, stated clerk
Overture 52 — Revise Rules for Synodical Procedure

BACKGROUND

In response to the overture from Classis Columbia requesting that “all reports of study committees affecting doctrinal, ethical, and Church Order matters shall be published in the Acts of Synod the year before they are acted upon,” the Synod of 1985 altered the time allocation of the study committees in order to accommodate the churches of those classes who have two meetings a year.

Thus, synod decided that “all reports of study committees, and recommendations of boards or standing committees affecting doctrinal, ethical, or Church Order statements of the church, shall be in the hands of the churches for at least six months prior to being acted upon by synod.”

More specifically, synod revised the Rules for Synodical Procedure to state that “no study reports or recommendations from boards or standing committees which affect doctrinal, ethical, or Church Order statements received by the stated clerk after October 15...”

Synod added this rule: “Study committee reports shall be distributed not later than December 1” (Acts of Synod 1985).

Two of the grounds for the decisions of synod at that time dealt with the difficulty and complexity of study reports, and with the time needed to study them and reflect on major issues. The third ground stated: “This time frame allows those classes with two meetings a year the opportunity to respond as classes to reports or recommendations.”

In solving the problem for the classes that meet twice a year, synod did not include in its expressed considerations the same needs and difficulties of the classes that meet three times a year, in compliance with Article 40 of the Church Order.

The 1987 Yearbook reports the fact that of the 42 classes, 19 schedule two meetings a year, and that 18 of these hold their spring meetings early in March, and one of them in February. Thus all of them are now able to meet the deadline set for submitting material for the Agenda for Synod, should they wish to respond to the study reports.

The same Yearbook notes that 23 classes meet three times a year, and that 22 of these classes schedule their first meeting of the year in January, and one of them in March. It should be noted that the deadline for the agenda materials for the January classis meeting normally is set for early December, thus making it virtually impossible for the majority of the denomination’s churches to respond as classes to the study reports before the deadline of March 15.

It should also be noted that the decision of the 1985 Synod in this connection sliced a half year off the time allotted the committees to do their work. The study committee reporting on “Clergy Silence” draws the attention of Synod 1988 to their dilemma. Their report notes that the October 15 deadline gives a study committee, appointed for two years, at most thirteen months to complete its work.

That committee observes: “Synod should consider whether it wishes to modify this ruling, judging whether the practice now required accomplishes what was intended, or else increase by an additional year the time allotted a study committee if the committee requires this.”

OVERTURE

Classis Hamilton overtures synod to alter the Rules for Synodical Procedure to state that study committees ordinarily receive three years to fulfill their mandates, and that reports of study committees and recommendations of boards or standing committees affecting doctrinal, ethical, or Church Order statements of the church are due in the stated clerk’s office by July 15, and will be distributed to the churches no later than September 1.

Grounds:
1. The study committee on Clergy Silence has requested more time to study, and a reconsideration of the present time schedule for reporting.
2. The churches need sufficient time to study and reflect upon major issues of the kind that are normally submitted to study committees.
3. This time frame allows those classes with three meetings a year opportunity to respond as classes to reports or recommendations.

Classis Hamilton
Richard Stienstra, stated clerk
Overture 53 — Opposes Approval of Work of Calvin Board

The consistory of Second CRC, Kalamazoo, MI, overtures synod not to approve the work of the Board of Trustees of Calvin College and Seminary in their declaration that the writings of Professors Clarence Menninga and Howard Van Till "fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church" (Agenda for Synod 1988, p. 23, and Minutes of the BOT, February 1988).

Grounds:

1. The positions of Professors C. Menninga and H. Van Till concerning the evolution and origin of Adam stand outside of our creedal position.
   a. In his book, The Fourth Day, Van Till states his position as follows: "To consider the possibility that we are creatures (members of God's creation) whose capacity for the awareness of self, of God, and of our responsibility for obedience to divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development" (p. 258).
   b. The ad hoc committee of the board, appointed to evaluate the writings of Professors Menninga and Van Till, clearly recognizes that Professor Menninga holds to a theory whereby God may have "formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God" (ad hoc committee report).
   c. The Scriptures, as understood by our doctrinal statements, clearly teach that Adam and Eve were our first parents (Gen. 1:26-27; 2:7; 3:19; 3:20; Luke 3:38; Acts 17:26; Rom. 5:12-21; I Cor. 15:20-47; I Tim. 2:13).
      1) Heidelberg Catechism (L.D. 3, Q/A 7): "Then where does man's corrupt nature come from?" "From the fall and disobedience of our first parents, Adam and Eve, in Paradise."
      2) 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."
      3) 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 . . . ."
      4) Belgic Confession (Art. 23): " . . . our first father, Adam, who, trembling, attempted to cover himself with fig leaves."
      5) Canons of Dort (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 . . . ."
   e. Synod declared "that adherence to the confessions, as required by the Form of Subscription, includes those utterances of the confession that affirm the historical factuality of the events recorded in Genesis 1–3, and that departures from those doctrines must be dealt with in terms of the requirements of that form" (Acts of Synod 1982, Art. 108, C, 1. p. 107).
2. The position of Professor H. Van Till concerning primeval history stands contrary to the synthodically adopted guidelines for the interpretation of Scripture, and calls into question the event character of the history of the early chapters of Genesis.
   a. Professor Van Till calls Genesis 1–11 "primeval history." On page 83 of The Fourth Day he writes, "The truth of a concrete story in ancient Hebrew literature does not necessarily lie in its specific details but rather in the eternal verities it illustrates . . . . The stories of primeval history are much more like parables than like journalistic reports of events. . . . Though it [primeval history] is not to be taken literally, it is to be taken seriously." And on pages 84 and 85, "The particular acts depicted in the Story of the Creator are not the events of creative action reported with photographic realism but rather imaginative illustrations of the way in which God and the creation are related."
   Speaking of the order of events recorded in Genesis, Van Till says on page 90, "The question presupposes that the order of events in the Story of the Creator has some physical basis. It does not. It may have a cultural basis, but surely not a physical or material basis."
b. Synod instructed all of us who give instruction to teach openly and unequivocally that the events recorded in Genesis are actual facts and historical realities, and that it is necessary to believe this without reservation when it declared:

"Synod, acknowledging that Scripture is self-authenticating, reminds the churches that the authority of Scripture is not dependent upon the findings of science. While scientific findings can serve as occasions for a better understanding of Scripture, nevertheless the church must appeal only to the authority of Scripture as the basis for its faith and life, and accordingly must seek to develop a Christian community within which all scholarly work is carried on in faithfulness to the authoritative Scriptures."

"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."


Second CRC Consistory, Kalamazoo, MI
Ed Hassing, clerk

Note: This overture was submitted to Classis Kalamazoo but was not adopted.

Overture 54 — Investigate Views/Writings of Three Calvin Professors

The council of the Maranatha CRC of Woodbridge, ON, overtures Synod not to approve the report of the Board of Trustees ad hoc committee regarding the views/writings of Professors C. Menninga, H. Van Till and D. Young.

Further, that synod appoint its own committee to conduct a thorough investigation into the views/writings of the above-named professors, to report to the churches not later than Synod 1990.

Further still, that in the meantime synod instruct the above-named professors not to promote their evolutionary and/or other disputed views in connection with the early chapters of Genesis (Genesis 1-11) and the events recorded therein (including those of the origin of man, the fall, and the Noahic flood) either by way of teaching or writing.

Grounds:
1. We believe that the views of Professors C. Menninga, H. Van Till, and D. Young as indicated in the report of the board's ad hoc committee (and elsewhere) are clearly in conflict with synod's own accepted position as to the relationship of Scripture and science (cf. especially pp. 539–41, and p. 546, point 4, Acts of Synod 1972).
2. More seriously, we believe that the views of the above-named professors are clearly at variance with the teachings of Scripture itself concerning the creation of the universe, the origin of man, and subsequent history.
3. There is already a great deal of unrest in the churches as a result of the approval by the board of its ad hoc committee report. Unless synod acts decisively, the unity of the CRC will be placed in even greater jeopardy.

Maranatha CRC Council, Woodbridge, ON
H. Kamstra, clerk

Note: The above overture was presented to Classis Toronto but was not adopted.

Overture 55 — Review Teachings of Three Calvin Professors

BACKGROUND

A matter of serious concern is before us: the teachings of Professors Menninga, Van Till, and Young at Calvin College.

We are convinced that the record of the historical events mentioned in Genesis 1 to 11 is infallible, and therefore should not be contradicted by the results of scientific research. There are many texts which explicitly state that God created the world out of nothing, and man from dust (Gen 1:1; 1:27; Hebr.11:3, etc.).

It also is affirmed that the flood was worldwide (Gen. 7:23–24; II Peter 3:6–7).
If there is a conflict between the facts found in the Bible and the phenomena we find in nature, then we are convinced that something is wrong with our observation and/or interpretation of the phenomena.

We will not try to show the untenability of evolutionism on scientific grounds—there are many well-known Christian and non-Christian scientists who are far more competent to do so than we are.

However, the amazing fact arises that as soon as these scientists criticize evolutionism and state that all phenomena point to a creator, the scientific world turns away from them and dismisses them as “pseudo-scientists.”

How come? Is it not for the same reason that Thomas Huxley once stated: “I admit there is no scientific proof for evolution, but nevertheless I believe in it, for otherwise I have to believe in creation, and that I certainly refuse to do”?

Why is it important to maintain the historical Adam, and the special way in which the Lord gave him his wife? Because this is basic for our whole view of salvation. Evolutionistic views explain sin as inherited animal traits left over in human beings. And this in turn produces a certain type of educational psychology, of sociology, and a particular outlook on the future of mankind. We do not claim that Christian teachers are looking at it in that way, but they may have taken a step which leads in that direction.

Menninga and Van Till confess to be Christians, but as scientists they seem to be uncertain about the manner in which the human race was created. There is nothing wrong with being uncertain about these things, but why then make statements based on what are mere assumptions instead of trying to subject the assumptions to a biblical critique?

Superficially it may not seem to be so important whether Adam and Eve were born from primitive parents or not. But if we “lose” Adam, from whom the whole human race descended, we lose a lot more—we lose the unity of Scripture and its teachings: inherited guilt, substitutionary atonement, an eternal covenant, and in the end, Christ!

The ad hoc committee saw some of the dangers of these teachings, but we are afraid that they have not seen the full consequences of presenting them to students at a Christian college. History has proven, and will prove again, that this kind of teaching can lead to a complete denial of Christ's redeeming work, and also to a new morality unfitting for Christians.

Synod will do well to heed Paul's advice to Timothy in I Timothy 6:20: "Guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge."

Therefore, the council of Sonrise CRC, Ponoka, AB, overtures synod to:

1. Take steps to thoroughly review the teachings of the aforementioned professors.
2. Take necessary steps to stop the teaching which states that evolutionism is a theory of origins which can be brought into harmony with the Bible.
3. Instruct the science faculty at Calvin College to give strong representation of the creationist view in the curriculum.

Sonrise CRC Council, Ponoka, AB
N. Langelaar, clerk

Note: Since the report of the ad hoc committee was not released in time for this council to send an overture to classis we are appealing directly to synod.

Overture 56 — Appoint Committee to Investigate the Teachings of Three Calvin Professors

The consistory of the First CRC, Orillia, ON, overtures synod not to approve the Board of Trustees' report and recommendations concerning the teachings and writings as expressed in the published works of Professors Howard Van Till, Clarence Menninga, and Davis Young on the subject of creation and evolution, but to appoint a study committee to investigate the teachings of the above-named professors; furthermore, to suspend the teaching duties of Professors Howard Van Till, Clarence Menninga, and Davis Young in respect to the contents of the book The Fourth Day or any such other material dealing with evolution until synod has made a decision on the committee's findings.
Grounds for Appointing a Study Committee:
1. In reviewing the committee's report the consistory finds that the teachings of Dr. Van Till and Dr. Menninga call into question the historical events described in Genesis 1-11.
2. It is our opinion that the report lacks sufficient grounds to warrant the conclusion that the teachings fall "within the limits set by synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church."
3. As a consistory we object to Dr. Van Till's suggestion that we are creatures who may have been formed through a process of continuous evolutionary development. We also object to Dr. Menninga's suggestion that "dust" is perhaps a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God—Psalm 8:5-8: "You made him a little lower than the heavenly beings, and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet: All flocks and herds, and the beasts of the field, the birds of the air, and the fish of the sea, all that swim the paths of the seas"; and Canons of Dort 3, 4: "Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his creator . . . the whole man was holy."

Grounds for the Suspension of Teaching Duties:
1. The church cannot allow teachings at Calvin College that call into question the historicity of Genesis 1-11 and teach evolution of human beings.
2. The grounds mentioned above also apply to this part of this overture.

First CRC Consistory, Orillia, ON
Peter C. Geus, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

Overture 57 — Give Instruction to Three Professors
Cornerstone CRC, Hudsonville, MI, overtures synod not to accept the report of the Board of Trustees regarding the work of its ad hoc committee and to instruct the three professors to teach that Genesis 1-11 are to be read literally and as being historically accurate.

Grounds:
1. The ad hoc committee itself admits that some of the professors' statements are not always precise nor are they clear, and that some are ambiguous or incomplete.
2. The method of biblical interpretation used by the professors is inconsistent with previous synodical decisions.
   a. "... 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" (Acts of Synod 1959, p. 68).
   b. "Paul accepts the genuinely historical character of Bible history. He knows nothing of myth or sage. . . . He accepts as genuine history: (a) the biblical account of the origin of the world (Acts 17:24); of man (Acts 17:26; I Cor. 11:8-9; 15:45, 47; I Tim. 2:14); of sin (Rom. 5:12ff., I Cor. 15:22; I Tim. 2:13) . . . ." (Acts of Synod 1961, p. 263).
   c. "We should therefore follow the lead of our confessions in their meaningful testimonies to the historical reality of the events recorded in biblical revelation—including the creation of man and the world; the fall of our first parents Adam and Eve in Paradise, and the consequences of their sin in human history . . . ." (Acts of Synod 1972, p. 538-39).
3. The professors' stated beliefs and explanations regarding creation are a denial of the Word of God and the Reformed confessions.

Cornerstone CRC Consistory, Hudsonville, MI
Robert Van Manen, clerk

Note: The above overture was presented to Classis Zeeland but was not adopted.
Overture 58 — Appoint Committee to Study and Evaluate Published Statements of Three Calvin Professors

The consistory of Maranatha CRC, Bowmanville, ON, requests synod:

A. To reject the report and recommendations of the ad hoc committee of the Board of Trustees of Calvin College and Seminary regarding the study and evaluation of the public statements of Professors Howard Van Till, Clarence Menninga, and Davis Young.

Grounds:
1. The concerns raised within our denomination by individuals, consistories, and classes regarding the event character of Genesis 1-11 and the so-called compatibility between the doctrine of creation and the teaching regarding evolution have not been answered satisfactorily in the report.
   a. The "primeval" history concept as explained by Howard Van Till in his book, *The Fourth Day*, has no respect for the specific event character of the creation and other accounts in Genesis 1-11. "Though it (primeval history) is not to be taken literally, it is to be taken seriously" (p. 83). This statement seems to imply that the creation of Adam and Eve is not to be taken literally, but can be interpreted as Adam and Eve not being historical people.
   b. The compatibility between creation and evolution has been emphatically confirmed by the above-mentioned professors (p. 2, 5, 7), a fact which at least should have been raised by the ad hoc committee as a matter of real concern and whether such confirmation is in conflict with the guidelines set by synod in Report 44 of 1972.
2. Recommendation 2 of the report is in conflict with the report itself when it says that the professors' teachings and writings are within the limits "set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church," for the report says with respect to Van Till's position, "None of the positions he developed in his writings are necessarily in conflict with the creeds, nor do the methods he uses necessarily lead to conclusions which conflict with the creeds or synodical guidelines" (emphasis added) (p. 6). The word necessarily implies the possibility that his positions are in conflict with the creeds and synodical guidelines.
3. The report claims that some of the positions of Van Till are "ambiguous and incomplete" (p. 5) and consequently leaves us with the impression that because of the ambiguity and incompleteness of some of his positions he falls within the guidelines and is not in conflict with the creeds and therefore is exempt from such charges. This is a very weak part of the report, because it implies that as long as one is ambiguous and incomplete, he can make any conclusions, whether they are in conflict with the guidelines or in agreement with creed, or not.

B. To appoint a study committee with the following mandate: To study and evaluate the published statements of Professors Howard Van Till, Clarence Menninga, and Davis Young on the subject of creation and evolution, including their interpretation of Genesis 1-11 and to determine whether these statements are in accord with the synodically adopted guidelines for the interpretation of Scripture as formulated in Articles 2 and 5 of the Belgic Confession, and in the doctrinal statements of the CRC, particularly in Heidelberg Catechism Lord's Day 3, Q/A 6 and 7.

Grounds:
1. The report of the ad hoc committee does not give a satisfactory response to the many concerns raised and charges made by individuals, consistories, and classes to the Board of Trustees regarding the public statements of the above-mentioned professors.
2. The seriousness and importance of the issues concerning the event character of Genesis 1-11 and the creation-evolution correlation which have been raised demand a synodical study and evaluation for the well-being and unity of our denomination.

Maranatha CRC Consistory, Bowmanville, ON
H. Koopmans, clerk

Note: This overture was submitted to Classis Quinte but was not adopted.
Overture 59 — Reject CRWM Recommendation to Petition U.S. Government

The consistory of Graafschap, MI, CRC overtures synod to reject the Christian Reformed World Ministries' recommendation to petition the U.S. government to terminate its participation in the war in Nicaragua.

Grounds:
1. Denominational committees and boards should not make political judgments for the entire denomination. While the members of our denomination are united in our doctrine and our desire to serve God and promote Christ's kingdom, we are diverse in our political views. These different political views also result in different views regarding our foreign policy. Therefore, to promote one particular foreign policy can only cause dissension among our members and hurt feelings for the large number who would be misrepresented.

2. Our denominational committees and boards do not have access to enough objective information to be able to advise the government on such political issues. Nor should they assume that the information they have is more reliable than that obtained by the government. Because the situation in Nicaragua is so controversial it is very difficult for anyone to obtain reliable, objective information. Even U.S. congressmen, both conservative and liberal, who have gone to Nicaragua on fact-finding junkets, almost invariably state that the information they have obtained agrees with their preconceived ideas about what should be done there.

3. Advising our government on political issues could adversely affect the work of our church and jeopardize the lives and work of our missionaries in other Central American countries, some of which are strongly opposed to the Marxist government of Nicaragua.

4. This recommendation to synod is based on several unproven assumptions: first, that withdrawal of U.S. support to the Contras will result in less "human suffering" in Nicaragua; second, that U.S. withdrawal of support will end the conflict in Nicaragua; third, that since, according to the board, U.S. participation is "negatively affecting" our church's witness, an unopposed Marxist-Sandinista government will be better for the Nicaraguan people—and particularly the church. Although it is possible that these assumptions may prove true, the record of communist takeovers in the past seems to indicate otherwise.

5. While we may as a church agree that peace and justice in such areas as Nicaragua is desirable, and we may individually express our opinions as to the means to achieve it, we should not as a church promote the beliefs of a particular view.

Graafschap, MI, CRC Consistory
Jerrold De Frell, clerk

Note: This overture was submitted to Classis Holland but was not adopted.

Overture 60 — Declare That the Teachings of Three Calvin Professors Are in Conflict with Synodical Guidelines

The consistory of the Wyoming, ON, CRC hereby overtures synod not to approve the decision of the Board of Trustees of Calvin College and Seminary to consider the writings and teachings of Professors Clarence Menninga, Howard Van 'till, and Davis Young in accord with the doctrinal statements of the CRC. We request synod to declare that their writings are, in fact, in conflict with synod's guidelines as set forth in Report 44 which state:

"The church may not, however, allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible, nor allow the claims of science to call into question its confession of biblical authority . . . " (Acts of Synod 1972, p. 540).

"Synod further 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. 546).

Ground: The three Calvin professors in question have clearly indicated in their writings that they do allow their scientific findings and theories to dictate their interpretation of the Bible. Their writings demonstrate that they do call into question the event-character of Genesis 1-11.
Dr. Clarence Menninga

In the report of the *ad hoc* committee which was approved by the Board of Trustees, we read the following statement with respect to the views of Dr. Clarence Menninga:

"Did God create a human being named Adam, a person in God’s image who possessed the ability to relate to the Creator? Yes, confesses Menninga, but he, again, brings up scientific evidence as he thinks of Adam. How should Adam be classified? *Homo sapiens* (modern)? *Homo sapiens* (Neanderthal)? Some older species? Menninga is not ready to label Adam, so he is uncertain how long ago Adam lived" (*ad hoc* committee report, p. 2).

"How were our first parents formed? Menninga, speaking as a scientist, offers theories. He would not discourage someone from believing that God took dust and breathed on it until it became Adam. But, he also wonders if the Bible may be suggesting a different thought with the figure of ‘dust.’ In other places, the Bible says humans are made of dust and it means humans are weak and utterly dependent upon God. Maybe dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God" (*ad hoc* committee report, p. 2).

We are convinced that these views of Dr. Clarence Menninga are in conflict with the above-mentioned guidelines for the interpretation of Scripture. We are convinced that they are also in conflict with the Word of God itself (Gen. 2:7) and with our confessions (Belgic Confession, Art. 14).

Dr. Howard Van Till

In the report of the *ad hoc* committee we read the following statement from the pen of Dr. Howard Van Till:

"To consider the possibility that we are creatures, members of God’s creation, whose capacity for the awareness of self, of God, and of our responsibility for obedience to divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have had an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development" (*ad hoc* committee report, p. 5).

Although this particular quotation of Dr. Howard Van Till speaks only about the "possibility" of an evolutionary development of mankind, Van Till makes quite clear all throughout his book, *The Fourth Day*, that scientific evidence compels us to believe that the creation does in fact have an evolutionary history. He states emphatically: "Cosmic history is evolutionary in character" (*The Fourth Day*, p. 172).

With respect to the first eleven chapters of Genesis, Van Till argues at great length throughout his book that we cannot afford any longer to take these chapters literally. We must read Genesis 1–11 as “primeval history,” that is, as parables, as history which in fact never happened. On page 83, for instance, Van Till says the following:

"When we modern Westerners read a story, we expect it to be written as an answer to the question ‘What happened?’ But the stories of primeval history are much more like parables than like journalistic reports of events. They illustrate the identity and character and status of God, humanity, and nature. They were never intended to answer questions about precisely what happened. . . .

"Primeval history and parable can both serve as vehicles of truth—important truth. In both cases, the concrete details of the story constitute the packaging in which that truth is conveyed. In both cases the content of truth is of infinitely greater value than the vehicle of packaging in which it is carried. In either case, if we attempt to consume both the content and the packaging, we may encounter significant difficulty in chewing, swallowing, and digesting the combination. Those who want to feed on the truths of Scripture must take care to differentiate between food and packaging" (*The Fourth Day*, p. 83).

We are convinced that Van Till’s view of Scripture and his use of the “vehicle-packaging-content” approach to Scripture is in conflict with the historic, Reformed understanding of Scripture (Belgic Confession, Arts. 3, 5, 7) and that it patently undermines and calls into question the event-character of Scripture and that it thus compromises the full authority of Scripture as the Word of God.
Davis Young

In a speech given on September 14, 1987, at Calvin Seminary's All-Seminary Conference, Dr. Davis Young said the following in his speech entitled: "The Relationship of Natural Science to Theology":

"A more serious problem is that Genesis 4 suggests that within a few generations of Adam, humanity had already developed advanced culture, e.g., agriculture, domestication of flocks, city building, metallurgy, and musical instruments. In contrast, the paleoanthropological and archeological records make it abundantly clear that humans were living all over the whole world long before the development of agriculture. If Adam is the first human then the Bible seems to leap right over untold generations! What is going on?

"Geology provides no evidence whatever for a universal flood. Even though there is archeological evidence of floods in Mesopotamia, none of the flood deposits can be specifically identified with the Genesis flood. Even if the Genesis flood was just an impressive local flood, anthropological studies show that human beings had spread over much of the face of the earth well beforehand. This means that the flood could not have destroyed all of humanity. Paleontology and biogeography render impossible the notion that animals from all over the world migrated to the ark and were redistributed therefrom. What do we do with these findings? Why does the Bible seem to universalize the flood? If the flood were just a local flood, then why does the Bible talk in terms of God never again sending a flood to destroy the earth? Why did Noah need to build an ark? Why didn't he just leave the area? It won't help to claim that geological reconstructions are speculative, or that flood geology is a valid alternative. That will simply drive away every knowledgeable geologist. Attempts to dismiss all the severe problems with appeals to miracle strike me as an easy way out that will satisfy no one who is familiar with the data. We have a body of evidence that we must face, and frankly evangelicalism hasn't done a very good job of coming to grips with the implications of the data for the flood narrative" (The Relationship of Natural Science to Theology, p. 20-21).

We are convinced that, like Menninga and Van Till, Dr. Davis Young's view as expressed in the above quotations, are in conflict with Scripture, with our confessions, and with the synodical guidelines for the interpretation of Scripture.

Wyoming, ON CRC Consistory
William De Boer, clerk

Note: This overture was presented to Classis Chatham but was not adopted.

Overture 61 — Appoint Committee to Investigate Teachings of Three Calvin Professors

The consistory of Springdale, ON, CRC overtures synod not to accept the decision by the Board of Trustees of Calvin College and Seminary regarding teachings by Professors Van Till, Menninga, and Young; and to appoint a committee to investigate these teachings.

Ground: Some of their statements are not in accord with the synodically adopted guidelines for the interpretation of Scripture or with the doctrinal statements of the CRC.

Examples: Professor Van Till writes that Genesis 1-11 is "primeval history." What is primeval history? "The stories of primeval history are much more like parables than like journalistic reports of events. Unlike parables, primeval history does refer to an historical past with a character essentially the same as that illustrated in the narrative. Though it [primeval history] is not to be taken literally, it is to be taken seriously" (The Fourth Day, p. 83).

The ad hoc committee reported to the board that "Professor Menninga would not discourage someone from believing that God took dust and breathed in it until it became Adam. But he wonders whether the Bible may be suggesting a different thought with the figure of dust. Maybe dust is a figure of speech and maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God."

Springdale, ON, CRC Consistory
Walter Weening, clerk
Overture 62 — Appoint Committee to Study Teachings of Three Calvin Professors

Classis Chatham overtures synod not to adopt that portion of the report of the Board of Trustees of Calvin College and Seminary which concerns itself with the teachings of Calvin College professors Drs. Clarence Menninga, Howard Van Till, and Davis Young but, instead, to appoint a synodical committee to study these teachings in order to determine whether they are in harmony with Scripture and the Reformed creeds.

**Grounds:**
1. The writings by the three professors named above have raised many questions about the understanding of creation in relation to the opening chapters of Genesis.
2. These writings have thus created deep concerns and great unrest in the denomination.
3. These writings should therefore be studied by a synodical committee, since the report and its recommendations by the ad hoc committee of the Board of Trustees have failed to alleviate the concerns and unrest in the churches.

Classis Chatham
John Klumpenhouwer, stated clerk

Overture 63 — Instruct the Calvin Board to Reassure the Churches That It Maintains the Integrity of Scripture

Classis Toronto overtures synod to:

A. Instruct the Board of Trustees to reassure the churches it maintains the integrity of Scripture in Calvin College and Seminary.

B. That the Board of Trustees give this reassurance by informing the churches how the confessions of our denomination and synodical declarations regarding the inspiration and authority of Scripture function in the shaping and monitoring of academic theorizing.

**Grounds:**
1. The denomination has affirmed the inspiration and authority of Scripture in numerous reports and declarations and yet there is concern in the congregations that a high view of Scripture is not being maintained in Calvin College.
2. The teachings and writings of Professors Menninga, Van Till, and Young have raised questions in the churches. It would be appropriate for the trustees to relate to the churches how it reflected upon the teachings of these men in the light of our confessions, “Report 44,” and earlier declarations regarding the inerrancy of Scripture.
3. The churches would be well served if the Board of Trustees explained how it evaluates the manner and methodology of theorizing in the name of our Lord Jesus Christ.
4. The personal commitment of individuals to our Lord has not been called into question, but the manner of theorizing and the interpretation of scientific data has been and is being questioned.
5. The report of the ad hoc committee appointed by the Board of Trustees has not provided the assurance the churches desire and require to maintain their trust and confidence in our denomination's schools.

Classis Toronto
John W. Van Stempvoort, stated clerk

Overture 64 — Appoint a Committee to Determine Whether the Statement of a Calvin Professor Is Consistent with the Bible and Creeds

The consistory of Escalon, CA, CRC overtures synod not to take any action on the Board of Trustees’ report concerning the three professors until the churches have had more time to study and react to their findings, and to appoint a committee to study
whether such a statement as made by Professor Menninga which says, "Maybe God formed Adam by enabling a more primitive mother to give birth to an offspring who possessed the image of God," (ad hoc committee report, p. 2) is consistent with the Bible and our confessions.

**Grounds:**

1. Professor Menninga's statement seems to be contrary to what Scripture says, as found in Genesis 2:7; 3:19; Ecclesiastes 3:19–20; Job 33:4; I Corinthians 15:39; Hebrews 11:1–3.
2. Professor Menninga's statement seems to be contrary to what our Belgic Confession states in Articles 12 and 14, and with what the Catechism says in Lord's Day 9.
3. Such a belief also raises a number of questions concerning those "primitive parents" which might lead one to wonder about our doctrine of original sin, and so forth. Questions such as: "Were these primitive parents religious in nature? Did Christ die for them as well? Or, did Christ die only for "post-Adam humans?"
4. The beliefs set forward by these professors have raised many questions in the minds of church members and we need the benefit of the study of the church so that we may have some kind of assurances as to what the Bible teaches concerning the origins of Adam and his possible predecessors.

Escalon, CA, CRC Consistory
Adrian Van Houten, clerk

*Note:* This overture was presented to Classis Central California but was not adopted.

**Overture 65 — Direct the Calvin Board to Call Professors to an Accounting re the Formula of Subscription**

The consistory of Calvin CRC, Holland, MI, overtures synod to direct the Board of Trustees of Calvin College and Seminary to immediately do the following:

1. Direct Professors Van Till, Menninga, and Young to bring their teaching into conformity with the decisions of the Synods of 1937, 1959, 1961, 1972, 1982, especially as they relate to the "event character of the Genesis account."
2. That said professors and all others in the faculties who espouse like views be restrained from teaching, lecturing, and further promoting views that are contrary to the very explicit decisions made by the synods referred to above.
3. That the Board of Trustees call each and every professor to an accounting re the Formula of Subscription.

**Grounds:**

a. The inspiration and infallibility of the Scriptures are the accepted doctrines of the church. The church holds that “nothing may be alleged against them” and she “believes without any doubt all things contained in them.”

b. The authority of God and his Word must be upheld.

c. Each and every professor must be required to subscribe to these teachings and hold no reservations with regard to Word or creed.

d. The whole church has been thrown into turmoil. The media has added to the turmoil. The hearts of the faithful must be assured.

Calvin CRC Consistory, Holland, MI
Howard Beelen, vice president

*Note:* This overture was presented to Classis Holland but was not adopted.
FINANCIAL REPORTS
### Financial Report Summary

**1987 - 1988 - 1989**

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| Surplus (Deficit)         | 506,220 | 506,220 | 506,220 | 506,220 | 506,220 | 506,220 |
### Financial Reports Summary

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* Note: Effective with the 1987 - 1988 fiscal year budget, tuition is no longer netted by denominational grant-in-aid. DGIA is now included with Student Aid.
### CRC PUBLICATIONS
### FINANCIAL REPORT SUMMARY
#### 1987, 1988, 1989
#### (IN THOUSANDS)

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## World Literature Committee
### Financial Report Summary
1987, 1988, 1989

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<th>9-1-86</th>
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<th>9-1-87</th>
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<td>52.3 %</td>
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<td>47.5 %</td>
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<th>9-1-86</th>
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<th>9-1-87</th>
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## CHRISTIAN REFORMED BOARD OF HOME MISSIONS
### FINANCIAL REPORT SUMMARY
#### 1987-1988-1989

### EXPENDITURES

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<tbody>
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<td>Program Services</td>
<td>Actual</td>
<td>Budget (Unfavorable)</td>
<td>Actual</td>
</tr>
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<table>
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<th>Actual</th>
<th>Budget (Unfavorable)</th>
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**TOTAL EXPENDITURES**

$7,845.4 | $8,090.0 | $244.6 | $9,411.0 | $8,990.5

### INCOME

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<th>Budget (Unfavorable)</th>
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<td>7.6</td>
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**TOTAL INCOME**

$8,438.7 | $7,934.0 | $504.7 | $8,765.0 | $8,990.5

### SURPLUS (DEFICIT)

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WORLD MISSIONS COMMITTEE
FINANCIAL REPORTS SUMMARY
FISCAL 1987, 1988, 1989

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<td>9%</td>
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<td>700,692</td>
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<td>1,573,705</td>
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<td>% To Total Expense</td>
<td>19%</td>
<td>20%</td>
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<td>$8,267,939</td>
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INCOME

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<tr>
<td></td>
<td>Quota</td>
<td>Voluntary Contributions</td>
<td>Missionary Support</td>
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<td>% To Total Income</td>
<td>% To Total Income</td>
<td>% To Total Income</td>
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<td>$5,200,640</td>
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<tr>
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<td>Foundation</td>
<td>Field Receipts &amp; Misc.</td>
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<td>2,036,372</td>
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<td>($31,657)</td>
<td>($31,657)</td>
</tr>
<tr>
<td></td>
<td>$9,595,812</td>
<td>$10,585,302</td>
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<td></td>
<td>Total Income</td>
<td>$9,081,627</td>
<td>$9,113,284</td>
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<tr>
<td></td>
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<td>$0</td>
<td>$813,788</td>
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<td></td>
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<tr>
<td></td>
<td>Surplus (Deficit)</td>
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<tr>
<td></td>
<td>$813,788</td>
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<td></td>
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<td></td>
<td>($21,000)</td>
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## Financial Reports Summary

**Christian Reformed World Relief Committee**

1987, 1988, 1989

### Expenditures

<table>
<thead>
<tr>
<th></th>
<th>9-1-86-8-31-87</th>
<th>9-1-87-8-31-87</th>
<th>Favorable/Unfavorable</th>
<th>9-1-88-8-31-88</th>
<th>9-1-89-8-31-89</th>
<th>Increase/Decrease</th>
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</thead>
<tbody>
<tr>
<td><strong>Actual</strong></td>
<td></td>
<td></td>
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<tr>
<td>Program Services</td>
<td>$4,213,831</td>
<td>$4,427,544</td>
<td>$213,713</td>
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<td>Foreign</td>
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<tr>
<td>Domestic</td>
<td>702,680</td>
<td>749,087</td>
<td>46,407</td>
<td>756,761</td>
<td>913,075</td>
<td>156,314</td>
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<td>Disaster*</td>
<td>376,035</td>
<td></td>
<td></td>
<td>(376,035)</td>
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<tr>
<td>Other</td>
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<td>46,674</td>
<td>46,674</td>
<td>50,000</td>
<td>145,209</td>
<td>95,209</td>
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<td><strong>Total Program Services</strong></td>
<td>5,292,546</td>
<td>5,223,305</td>
<td>(69,241)</td>
<td>5,290,565</td>
<td>6,804,209</td>
<td>1,513,644</td>
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<td>84</td>
<td></td>
<td>83</td>
<td>86</td>
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<tr>
<td><strong>Supportive Services</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Board of World Ministries</td>
<td>53,990</td>
<td>50,000</td>
<td>(3,990)</td>
<td>52,500</td>
<td>55,000</td>
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<td>563,733</td>
<td>43,242</td>
<td>600,100</td>
<td>613,550</td>
<td>13,450</td>
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<tr>
<td>Fund Raising/W H Educ</td>
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<td>308,007</td>
<td>(35,914)</td>
<td>357,458</td>
<td>366,543</td>
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<td>Building Addition</td>
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<td>46,251</td>
<td>50,000</td>
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<tr>
<td><strong>Total Supportive Services</strong></td>
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<td>971,740</td>
<td>49,589</td>
<td>1,060,058</td>
<td>1,085,093</td>
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<td>15</td>
<td>16</td>
<td></td>
<td>17</td>
<td>14</td>
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<tr>
<td><strong>Total Expenditures</strong></td>
<td>$6,214,697</td>
<td>$6,195,045</td>
<td>($19,652)</td>
<td>$6,350,623</td>
<td>$7,889,302</td>
<td>$1,538,679</td>
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<tr>
<td>% To Total Income</td>
<td></td>
<td></td>
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</table>

### Income

<table>
<thead>
<tr>
<th></th>
<th>9-1-86-8-31-87</th>
<th>9-1-87-8-31-87</th>
<th>Favorable/Unfavorable</th>
<th>9-1-88-8-31-88</th>
<th>9-1-89-8-31-89</th>
<th>Increase/Decrease</th>
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</thead>
<tbody>
<tr>
<td><strong>Quota</strong></td>
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</tr>
<tr>
<td>% To Total Income</td>
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<td></td>
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<td></td>
<td></td>
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<tr>
<td>Voluntary Contributions</td>
<td>5,260,396</td>
<td>4,808,045</td>
<td>452,351</td>
<td>5,097,926</td>
<td>6,089,302</td>
<td>991,377</td>
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<td>Other - Endowments,</td>
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<td>Legacies, Grants</td>
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<td>1,387,000</td>
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<td>100</td>
<td>100</td>
<td>100</td>
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<td><strong>Total Income</strong></td>
<td>$6,182,952</td>
<td>$6,195,045</td>
<td>($12,093)</td>
<td>$6,350,623</td>
<td>$7,889,302</td>
<td>$1,538,679</td>
</tr>
</tbody>
</table>

### Excess (Deficit)

|                          | (31,745)      | 0              | (31,745)              | 0              | 0              | 0                |

*NOTE:* Disaster expenditures, by their nature, cannot be anticipated; therefore, they are not budgeted for.

It is CRWRC's policy to maintain a balance of $50,000 in its disaster fund - accumulated balances above/below that amount affect an annual adjustment to the general fund, serving to increase/decrease it, respectively.

†NOTE: CRWRC will be operating on a budget of $6,741,019 until its Board has determined that 1988-89 revenues are sufficient to implement the $7,889,302 expansion budget.
### FINANCIAL REPORT SUMMARY

**CHAPLAIN COMMITTEE OF CRCNA**

**86/87, 87/88, 88/89**

<table>
<thead>
<tr>
<th></th>
<th>9/1/86-</th>
<th>9/1/87-</th>
<th>12 MONTHS FAVORABLE</th>
<th>9/1/87-</th>
<th>9/1/88-</th>
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<td>8/31/87</td>
<td>8/31/87</td>
<td>8/31/87</td>
<td>8/31/88</td>
<td>8/31/89</td>
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<tr>
<td><strong>ACTUAL</strong></td>
<td><strong>BUDGET</strong></td>
<td><strong>(UNFAVORABLE)</strong></td>
<td><strong>BUDGET</strong></td>
<td><strong>BUDGET</strong></td>
<td><strong>BUDGET</strong></td>
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<td><strong>EXPENDITURES</strong></td>
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<td>Program Services</td>
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<tr>
<td>Military</td>
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<td>$ 116,878.00</td>
<td>$ 27,418.00</td>
<td>$ 112,655.00</td>
<td>$ 113,080.00</td>
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<td>Institutional</td>
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<td>92%</td>
<td></td>
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<td>Supportive Services</td>
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<td>$ 39,635.00</td>
<td>$ 7,093.00</td>
<td>$ 35,470.00</td>
<td>$ 38,420.00</td>
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<td>8%</td>
<td>8%</td>
<td></td>
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<td>Debt Retirement</td>
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<td>$490,120.00</td>
<td>$490,740.00</td>
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<td><strong>INCOME</strong></td>
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<td>97%</td>
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<td>12,000.00</td>
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<td>3,491.00</td>
<td>3,000.00</td>
<td>6,000.00</td>
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<td>Other</td>
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<td></td>
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<tr>
<td>Total Non-Quote</td>
<td>$24,958.00</td>
<td>$13,000.00</td>
<td>$11,958.00</td>
<td>$13,000.00</td>
<td>$18,000.00</td>
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<td>% To Total Income</td>
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<tr>
<td>Total Income</td>
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<td>$13,354.00</td>
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<td><strong>SURPLUS (DEFICIT)</strong></td>
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<td>$(24,000.00)</td>
<td>$128,738.00</td>
<td>$(5,520.00)</td>
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## BALANCE SHEETS

### UNITED STATES FUND

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<th>ASSETS</th>
<th>December 31</th>
<th>1987</th>
<th>1986</th>
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<td>Cash</td>
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<td>Certificates of deposit</td>
<td>500,000</td>
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<td>Loans receivable:</td>
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<tr>
<td>Non-interest bearing (less reserve for loan losses of $20,000 in 1987 and 1986)</td>
<td>$1,057,541</td>
<td>$1,292,809</td>
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<tr>
<td>Interest bearing</td>
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<td>Accrued interest receivable</td>
<td>14,614</td>
<td>21,043</td>
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<tr>
<td>Due from Canadian Fund ($3,351 Canadian)</td>
<td>2,576</td>
<td></td>
<td></td>
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<tr>
<td>Furniture and fixtures (less reserve for accumulated depreciation of $264)</td>
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<td>2,374</td>
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</tr>
<tr>
<td>Total Assets</td>
<td>$3,232,409</td>
<td>$3,198,512</td>
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</tbody>
</table>

| LIABILITIES AND FUND BALANCE | | | |
| Due to Canadian Fund | | | |
| Accounts payable | $3,100 | $3,376 |
| Promissory notes payable (Note C) | 1,038,000 | 1,010,500 |
| Fund balance | 2,191,309 | 2,180,980 |
| Total Liabilities and Fund Balance | $3,232,409 | $3,198,512 |

### CANADIAN FUND

| ASSETS | | |
|--------| | |
| Cash | $32,045 | $100,282 |
| Certificate of deposit | 100,000 | | |
| Loans receivable, non-interest bearing | 195,937 | 230,498 |
| Accrued interest receivable | 789 | 597 |
| Due from U.S. Fund ($3,663 U.S.) | | 5,161 |
| Total Assets | | | |
| | $328,771 | $336,538 |

| LIABILITIES AND FUND BALANCE | | |
| Due to U.S. Fund ($2,576 U.S.) | | |
| Fund balance | | | |
| | $328,771 | $336,538 |

**Expenditures**

<table>
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<tr>
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<th></th>
<th></th>
<th></th>
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<tbody>
<tr>
<td>Program Services</td>
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<td>$141,100.00</td>
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<td>Library Assistance</td>
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<td>Total Program Services</td>
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<td>143,600.00</td>
<td>1,300.00</td>
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<td>78%</td>
<td>89%</td>
<td>91%</td>
<td>90%</td>
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<tr>
<td>Support Services</td>
<td>21,381.00</td>
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<td>14,000.00</td>
<td>16,700.00</td>
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<td>0%</td>
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<td>Total Expenditures</td>
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<td>$160,300.00</td>
<td>$4,000.00</td>
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**Income**

<table>
<thead>
<tr>
<th></th>
<th>Quota $49,800.00</th>
<th>Voluntary Contributions $10,000.00</th>
<th>Church Offerings $11,950.00</th>
<th>Agencies, Foundations $10,000.00</th>
<th>Calvin College $29,000.00</th>
<th>Other $19,959.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>% to Income</td>
<td>42%</td>
<td>35%</td>
<td>35%</td>
<td>35%</td>
<td>35%</td>
<td>35%</td>
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<tr>
<td>Total Non-Quote</td>
<td>$69,556.00</td>
<td>$95,550.00</td>
<td>$26,994.00</td>
<td>$14,850.00</td>
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<tr>
<td>% to Total Income</td>
<td>58%</td>
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<td>65%</td>
<td>65%</td>
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<td>Total Income</td>
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</tbody>
</table>

From Fund Balance $19,981.00 $(19,981.00) $160,300.00
# FUND FOR SMALLER CHURCHES COMMITTEE

## FINANCIAL REPORTS SUMMARY

### 1987, 1988, 1989

<table>
<thead>
<tr>
<th></th>
<th>9-1-86 To 9-1-87 ACTUAL</th>
<th>9-1-86 To 9-1-87 BUDGET</th>
<th>FAVORABLE (UNFAVORABLE)</th>
<th>9-1-87 To 8-31-88 ACTUAL</th>
<th>9-1-87 To 8-31-88 BUDGET</th>
<th>INCREASE (DECREASE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROGRAM SERVICES:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SALARIES AND ALLOWANCES</td>
<td>$1,320,186</td>
<td>$1,310,472 $ (9,714)</td>
<td>$1,393,686</td>
<td>$1,250,000 (143,686)</td>
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<tr>
<td>% TO TOTAL EXPENDITURES</td>
<td>98.2%</td>
<td>98.1%</td>
<td>99.6%</td>
<td>98.7%</td>
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<tr>
<td><strong>SUPPORTIVE SERVICES:</strong></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>MANAGEMENT, GENERAL</td>
<td>5,350</td>
<td>6,034</td>
<td>684</td>
<td>6,000</td>
<td>6,000</td>
<td>0</td>
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<td>10,000</td>
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<tr>
<td>TOTAL SUPPORTIVE SERVICES:</td>
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<td>25,271</td>
<td>684</td>
<td>6,000</td>
<td>16,000</td>
<td>10,000</td>
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<tr>
<td>% TO TOTAL EXPENDITURES</td>
<td>1.8%</td>
<td>1.9%</td>
<td>0.4%</td>
<td>1.3%</td>
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<tr>
<td><strong>TOTAL EXPENDITURES:</strong></td>
<td>$1,344,773</td>
<td>$1,335,743 (9,030)</td>
<td>$1,399,686</td>
<td>$1,266,000 (133,686)</td>
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<td></td>
</tr>
</tbody>
</table>

| **INCOME** | | | | | | |
| **QUOTAS** | 869,234                  | 868,368                  | 866                     | 1,024,767                 | 1,200,005               | 175,238             |
| % TO TOTAL INCOME | 93.3%                   | 93.4%                    | 97.7%                   | 99.8%                     |                          |                     |
| **OFFERINGS, GIFTS AND BEQUESTS** | 6,659                   | 8,000                    | (1,341)                 | 2,000                     | 2,000                    | 0                   |
| **INTEREST INCOME** | 55,518                  | 53,000                   | 2,518                   | 22,000                    | 1,000                    | (21,000)            |
| **TOTAL NON-QUOTA INCOME** | 62,177                  | 61,000                   | 1,177                   | 24,000                    | 3,000                    | (21,000)            |
| % TO TOTAL INCOME | 4.7%                    | 6.6%                     | 6.2%                    | 2.3%                      | .2%                      |                     |
| **TOTAL INCOME** | 931,411                  | 929,368                  | 2,043                   | 1,048,767                 | 1,203,005               | 154,238             |

| **EXPENDITURES OVER INCOME (DEFICIT)** | (413,362) | (406,375) | 6,987 | (350,919) | (62,995) | 287,924 |
### U.S. AND SHARED MINISTERS' PENSION FUND

**FINANCIAL REPORTS SUMMARY**

**BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1987 - 1989**

<table>
<thead>
<tr>
<th></th>
<th>9-1-86</th>
<th>9-1-87</th>
<th>9-1-88</th>
<th>9-1-89</th>
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<tr>
<td></td>
<td>Budget</td>
<td>Actual</td>
<td>Budget</td>
<td>Budget</td>
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<tr>
<td><strong>EXPENDITURES;</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Program Services:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pension payments to disabled &amp; retired ministers &amp; widows</td>
<td>$1,795,290</td>
<td>$1,854,478</td>
<td>$1,849,149</td>
<td>$2,150,000</td>
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<td>38.4%</td>
<td>32.1%</td>
<td>41.0%</td>
<td>44.3%</td>
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<tr>
<td>Supportive Services:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative Expenses:</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Personnel Services</td>
<td>$32,478</td>
<td>$36,993</td>
<td>$34,245</td>
<td>$49,494</td>
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<tr>
<td>Other Admin. Expenses</td>
<td>$31,150</td>
<td>$52,600</td>
<td>$36,145</td>
<td>$55,610</td>
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<tr>
<td>Total Administrative</td>
<td>$65,628</td>
<td>$89,593</td>
<td>$70,390</td>
<td>$94,904</td>
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<td>% of Total</td>
<td>1.4%</td>
<td>1.6%</td>
<td>1.5%</td>
<td>1.8%</td>
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<tr>
<td>Fees of Financial Investing Institutions</td>
<td>$78,674</td>
<td>$94,679</td>
<td>$82,605</td>
<td>$99,000</td>
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<td>% of Total</td>
<td>1.7%</td>
<td>1.6%</td>
<td>1.8%</td>
<td>2.0%</td>
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<tr>
<td>Payments to Financial Institutions</td>
<td>$2,740,471</td>
<td>$3,729,302</td>
<td>$2,511,796</td>
<td>$2,519,057</td>
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<tr>
<td>% of Total</td>
<td>58.5%</td>
<td>64.7%</td>
<td>55.7%</td>
<td>51.9%</td>
</tr>
<tr>
<td>Total Expenditures</td>
<td>$4,680,063</td>
<td>$5,768,052</td>
<td>$4,511,942</td>
<td>$4,853,161</td>
</tr>
<tr>
<td><strong>INCOME:</strong></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Quotas</td>
<td>$2,136,087</td>
<td>$2,052,907</td>
<td>$2,020,774</td>
<td>$1,862,161</td>
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<td>Participant Assessments</td>
<td>$667,166</td>
<td>$652,321</td>
<td>$680,509</td>
<td>$681,000</td>
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<tr>
<td>Total Quotas &amp; P.A.</td>
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<td>$2,705,228</td>
<td>$2,671,283</td>
<td>$2,543,161</td>
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<tr>
<td>% of Total</td>
<td>59.9%</td>
<td>46.9%</td>
<td>59.9%</td>
<td>52.4%</td>
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<tr>
<td>Non Quota:</td>
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<td></td>
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<tr>
<td>Investment Income</td>
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<td>1,810,659</td>
<td>2,310,000</td>
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<td>55.2%</td>
<td>40.1%</td>
<td>47.6%</td>
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<td>Quote Equalization</td>
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<tr>
<td>% of Total</td>
<td>.9%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Income</td>
<td>$4,680,063</td>
<td>$5,768,052</td>
<td>$4,511,942</td>
<td>$4,853,161</td>
</tr>
</tbody>
</table>
### CANADA MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1987 - 1989

#### EXPENDITURES:

<table>
<thead>
<tr>
<th></th>
<th>9-1-86</th>
<th>9-1-87</th>
<th>8-31-87</th>
<th>8-31-88</th>
</tr>
</thead>
<tbody>
<tr>
<td>**Program Services:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pension payments to</td>
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<td></td>
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<tr>
<td>disabled &amp; retired</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ministers &amp; widows</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>% of Total</td>
<td>23.9%</td>
<td>22.5%</td>
<td>18.8%</td>
<td>29.8%</td>
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<tr>
<td>**Supportive Services:</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Personnel Services</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Other Administrative</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Administrative</td>
<td></td>
<td></td>
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<tr>
<td>% of Total</td>
<td>2.8%</td>
<td>3.0%</td>
<td>2.2%</td>
<td>3.5%</td>
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<tr>
<td>Investing Institutions</td>
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<td></td>
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<tr>
<td>% of Total</td>
<td>4.3%</td>
<td>2.5%</td>
<td>3.5%</td>
<td>4.7%</td>
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<tr>
<td>Quota Equalization</td>
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<td>76,400</td>
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<tr>
<td>% of Total</td>
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<td>5.5%</td>
<td>-</td>
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</tr>
<tr>
<td>Payments to Financial</td>
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<td>Institutions For</td>
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<td>928,546</td>
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<td>809,549</td>
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<td>Funding Past Services</td>
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<tr>
<td>% of Total</td>
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<td>66.5%</td>
<td>75.5%</td>
<td>62.0%</td>
</tr>
<tr>
<td><strong>Total Expenditures</strong></td>
<td><strong>1,267,050</strong></td>
<td><strong>1,395,358</strong></td>
<td><strong>1,660,345</strong></td>
<td><strong>1,306,745</strong></td>
</tr>
</tbody>
</table>

#### INCOME:

<table>
<thead>
<tr>
<th></th>
<th>9-1-86</th>
<th>9-1-87</th>
<th>8-31-87</th>
<th>8-31-88</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Quotas</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$ 758,000</td>
<td>711,794</td>
<td>743,580</td>
<td>$ 688,745</td>
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<td><strong>Participant Assessments</strong></td>
<td>77,250</td>
<td>89,712</td>
<td>77,400</td>
<td>79,000</td>
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<td><strong>Total Quotas &amp; P.A.</strong></td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>% of Total</td>
<td>65.9%</td>
<td>57.5%</td>
<td>49.5%</td>
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<td><strong>Non Quota:</strong></td>
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<td></td>
</tr>
<tr>
<td><strong>Investment Income</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>% of Total</td>
<td>34.1%</td>
<td>42.5%</td>
<td>50.5%</td>
<td>41.2%</td>
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<tr>
<td><strong>Total Income</strong></td>
<td><strong>1,267,050</strong></td>
<td><strong>1,395,358</strong></td>
<td><strong>1,660,345</strong></td>
<td><strong>1,306,745</strong></td>
</tr>
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</table>
## U.S. Ministers' Supplemental Fund

**Financial Reports Summary**

**Budgets for Fiscal Years Ended August 31, 1987 - 1989**

### Expenditures:

<table>
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<tr>
<th></th>
<th>9-1-86</th>
<th>9-1-86</th>
<th>9-1-87</th>
<th>9-1-87</th>
<th>8-31-87</th>
<th>8-31-87</th>
<th>8-31-88</th>
<th>8-31-88</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Program Services</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplementary Benefit Payments</td>
<td>$22,000</td>
<td>$25,600</td>
<td>$15,000</td>
<td>$13,964</td>
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<tr>
<td>Moving Expense Payments</td>
<td>25,000</td>
<td>29,495</td>
<td>32,000</td>
<td>35,000</td>
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<tr>
<td>Total Program Services</td>
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<td>$55,095</td>
<td>$47,000</td>
<td>$48,964</td>
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<tr>
<td>% of Total Income</td>
<td>96.9%</td>
<td>102.9%</td>
<td>93.2%</td>
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<td>Transfer to Canada Supplemental Fund</td>
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<tr>
<td>% of Total Income</td>
<td>23.2%</td>
<td>13.1%</td>
<td>39.7%</td>
<td>-</td>
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<tr>
<td><strong>Supportive Services &amp; Expenses</strong>:</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% of Total Income</td>
<td>4.3%</td>
<td>4.5%</td>
<td>4.9%</td>
<td>5.2%</td>
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<tr>
<td>Total Expenditures</td>
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<td>$64,495</td>
<td>$69,400</td>
<td>$51,661</td>
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### Income:

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<th>9-1-87</th>
<th>9-1-87</th>
<th>8-31-87</th>
<th>8-31-87</th>
<th>8-31-88</th>
<th>8-31-88</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Quotas</strong></td>
<td>$46,000</td>
<td>$48,047</td>
<td>$46,808</td>
<td>$51,664</td>
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<tr>
<td>% of Total Income</td>
<td>94.8%</td>
<td>89.7%</td>
<td>92.9%</td>
<td>100.0%</td>
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<tr>
<td><strong>Non Quotas</strong>:</td>
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<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Interest Income</td>
<td>2,500</td>
<td>1,074</td>
<td>2,400</td>
<td>-</td>
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<td></td>
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<tr>
<td>% of Total Income</td>
<td>5.2%</td>
<td>2.0%</td>
<td>4.7%</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bequest</td>
<td>-</td>
<td>4,428</td>
<td>1,200</td>
<td>-</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>% of Total Income</td>
<td>-</td>
<td>8.3%</td>
<td>2.4%</td>
<td>-</td>
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<tr>
<td>Total Income</td>
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<td>$53,549</td>
<td>$50,408</td>
<td>$51,664</td>
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</tbody>
</table>

### Surplus (Deficit)

<table>
<thead>
<tr>
<th></th>
<th>9-1-86</th>
<th>9-1-86</th>
<th>9-1-87</th>
<th>9-1-87</th>
<th>8-31-87</th>
<th>8-31-87</th>
<th>8-31-88</th>
<th>8-31-88</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Surplus (Deficit)</strong></td>
<td>$(11,824)</td>
<td>$(10,946)</td>
<td>$(18,892)</td>
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</tr>
<tr>
<td>% of Total Income</td>
<td>(24.4%)</td>
<td>(120.4%)</td>
<td>(37.7%)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### CANADA MINISTERS' SUPPLEMENTAL FUND

**FINANCIAL REPORTS SUMMARY**

**BUDGETS FOR FISCAL YEARS ENDED AUGUST 31, 1987 - 1989**

<table>
<thead>
<tr>
<th></th>
<th>9-1-86</th>
<th>8-31-87</th>
<th>9-1-87</th>
<th>8-31-88</th>
<th>9-1-88</th>
<th>8-31-89</th>
</tr>
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<tbody>
<tr>
<td><strong>EXPENDITURES:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Program Services:</strong></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supplementary Benefit Payments</td>
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<td>$38,437</td>
<td>$27,300</td>
<td>$24,000</td>
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<tr>
<td>Moving Expense Payments</td>
<td>14,000</td>
<td>395</td>
<td>14,000</td>
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<tr>
<td><strong>Total Program Services</strong></td>
<td>$40,000</td>
<td>$38,832</td>
<td>$41,300</td>
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<td>% of Total Income</td>
<td>92.4%</td>
<td>139.5%</td>
<td>92.6%</td>
<td>157.0%</td>
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<tr>
<td><strong>Supportive Services &amp; Expenses:</strong></td>
<td></td>
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<td></td>
<td>3,300</td>
<td>3,300</td>
<td>3,300</td>
<td>3,375</td>
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<td>% of Total Income</td>
<td>7.6%</td>
<td>11.8%</td>
<td>7.4%</td>
<td>17.7%</td>
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<td><strong>Total Expenditures</strong></td>
<td>$43,300</td>
<td>$42,132</td>
<td>$44,600</td>
<td>$33,375</td>
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</table>

| **INCOME:**          |        |         |        |         |        |         |
| Quotas               | $20,250 | $18,893 | $17,225 | $19,109 |
| % of Total Income    | 46.8%  | 67.9%   | 100.0% | 100.0%  |
| Non Quota:           |         |         |        |         |        |         |
| Interest Income      | 2,190  | 75      | 375    |
| % of Total Income    | 5.1%   | .2%     | .8%    |
| Transfer from U.S. Supplemental Fund | 20,860 | 8,872 | 27,000 |
| % of Total Income    | 46.1%  | 31.9%   | 60.6%  |
| **Total Income**     | $43,300 | $27,840 | $44,600 | $19,109 |

**SURPLUS (DEFICIT):**

|                      |        |         |        |         |
|                      | -      | (14,292) | -      | ($14,266) |
| % of Total Income    | -      | (51.3%) | -      | (74.7%)   |
## Financial Report Summary

### SCORR

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><strong>EXPENDITURES</strong></td>
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<td>Program Services</td>
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<td>Leadership Development</td>
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<td>Multiracial Churches</td>
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<td>375,423</td>
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<td>% of Total Expenses</td>
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<td>84%</td>
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<td>Supportive Services</td>
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<td>Management General</td>
<td>36,462</td>
<td>41,761</td>
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<td>Fund Raising</td>
<td>61,184</td>
<td>68,516</td>
<td>7,332</td>
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<td><strong>Total Supportive Services</strong></td>
<td>97,646</td>
<td>109,277</td>
<td>12,631</td>
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<td>% of Total Expenses</td>
<td>23%</td>
<td>16%</td>
<td>14%</td>
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<td><strong>Total Expenditures</strong></td>
<td>405,719</td>
<td>485,700</td>
<td>79,981</td>
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<td><strong>INCOME</strong></td>
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<tr>
<td>Quotas</td>
<td>290,199</td>
<td>274,000</td>
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<td>% of Total Income</td>
<td>56%</td>
<td>70%</td>
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<td>Non-Quota</td>
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<td>Voluntary Contributions</td>
<td>60,051</td>
<td>98,000</td>
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<td>Church Collections</td>
<td>39,956</td>
<td>50,000</td>
<td>(10,044)</td>
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<tr>
<td>Special Contributions</td>
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<td>24,000</td>
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<tr>
<td><strong>Non-Quota Total</strong></td>
<td>100,007</td>
<td>172,000</td>
<td>(71,993)</td>
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<td>% of Total Income</td>
<td>35%</td>
<td>30%</td>
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<tr>
<td>Other Receipts</td>
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<tr>
<td>Agency Payment</td>
<td>38,764</td>
<td>38,230</td>
<td>554</td>
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<td>Miscellaneous</td>
<td>8,587</td>
<td>2,000</td>
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<td><strong>Total Other Receipts</strong></td>
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<td>40,230</td>
<td>7,121</td>
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<td>13%</td>
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<tr>
<td><strong>Total Income</strong></td>
<td>437,557</td>
<td>486,230</td>
<td>(48,673)</td>
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<td>Surplus (Deficit)</td>
<td>31,838</td>
<td>530</td>
<td>31,308</td>
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### CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

#### Denominational Services

**Financial Reports Summary**


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<th></th>
<th>Sept 1, 1985</th>
<th>Sept 1, 1986</th>
<th>12 months</th>
<th>Sept 1, 1987</th>
<th>Sept 1, 1988</th>
<th>Increase</th>
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<td>Actual</td>
<td>Revised Budget</td>
<td>(Unfavorable)</td>
<td>Revised Budget</td>
<td>Proposed Budget</td>
<td>(Decrease)</td>
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<td><strong>Expenditures</strong></td>
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<tr>
<td><strong>Program Services:</strong></td>
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<td>Synod Assembly</td>
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<td>$270,600</td>
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<td>Synodical Interim &amp; Duties</td>
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<td>3,451</td>
<td>36,000</td>
<td>40,000</td>
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<td>Standing &amp; Service Committees</td>
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<td>264,248</td>
<td>3,851</td>
<td>291,025</td>
<td>334,175</td>
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<td>Study Committees</td>
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<td>91,350</td>
<td>95,500</td>
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<td>Assistance and Grants</td>
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<td>19,669</td>
<td>47,500</td>
<td>93,000</td>
<td>45,500</td>
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<td>U.S. Building Operations</td>
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<td>661,000</td>
<td>661,000</td>
<td>-</td>
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<td>Can. Building Operations</td>
<td>70,490</td>
<td>77,000</td>
<td>6,510</td>
<td>78,500</td>
<td>59,600</td>
<td>(18,900)</td>
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<tr>
<td>Coordinated Air Trans.</td>
<td>82,809</td>
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<td>7,191</td>
<td>93,000</td>
<td>94,000</td>
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<td><strong>Total Program Services</strong></td>
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<td>$1,543,995</td>
<td>$1,578,615</td>
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<tr>
<td>% to Total Expense</td>
<td>82.4%</td>
<td>86.0%</td>
<td>86.0%</td>
<td>85.8%</td>
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<tr>
<td><strong>Supportive Services</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Management &amp; General</td>
<td>242,053</td>
<td>243,300</td>
<td>1,247</td>
<td>252,560</td>
<td>260,560</td>
<td>8,000</td>
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<td>% to Total Expenses</td>
<td>17.6%</td>
<td>14.0%</td>
<td>14.0%</td>
<td>14.2%</td>
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<td><strong>Total Expenditures</strong></td>
<td>$1,371,846</td>
<td>$1,736,488</td>
<td>$364,642</td>
<td>$1,796,555</td>
<td>$1,839,235</td>
<td>$42,680</td>
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<tr>
<td><strong>Income</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Quotas</td>
<td>$1,442,651</td>
<td>$1,448,500</td>
<td>$5,849</td>
<td>$1,421,614</td>
<td>$1,540,000</td>
<td>$118,386</td>
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<td>% to Total Income</td>
<td>89.9%</td>
<td>88.9%</td>
<td>79.1%</td>
<td>79.1%</td>
<td>83.7%</td>
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<tr>
<td>Non-Quota and Other</td>
<td>161,903</td>
<td>180,240</td>
<td>18,337</td>
<td>374,941</td>
<td>299,235</td>
<td>(75,706)</td>
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<td>% to Total Income</td>
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<td>11.1%</td>
<td>20.9%</td>
<td>20.9%</td>
<td>16.3%</td>
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<td><strong>Total Income</strong></td>
<td>$1,604,554</td>
<td>$1,628,740</td>
<td>$(24,186)</td>
<td>$1,796,555</td>
<td>$1,839,235</td>
<td>$42,680</td>
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<td><strong>Surplus (Deficit)</strong></td>
<td>$232,708</td>
<td>$(107,748)</td>
<td>$(340,456)</td>
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REPORT
OF
1988
SYNOD
OPENING

Preludes: Organ—"A Mighty Fortress Is Our God" Cor Kee
First CRC Choir—"Sing a New Song to the Lord" N. Sleeth
Organ—"A Mighty Fortress Is Our God" Cor Kee
Grand Rapids Korean CRC Quartet

Welcome Morris N. Greidanus

Opening Hymn "Praise to the Lord"

All "OUR HELP IS IN THE NAME OF THE LORD WHO MADE HEAVEN AND EARTH"

God’s Greeting

Mutual Greeting

Prayer Emmett Harrison

Greeting from our neighbors John Bryant
Associate Minister, Messiah Baptist Church

Anthem—"Nearer, My God to Thee" J. Coates
Messiah Baptist and First CRC Choirs

PROCLAMATION

Scripture—Isaiah 42:5–12; Revelation 5 Fran Leestma

Message "Time for a New Song"

Hymn "All Hail the Power of Jesus’ Name"

PRAYER

*Sharing joys and concerns

**Sharing with two or three neighbors “What do you want me to pray for?”

Choral Reading "Our World Belongs to God"

***Small Group Prayer

*Representatives of Multiethnic Conference

**Those attending the Prayer Service confer

***Groups of attendees spend time in prayer
Sung Prayer ........................................... "Father, I Adore You"
    Father, I adore you; lay my life before you. How I love you.
    Jesus, I adore you; lay my life before you. How I love you.
    Spirit, I adore you; lay my life before you. How I love you.

Pastoral Prayer—concluded with
    The Lord’s Prayer in unison .............. Each in his/her native tongue

PRAISE

Korean Quartet .................................... "Oh, I Will Praise My Lord"
"Annie Laurie," arranged by Chong K. Jee
Tae-Hoo Weo, Qwan-Jik Lee, Sang D. Chang, Stephen Kim

Hymn—"Worthy Is Christ/Digno Es Jesus"........ Barb and Andy Koning
Spanish Conferees

Solo—"How Great Thou Art," a Native American hymn, Chester Hubbard
Native American Conferee

Messiah Baptist Church and
First CRC Choirs—"Keep Your Lamp" .............. Andre Thomas

Hymn .......................... "A Shout Rings Out/Daar Juicht een Toon"

CLOSING

The Blessing .............................. By several pastors in their native tongues

Responses ............................................ AMEN

Doxology ........................................... "Father, We Love You"

    Father, we love you, we worship, we adore you,
    Glorify your name in all the earth,
    Glorify your name, glorify your name,
    Glorify your name in all the earth.
    Jesus, we love you, we worship, we adore you
    Spirit, we love you, we worship, we adore you

Postlude—"Partita on 'O God, Our Help' " ............. Paul Manz

Organist ............................ Sharon Start
Pastor ............................. Morris N. Greidanus
ARTICLES 1-3

MINUTES OF 1988 SYNOD

TUESDAY MORNING, JUNE 14, 1988
First Session

ARTICLE 1

The Reverend Morris N. Greidanus, pastor of the First Christian Reformed Church of Grand Rapids, MI, the convening church, as president pro tern, calls the assembly to order. On behalf of the convening church, the president pro tern welcomes the delegates to the Synod of 1988.

ARTICLE 2

The assembly unites in singing Psalter Hymnal number 438, "When Morning Gilds the Sky." The president pro tem offers the Opening Prayer for Ecclesiastical Assemblies and reads from James 1:5-8, 19-27. He briefly addresses the assembly, encouraging the delegates to pray—asking for wisdom; to listen—to listen to the Word and to each other; and to do—to be obedient servants of the Lord Jesus Christ. The assembly sings Psalter Hymnal number 513, "Christian Hearts in Love United."

ARTICLE 3

The president pro tem requests the stated clerk to call the roll of delegates, and the credentials of the forty-two classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1988

<table>
<thead>
<tr>
<th>Classis</th>
<th>Ministers</th>
<th>Elders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alberta North</td>
<td>Arie Vanden Berg</td>
<td>Dick Ebens</td>
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<tr>
<td></td>
<td>Peter J. Boodt</td>
<td>Fred Voogd</td>
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<tr>
<td>Alberta South</td>
<td>Ed W. Visser</td>
<td>Sam de Walle</td>
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<td></td>
<td>Jelle Tuininga</td>
<td>Kees C. Krabbe</td>
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<td>Atlantic Northeast</td>
<td>Brent A. Averill</td>
<td>George A. Kuipers</td>
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<td>Mark L. Tidd</td>
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<td>John A. Ooms</td>
<td>Fred Pel</td>
</tr>
<tr>
<td></td>
<td>Evert S. H. Busink</td>
<td>Joseph Schaaftsma</td>
</tr>
<tr>
<td>B.C. North-West</td>
<td>Henry Numan</td>
<td>William Van Dam</td>
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<tr>
<td></td>
<td>Adrian G. Van Giessen</td>
<td>Henry De Jong</td>
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<td></td>
<td>Carl H. Bruxvoort</td>
<td>Peter De Ruiter</td>
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<td></td>
<td>James E. Versluys</td>
<td>Wilfred Hoeixwater</td>
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<tr>
<td>B.C. South-East</td>
<td>Andrew A. Cammenga</td>
<td>Stanley W. Cole</td>
</tr>
<tr>
<td></td>
<td>David G. Zandstra</td>
<td>Arthur E. De Jong</td>
</tr>
<tr>
<td>Cadillac</td>
<td>Mike Vander Pol</td>
<td>Maurice Roos</td>
</tr>
<tr>
<td>California South</td>
<td>Aldon R. Schaap</td>
<td>John J. Swier</td>
</tr>
<tr>
<td>Central California</td>
<td></td>
<td></td>
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</table>
Chatham          | James R. Poelman          | Henry Mulder
                | Johan D. Tangelder       | Cornelis Feyen
Chicago South    | Lester W. Van Essen      | Robert W. Kamphuis, Jr.
                | Richard E. Williams      | Kenneth B. Bootsma
Columbia         | Arthur L. Van Wyhe       | James S. Veltkamp
                | Thomas B. Swieringa      | John J. Hoekman
Eastern Canada   | John Kerssies            | Hugh M. Bell
                | Wieger De Jong           | John Drost
Florida          | Ronald G. Baker          | Henry Perez
                | Ramon Borrego            | Jake Einfeld
Grand Rapids East| Alfred S. Luke           | Clarence J. Vos
                | Leonard J. Vander Zee    | David A. Van Baak
Grand Rapids North| Marion C. Groenendyk    | Kenneth L. Bishop
                | Michael J. Meekhof       | Theodorus Ter Haar
Grand Rapids South| John J. Steigenga       | Jay Morren
                | E. Robert Tigchelaar     | Harvey Haerverdink
Grandville       | Calvin Bolt              | Harold J. Bruinvoort
Hackensack       | Thomas C. Van den Heuvel | Curtis Kortman
                | Timothy C. Limburg       | Art Vander Aa
Hamilton         | Stanley J. Vander Klay   | Theodore E. Taylor
                | Richard Stienstra        | Rudy Hulst
Holland          | Jerry J. Hoytema         | Klaas Terpstra
                | Marvin Beelen            | Stanley J. Koster
Hudson           | Jack C. Vander Plate     | Bernard Swieringa
                | Steven J. Van Heest      | Paul T. Murphy
                | Thomas D. Draayer        | Richard C. Van Veldhuisen
Huron            | Martin D. Geleynse       | Jack H. Thalen
                | Edward A. M. Den Haan    | John Roorda
Iakota           | Duane E. Tinklenberg     | Russell Maatman
                | Frank E. Pott            | Joe W. Maas
Illiana          | Allan H. Jongsma         | Donald Dykstra
                | Calvin L. Bremer         | Edward Van Drunen
Kalamazoo        | Edward P. Meyer          | Edward H. Joling
                | Robert L. Jipping        | Arthur E. Scheffers, Jr.
Lake Erie        | Gerrit P. Veenstra       | Sybrant J. Schafdsma
                | Dean B. Deppe            | William J. Prince
Minnesota North  | Clifford Hoekstra        | Gerrit Huisman
                | Clarence Bishop          | Clarence J. Wiersma
Minnesota South  | Peter W. Brouwer         | Marvin J. Leese
                | Dennis J. Boogerd        | Duane Schonewill
Muskegon         | Eugene W. Los            | David L. Boer
                | Charles J. De Ridder     | Daniel J. Westrate
Niagara          | Harry A. Vander Windt    | Marinus Koole
                | Gerrit J. Veeneman       | Ike Langendoen
Northcentral Iowa| Robert B. Vermeer        | Wendell W. De Boer
                | Jack Vanden Heuvel       | Gerald Swyter
Northern Illinois| Robert Vander Roest      | Martin LaMaire
                | George D. Vanderhill     | Alvin Kamminga
Orange City      | Carl E. Zylstra          | Steve Kiel
                | William Renkema          | Ted Ribbens
Pacific Northwest| Henry T. Karsten         | William Brouwer
                | Peter J. Mans            | Harland E. Navis
Pella            | Joseph A. Brinks         | Jim Drost
                | James D. Stoel           | Arie Ringlestein
Quinte           | Henry Wildeboer          | Gerry Van Schepen
                | John Groen               | Roeland J. Hoogendoorn
The president pro tem declares that synod is now constituted and the assembly proceeds to elect officers by ballot.

The following are elected as officers:

President: Calvin Bolt
Vice President: Howard D. Vanderwell
First Clerk: Peter W. Brouwer
Second Clerk: Henry Wildeboer

ARTICLE 5

The stated clerk, Rev. Leonard J. Hofman, makes the following announcements:

I. STATEMENT RE MULTIETHNIC CONFERENCE

The Synod of 1986 endorsed the development of a biennial orientation conference/ethnic planning workshop for the various ethnic minority groups in the CRC. Seven grounds were adopted (Acts of Synod 1986, pp. 717-18).

The same synod directed the SIC to instruct the stated clerk to participate in planning these conferences/workshops and to arrange for appropriate interaction between the conference/workshop and synod.

The conference is in progress and we are pleased to see the conferees gathered in the mezzanine to observe the opening session of synod.

From the time we adjourn our plenary session to go to advisory committees until 3:00 P.M. today, the conferees will attend advisory committee meetings to learn how synod works. They will be introduced to the members of advisory committees and learn something of the issues with which the advisory committees will be dealing.

Conferees may ask questions when invited to do so by the chairman; however, they are not permitted to enter into discussion with committee members on issues while the committee is in session.

II. 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.
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 the 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 be advised at the opening session of synod that all the general sessions are being taped.

III. CONFIDENTIALITY OF THE EXECUTIVE SESSIONS OF SYNOD

The Synodical Interim Committee calls the matter of confidentiality to the attention of the Synod of 1988 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.

(Acts of Synod 1982, Art. 11, pp. 15–16)

ARTICLE 6

The president of synod, Rev. Calvin Bolt, expresses the appreciation of synod to the congregation of the First Christian Reformed Church and to the president pro tern, Rev. Morris N. Greidanus, for his services both in the inspiring prayer service and the opening of synod. He also acknowledges the services of all who participated in the prayer service. The president acknowledges with gratitude the confidence placed on the officers chosen by the assembly and asks the delegates to pray for the officers so that they may give guidance and direction. He challenges the delegates to be faithful in the work God has given them at Synod 1988.

ARTICLE 7

The president, having requested the delegates to rise, reads the Public Declaration of Agreement with the Forms of Unity, to which the delegates respond with their assent.

ARTICLE 8

The president of synod welcomes the denominational officers, the presidents of Calvin College and Seminary, the seminary faculty advisors, the representatives of denominational boards, the editors of church periodicals, and the fraternal delegates who are present.

The stated clerk welcomes and introduces to synod Rev. William A. Shell, fraternal delegate of the Presbyterian Church in America, and Rev. Ildefonso Torres and Rev. Roberto Rampolla, fraternal observers of the Christian Reformed Church in Puerto Rico.

ARTICLE 9

The following time schedule is adopted: morning session, 8:30–11:45; afternoon, 1:30–5:45; evening, 7:30–9:30; coffee breaks at 10:00 A.M., 3:30 P.M., and 9:30 P.M.
ARTICLE 10

The stated clerk presents the Agenda Directory for the Synod of 1988 which contains a complete listing of every matter on the agenda for synodical action, and indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 11

President Rev. Calvin Bolt leads in prayer and synod adjourns to reassemble at 1:30 p.m.

TUESDAY AFTERNOON, JUNE 14, 1988
Second Session

ARTICLE 12


ARTICLE 13

The stated clerk presents the report of the Program Committee, recommending the following advisory committees for the Synod of 1988:

COMMITTEE I—Church Order I


COMMITTEE II—Church Order II


COMMITTEE III—Radio/Publications


COMMITTEE IV—Domestic Ministries

GRAPHIC OF COMMITTEE V—World Ministries


COMMITTEE VI—Educational Matters


COMMITTEE VII—Interdenominational Matters


COMMITTEE VIII—Appeals


COMMITTEE IX—Pastoral Concerns


COMMITTEE X—Synodical Services


COMMITTEE XI—Financial Matters


COMMITTEE XII—Judicial Code Committee

Committee members: David Vander Ploeg, chairman; Henry Ippel, Jacob Kuntz, Wietse Posthumus, John H. Primus, Bert Slofstra.

—Adopted
ARTICLE 14

Rev. Peter W. Brouwer leads in closing prayer and synod adjourns at 1:45 P.M. to meet in advisory committees and will reassemble on Wednesday at 8:30 A.M.

WEDNESDAY MORNING, JUNE 15, 1988
Third Session

ARTICLE 15

Rev. Jerry J. Hoytema reads from I Chronicles 16 and announces *Psalter Hymnal* number 631, "Praise and Thanksgiving." He offers opening prayer, including a special request for rain.

The roll call reveals all members are present.

The minutes of the sessions of June 14, 1988, are read and approved.

The stated clerk welcomes and introduces Dr. Pieter N. Holtrop, fraternal delegate from the Reformed Churches in the Netherlands.

The officers of synod announce the following appointments:

- Devotions arrangements, Rev. Dennis J. Boogerd
- Arrangements for Testimonial Committee, Rev. Morris N. and Mrs. Alice Greidanus and Rev. Robert and Mrs. Darlene Meyering
- Reception Committee, Rev. Edward P. Meyer and Elder Stanley J. Koster

ARTICLE 16

Elder Cornelius Vogel leads in prayer and synod adjourns at 8:45 A.M. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 1:30 P.M.

WEDNESDAY AFTERNOON, JUNE 15, 1988
Fourth Session

ARTICLE 17

President Calvin Bolt announces to the assembly that Anthony Vroon, former denominational financial coordinator, died at 4:15 A.M. today. Delegates are asked to remember Mrs. Vroon and the Vroon family in prayer.


ARTICLE 18

Advisory Committee 6, *Educational Matters*, Rev. John Bylsma reporting, presents the following:

I. REPRESENTATION AT SYNOD

B. Recommendation:
That synod give the privilege of the floor to Rev. Charles J. De Ridder, president of the Board of Trustees, and to Dr. Orin G. Gelderloos, secretary of the Board of Trustees, to represent the board in matters pertaining to Calvin College and Seminary.

—Adopted

II. NEW APPOINTMENTS TO COLLEGE STAFF POSITIONS

A. Materials:
Report 2, p. 29

B. Recommendation:
That synod approve the following new regular appointments to the staff of Calvin College:

1. Afman, Gregg H., Ed.D., Associate Professor of Physical Education
2. Belleville, Linda L., Ph.D., Assistant Professor of Religion and Theology
3. Bierling, Marilyn R., M.A., Assistant Professor of Spanish
4. Brownson, James V., M.Div., Assistant Professor of Religion and Theology
5. Cardoso-Meekhof, Dinora, M.A., Instructor in Spanish

—Adopted

6. Carlson, Karen, Ph.D. candidate, Assistant Professor of Chemistry (a shared appointment with Mark Muyskens)
7. Ferdinands, R. John D., Ph.D. candidate, Assistant Professor of Mathematics and Computer Science
8. Fife, Earl D., Ph.D., Associate Professor of Mathematics and Computer Science
9. Flikkema, Mary E., R.N. and B.S., Assistant Professor of Nursing (reduced-load)
10. Greenway, Edna C., Ph.D., Professor of Spanish
11. Hettinga, Donald R., Ph.D., Associate Professor of English
12. Lugo, Luis E., M.A., Assistant Professor of Political Science
13. Muyskens, Mark A., Ph.D. candidate, Assistant Professor of Chemistry (shared appointment with Karen Carlson)
14. Schaefer, Kurt C., Ph.D., Assistant Professor of Economics and Business
15. Speyers, Franklin D., M.S., Associate Professor of Art
16. Stegink, Steven J., Ph.D., Assistant Professor of Science Education and Biology

C. Recommendation:
That synod approve the following new adjunct appointment to the staff of Calvin College:

Plantinga, Alvin C., Ph.D., Adjunct Professor of Philosophy for four years (effective January 1, 1988)

—Adopted

D. Recommendation:
That synod approve the following new term appointments to the staff of Calvin College:

1. Bailey, Marcia L., M.A., Assistant Professor of Communication Arts and Sciences for one year
2. Chumbley, Robert E. III, Ph.D., Visiting Professor of French for one year
3. Howard, Douglas A., Ph.D., Assistant Professor of History for two years
4. Huizinga, Todd M., M.A., Instructor in Germanic Languages for one year
5. Kruis, Edward G., M.F.A., Instructor in Communication Arts and Sciences for one year (reduced-load)
ARTICLE 18

6. Lucar, Diane K., M.A., Assistant Professor of Spanish for one year
7. Narvaez, Jacoba Koene, M.C.E., Instructor in Spanish for two years
8. Pomykala, Kenneth E., M.A., Instructor in Religion and Theology for two years
9. Probes, Anna Greidanus, M.F.A., Instructor in Art for one year
10. Shoemaker, Allen L., Ph.D., Associate Professor of Psychology for one year
11. Sweetman, Robert S., M.A., Assistant Professor of History for two years
12. Traas, Debora V., M.A., Assistant Professor of French for one year
13. Van Ee, Yvonne Hoekstra, M.A.T., Associate Professor of Education for two years
14. Van Eerden, Ann-Marie, M.A., Instructor in Communication Arts and Sciences for one year
15. Van Harn, Barbara A., M.S., Instructor in Mathematics and Computer Science for one year
16. van Houten, Christiana, M.A., Instructor in Religion and Theology for one year
17. Westra, Helen P., Ph.D., Visiting Associate Professor of English for one year

E. Recommendation:
That synod approve the following new administrative appointments to the staff of Calvin College:

1. Honderd, Ralph J., Ph.D., Athletic Director for Men for two years
2. Triezenberg, Glenn E., M.S.W., M.B.A., Counselor in the Broene Counseling Center (with faculty status) for two years

—Adopted

III. REAPPOINTMENTS WITH TENURE

A. Material: Report 2, p. 29

B. Recommendation:
That synod approve the following reappointments with tenure to the staff of Calvin College (italics indicate a raise in rank):

1. Byam, Ynes M., Ph.D., Professor of Spanish
2. Clevenger, Sandra K., Ph.D., Professor of Spanish
3. De Young, Derald D., Ph.D., Professor of Music
4. Hoeksema, Robert J., Ph.D., Professor of Engineering
5. Klaasen, Gene A., Ph.D., Professor of Mathematics and Computer Science
6. Roels, Shirley J., M.B.A., C.M.A., Associate Professor of Economics and Business
7. Van Andel, Glen E., Re.D., Professor of Physical Education
8. Van Baak, David A., Ph.D., Professor of Physics
9. Vande Kopple, William J., Ph.D., Professor of English
10. Van Dragt, Randall G., Ph.D., Professor of Biology

—Adopted

IV. REAPPOINTMENTS TO THE STAFF

A. Materials:
1. Report 2, pp. 29–30

B. Recommendation:
That synod approve the following regular reappointments to the staff of Calvin College (italics indicate a raise in rank):
ARTICLE 18

1. Faculty
   a. Aay, Henry, Ph.D., Professor of Geography and Environmental Studies
   b. Armstrong, Anton A., D.M.A., Associate Professor of Music
   c. Basney, Lionel L., Ph.D., Professor of English
   d. Blom, Patricia Vanden Berg, Ph.D., Associate Professor of Communication Arts and Sciences
   e. Bradley, James, Ph.D., Professor of Mathematics and Computer Science
   f. Bratt, James D., Ph.D., Professor of History
   g. Clark, James A., Ph.D., Professor of Geology
   h. Dodge, John W., Ph.D., Professor of Economics and Business
   i. Douma, Edward R., M.A., Assistant Professor of Physical Education
   j. Laverell, W. David, Ph.D., Professor of Mathematics and Computer Science
   k. Louters, Laurence L., Ph.D., Associate Professor of Chemistry
   l. Meyer, Nancy L., Ed.D., Associate Professor of Physical Education
   m. Peterson, Kirk D., Ph.D., Associate Professor of Engineering
   n. Pettinga, Jeffrey R., M.A., Assistant Professor of Physical Education (for one year)
   o. Slager, Raymond L., M.S., C.P.A., Associate Professor of Economics and Business
   p. Talsma, Gary W., Ph.D., Associate Professor of Mathematics and Computer Science
   q. Van Der Heide, Evert M., Ph.D., Professor of Economics and Business

2. Administrators and Professional Staff
   a. Emerson, Allen W., M.A., Administrative reappointment to the Academic Support Program for two years (with faculty status)
   b. Griffioen, Roger D., Ph.D., Dean for Mathematics and the Natural Sciences and for the Contextual Disciplines for three years
   c. Rice, Rodger R., Ph.D., Dean for the Social Sciences and for Language, Literature, and the Arts for two years
   d. Stegeman, Ruth E., M.A., Administrative reappointment to the Academic Support Program for two years (with faculty status)
   e. Van Harn, Gordon L., Ph.D., Provost for three years

C. Recommendation:

That synod approve the following term reappointments to the staff of Calvin College (italics indicate a raise in rank):

1. Anderson, Michael A., M.S., Assistant Professor of Economics and Business for one year
2. De Heer, David H., Ph.D., Associate Professor of Biology for one year
3. Gray, Terry M., Ph.D., Assistant Professor of Chemistry for one year
4. Loyd-Paige, Michelle R., M.S., Instructor in Sociology and Social Work for one year (reduced-load)
5. McGervey, Michael, Masters of Management, Assistant Professor of Economics and Business for two years (reduced-load)
6. Mulder, Mark A., M.F.A., Instructor in Art for one year
7. Perrin, Nancy A., Ph.D., Assistant Professor of Geology for one year
8. Talbot, Mark R., Ph.D. candidate, Assistant Professor of Philosophy for one year
9. Van Andel, Richard J., M.S., Assistant Professor of Engineering for one year
10. Vanden Berg, Susan J., B.S.N., Instructor in Nursing for one year
11. Vander Linde, Scott, M.A., Assistant Professor of Economics and Business for one year
12. Van Vugt, William E., Ph.D., Assistant Professor of History for one year
13. Winters, Carol J., Ph.D., Assistant Professor of English for one year

—Adopted
V. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE STAFF


B. Recommendation:

1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon the following members of the Calvin staff:
   a. De Boer, Willis P., D.Th., Professor of Religion and Theology, Emeritus
   b. De Wit, Henry, M.B.A., Vice President for Business and Finance, Emeritus
   c. Greydanus, Samuel E., M.A., Professor of History, Emeritus
   d. Otten, Arthur J., D. de l'U., Professor of French, Emeritus
   e. Tuuk, David B., M.A., Professor of Physical Education, Emeritus

   —Adopted

2. That synod recognize with appreciation the services rendered by the named retirees at a testimonial dinner to be held on Tuesday, June 21.

   —Adopted

VI. TWENTY-FIFTH ANNIVERSARY OF APPOINTMENT TO THE FACULTY OF CALVIN COLLEGE


B. Recommendation:

That synod recognize the twenty-fifth anniversary of the appointments to Calvin College of the following at a testimonial dinner to be held on Tuesday, June 21.

1. Kenneth W. Kuiper, Ed.D., Professor of English
2. Larry R. Nyhoff, Ph.D., Professor of Mathematics and Computer Science
3. Thomas J. Ozinga, Ph.D., Director of College Relations
4. John H. Primus, D.Th., Professor of Religion and Theology
5. Peter Vande Guchte, Ed.D., Vice President for College Advancement
6. Doris J. Zuidema, M.A., Associate Professor of Physical Education

   —Adopted

VII. NEW APPOINTMENTS TO THE SEMINARY FACULTY

A. Material: Report 2, pp. 24, 27, 28

B. Recommendations:

1. That synod interview Dr. Roger S. Greenway, with a view to approving his appointment as Professor of World Missiology for three years, commencing on August 1, 1989.

   a. That this interview be scheduled on Thursday, June 16, 1988, at 9:00 A.M. and be held according to the regulations adopted by synod (Acts of Synod 1979, Art. 60, II, pp. 69–70) and implemented as follows:

      1) That on behalf of synod Rev. George D. Vanderhill serve as primary questioner with a maximum time of thirty minutes.
      2) That questions be allowed from the delegates with maximum time of thirty minutes.

   b. That synod approve the appointment of Dr. Roger S. Greenway subject to satisfactory interview.

   —Adopted
2. That synod interview Dr. Henry De Moor, Jr., with a view to considering his appointment as Associate Professor of Church Polity and Church Administration for three years.
That this interview be scheduled on Thursday, June 16, 1988, at 1:30 P.M. and be held according to the regulations adopted by synod (Acts of Synod 1979, Art. 60, II, pp. 69-70) and implemented as follows:
   a. That on behalf of synod Dr. Carl E. Zylstra serve as primary questioner with a maximum time of thirty minutes.
   b. That questions be allowed from the delegates with maximum time of thirty minutes.
—Adopted

3. That synod interview Dr. John Bolt, with a view to approving his appointment as Associate Professor of Systematic Theology for three years, commencing on August 1, 1989.
   a. That this interview be scheduled on Friday, June 17, 1988, at 9:00 A.M. and be held according to the regulations adopted by synod (Acts of Synod 1979, Art. 60, II, pp. 69-70) and implemented as follows:
      1) That on behalf of synod Dr. Dean B. Deppe serve as primary questioner with a maximum time of thirty minutes.
      2) That questions be allowed from the delegates with maximum time of thirty minutes.
   b. That synod approve the appointment of Dr. John Bolt subject to satisfactory interview.
—Adopted

4. That synod approve the appointment of Dr. Craig Van Gelder as lecturer in Domestic Missiology for two years (1988–90).
—Adopted

VIII. APPOINTMENTS AND REAPPOINTMENTS TO THE SEMINARY
A. Material: Report 2, p. 25
B. Recommendations:
   1. That synod approve a second one-year lectureship for 1988–89:
      Arie C. Leder, Th.M., Lecturer in Old Testament
      —Adopted

   2. That synod approve the following reappointments to the staff of Calvin Seminary:
      a. John Cooper, Ph.D., Associate Professor of Philosophical Theology, for two years
      b. Raymond D. Van Leeuwen, Ph.D., Associate Professor of Old Testament, for two years
      —Adopted

IX. RETIREMENTS AND TWENTY-FIVE YEAR ANNIVERSARIES
A. Material: Report 2-A, B, p. 391
B. Recommendations:
   1. That synod confirm the action of the Board of Trustees in granting retirement and conferring the appropriate titles upon Fred Klooster, Professor
of Systematic Theology, Emeritus, and Robert Recker, Associate Professor of Missions, Emeritus.

2. That synod recognize with appreciation the services rendered by the named retirees at a testimonial dinner to be held on Tuesday, June 21, 1988. —Adopted

3. That synod recognize the completion of twenty-five years of service of David Holwerda and Henry Zwaanstra to Calvin College and Seminary at a testimonial dinner to be held Tuesday, June 21, 1988. —Adopted

X. CANDIDATES

A. Materials: Candidacy Profiles

B. Recommendations:

1. That synod declare the following persons, who have received the recommendation of the seminary faculty and/or the Board of Trustees, as candidates for the ministry of the Word in the Christian Reformed Church:

- Philip A. Apol
- Thomas W. Bomhof
- Youn K. Chung
- Cornelius J. De Boer
- Steven J. De Vries
- Robert D. Drenten
- Jeong S. Gho
- Andrew A. Gorter
- Rodney D. Gorter
- D. Vance Hays
- Calvin R. Hoogendoorn
- Karl J. House
- Nick A. Negrete
- Timothy P. Palmer
- David D. Poolman
- Norman H. Prenger
- Ronald D. Ravensbergen
- Robert J. Rienstra
- Paul O. Sausser
- Mark Stephenson
- Mark E. Van Houten
- Gerald W. Vander Hoek
- Kevin J. Vryhof
- Brent A. Wassink
- Randal Young

—Adopted

2. That synod declare the above candidates eligible for call to the churches on July 1, 1988. —Adopted

3. That synod declare the following candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

- Carl R. Bolt
- Edward Jager
- Dae Y. Kim
- Patrick F. Paas
- John Pasma
- Loren J. Swier
- P. Wayne Townsend
- Peter Van Elderen, Jr.
- Andrew Van Muyen
- Mark R. Van't Hof
- Jonathan D. Westra

—Adopted

4. That synod extend the candidacy of the following person for one year:

Philip H. Weaver

—Adopted

Note: See Article 115.

5. That synod designate its officers as the persons responsible for making the appropriate arrangements for a reception for the candidates. —Adopted

6. That 4:00 P.M., Friday, June 17, be designated as the time and date for the public announcement of candidacy and the presentation of the candidates and their families to synod. —Adopted
XI. DORDT COLLEGE
A. Material: Report 19, pp. 244–46
B. Recommendation:
That synod note with gratitude to God that Dordt College is being blessed in the performance of its educational task, including student recruitment and the development of programs that attract notable attention, such as the Social Work Program and the Agricultural Program. —Adopted

XII. INSTITUTE FOR CHRISTIAN STUDIES
B. Recommendation:
That synod note with gratitude to God the exciting growth in the program of doctoral studies at the institute as well as the increased financial support that is being received from the churches. —Adopted

XIII. REDEEMER COLLEGE
A. Material: Report 21, p. 249
B. Recommendation:
That synod note with gratitude the increase in students and faculty at Redeemer as well as its recognition to full membership in the Association of Universities and Colleges in Canada. —Adopted

XIV. REFORMED BIBLE COLLEGE
A. Material: Report 22, pp. 250–52
B. Recommendation:
That synod gratefully acknowledge the twenty-one years of service of Dr. Dick Van Halsema rendered as president of Reformed Bible College, and pray for God's blessing on the new president, Dr. Edwin D. Roels, in giving direction to the only accredited Bible college in the Reformed tradition. —Adopted

XV. THE KING'S COLLEGE
A. Material: Report 23, pp. 253–54
B. That synod note with gratitude to God the improved financial position of The King's College and its approval as an accredited institution for the granting of the Bachelor of Arts degree. The college now numbers approximately two hundred students. —Adopted

XVI. TRINITY CHRISTIAN COLLEGE
B. Recommendation:
That synod note with gratitude to God the increasing enrollment and financial support of Trinity College and the completion of a new 150-student residence hall. —Adopted
XVII. United Calvinist Youth


B. Recommendation:

That synod acknowledge with gratitude the ministries of the Young Calvinist Federation, the Calvinist Cadet Corps, and the Calvinettes, noting in particular the thirtieth anniversary of the Calvinettes in 1988. —Adopted

(The report of Advisory Committee 6 is continued in Article 22.)

ARTICLE 19

The afternoon session is adjourned at 2:35 P.M. and Rev. Joseph A. Brinks leads in closing prayer.

THURSDAY MORNING, JUNE 16, 1988
Fifth Session

ARTICLE 20


The president requests the delegates to remember Mrs. Jacob Uitvlugt in prayer. She was involved in an automobile accident.

The roll call reveals all members are present.

The minutes of the sessions of June 15, 1988, are read and approved as corrected.

The stated clerk introduces and welcomes to synod Rev. Willem Kroon, fraternal delegate from the Reformed Church in America, and Rev. Natalio P. Garcia, fraternal observer from the Christian Reformed Church of the Dominican Republic.

ARTICLE 21

President Calvin Bolt introduces and welcomes Mrs. Norma Coleman from Washington, DC, and Rev. John Choi from Long Beach, CA, participants in the Multiethnic Conference. Each brings greetings to synod and expresses gratitude for this historic first Multiethnic Conference. They ask for the prayers and continuing nurture of the CRC to the various ethnic groups. Delegates respond to each participant with a standing ovation.

ARTICLE 22

(The report of Advisory Committee 6 is continued from Article 18.)

Advisory Committee 6, *Educational Matters*, Rev. John Bylsma reporting, presents the following:

**Seminary Faculty Appointment**


Dr. Roger S. Greenway, nominee for the position of Professor of World Missiology, is introduced to synod. Rev. George D. Vanderhill interviews Dr.
Greenway, who also responds to questions from the floor. The synod enters into executive session.

Recommendation:
That synod approve the appointment of Dr. Roger S. Greenway as Professor of World Missiology for three years, commencing on August 1, 1989. —Adopted

Synod returns to open session. The president of synod congratulates Dr. Greenway and wishes him God’s blessing in his appointment. Dr. Greenway responds.

(The report of Advisory Committee 6 is continued in Article 30.)

ARTICLE 23

Advisory Committee 4, Domestic Ministries, Rev. Marvin Beelen reporting, presents the following:

I. CRC BOARD OF HOME MISSIONS

A. Materials:
1. Report 4, pp. 48–66
2. Report 4-A, pp. 396–97

B. Recommendations:
1. That synod grant the privilege of the floor to its president, executive director, and director of finance when matters pertaining to Home Missions are discussed. —Adopted
2. That synod grant permission to make a presentation of its program and some of its personnel at one of the sessions of synod. —Adopted
3. That synod reappoint Rev. John A. Rozeboom as Executive Director of Home Missions for a term of four years.

Ground: A Home Missions Board evaluation and advisory committee’s interview have shown that Rev. Rozeboom’s leadership of Christian Reformed Home Missions has received the blessing of God and has met with positive response in Home Missions and the church. —Adopted

4. That synod approve the calling of a home missionary by a church outside of the classis in which the missionary will serve when the calling church is a cooperative sponsorship congregation (Report 4, IV, C, 3, p. 55). Such calling should be done in concurrence with the classical Home Missions Committee of the classis within the geographical area in which the ministry is to be established. —Adopted

5. That synod receive the Memorandum from Christian Reformed Home Missions re Institut Farel as an addendum to Supplementary Report 4-A. —Adopted

6. A motion is made that synod communicate its congratulations to the Reformed Church of Quebec on the occasion of its institution on November 6, 1988. —Adopted
II. CHAPLAIN COMMITTEE

A. Material: Report 6, pp. 86–92

B. Recommendations:

1. That synod grant the privilege of the floor to executive director, Rev. Harold Bode, and the assistant executive director, Rev. Melvin Flikkema, when Chaplain Committee matters are discussed. —Adopted

2. That the chaplains who are present while synod is in session be presented to synod, and that two of them be allowed to speak briefly to synod. —Adopted

3. That synod declare the people not elected in the nominations of Mrs. Jane Ellens and Mrs. Mary Zwaanstra and of Mr. Harold Postma and Mr. Don Vander Mey be designated as alternates to the Chaplain Committee.

   **Grounds:**
   a. This would provide an excellent backup system should a member need to resign; and
   b. Being short two committee members during the greater part of the past year has been burdensome to the committee.

   —Adopted

4. That in the following two instances synod waive the synodical rule that members of denominational agencies and boards be limited to two three-year terms, and declare elected Rev. Carl Tuyl and Rev. John Van Til for three-year terms as primary delegate and alternate, respectively.

   **Grounds:**
   a. They have extensive and valuable knowledge of chaplaincy in Canada, and losing this expertise about chaplaincy in Canada would have an adverse effect on the promotion and development of our Canadian chaplaincy program.
   b. Each serves on Interfaith Committees, Rev. Tuyl with the Ontario Provincial Committee and Rev. Van Til with the Federal Interfaith Committee. Memberships on these committees and continuing membership on the Chaplain Committee is critical.

   —Adopted

III. COMMITTEE ON DISABILITY CONCERNS

A. Material: Report 9, pp. 101–07

B. Recommendations:

1. That synod grant the privilege of the floor to Rev. Ronald Vredenburg, chairman, or Dr. Tom Hoeksema, committee member, and Rev. Ted Verseput, administrative coordinator, when Committee on Disability Concerns matters are discussed.

   —Adopted

2. That synod, with thankfulness and enthusiasm, reappoint Rev. Ted Verseput as Administrative Coordinator of the committee for a period of four years.

   **Ground:** The advisory committee's interview and the Disability Concerns Committee's evaluation make plain that Rev. Verseput's ministry is creative and well received in the church.

   —Adopted
The president of synod congratulates Rev. Verseput on his reappointment and expresses appreciation for his work. Rev. Verseput responds.

3. That synod gratefully acknowledge the services to the denomination of Rev. Peter Breedveld, Dr. Thomas Hoeksema, and Mrs. Dorothy Wiersma, all of whom have served on this committee for two terms. —Adopted

IV. SYNODICAL COMMITTEE ON RACE RELATIONS

A. Material: Report 16, pp. 213–20

B. Recommendations:

1. That SCORR’s executive director, Mr. Bing Goei, and executive committee member, Rev. Alfred S. Luke, be granted the right of the floor on matters pertaining to the ministry of SCORR. —Adopted

2. That synod encourage the churches to celebrate our All Nations Heritage the week of September 25–October 1, 1989.

Grounds:

a. The enthusiastic participation in past All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.

b. It provides a focused way for SCORR to increase denominational awareness and knowledge about our growing diversity and to coordinate the exercise of stewardship through offerings.

c. It testifies to our denomination’s commitment to increasing racial diversity. —Adopted

3. That synod reappoint Mr. Bing Goei for a four-year term as Executive Director of the Synodical Committee on Race Relations.

Ground: Under Mr. Goei’s direction, SCORR has continued to assume a leadership role in the ministry of racial reconciliation within the CRC. Mr. Goei shows imaginative and solid leadership in his position of executive director. He has also exhibited an open communication style and a sensitivity that is essential for a position of this nature. He has gained the respect of his peers and his knowledge of the CRC is growing rapidly. —Adopted

The president of synod congratulates Mr. Goei and expresses thankfulness for his talent, ability, and sensitivity to the work with SCORR. Mr. Goei responds with gratitude.

(The report of Advisory Committee 4 is continued in Article 47.)

ARTICLE 24

Advisory Committee 5, World Ministries, Rev. John Kerssies reporting, presents the following:

CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES

A. Material: Report 5, pp. 67–85
B. Recommendations:

1. That synod grant the privilege of the floor to the World Ministries board president, Dr. Roger E. Van Harn, the presidents of Christian Reformed World Missions Committee and Christian Reformed World Relief Committee, the executive director of World Ministries, Dr. Roger S. Greenway, and the director of the two agencies, Rev. William Van Tol and Mr. John De Haan, when matters pertaining to the Board of World Ministries are discussed. —Granted

2. That synod grant a one-half hour of worship and praise to God for a century of missions. —Adopted

3. That synod adopt the Resolution on World Missions Centennial Year as follows:

Resolution on World Missions Centennial Year

Since it is now one hundred years ago that the Synod of the Christian Reformed Church in North America appointed a Board of Heathen Missions; and since, with the leading and blessing of almighty God, those feeble beginnings have expanded and grown to a world missions program of bringing the gospel to peoples in twenty-six foreign countries; and since the Christian Reformed World Missions (CRWM) agency and committee serve the churches in the conduct of their missionary enterprise around the world;

Be it resolved

That synod, meeting in June 1988, recognize 1988 as World Missions Centennial Year and support and join with the Christian Reformed Church and its World Missions agency and committee in celebrating one hundred years of proclaiming the coming of the kingdom of God, calling people of all the world to repentance and faith in Jesus Christ, and building the church of Christ;

That synod voice its thanksgiving to God for his leading and blessing the work of World Missions in the CRC throughout its first century;

That synod acknowledge with gratitude the vision, leadership, and labors of men and women who devoted their service and lives in bringing the message of salvation in foreign countries;

That synod entreat our triune God for his continued guidance and blessing on the World Missions program and that he continue to raise up missionaries in his service;

And further that synod encourage the churches of the denomination to participate in the celebration of World Missions Centennial Year in appropriate ways with praise and thanksgiving to God as a special time of remembrance, prayer, and commitment to missions. —Adopted

4. That synod reappoint Rev. William Van Tol as Director of World Missions for a four-year term. —Adopted

The president of synod congratulates Rev. Van Tol in his reappointment and asks that God will bless him in the work he is doing. Rev. Van Tol responds.

5. That synod authorize the Board of World Ministries to negotiate with Calvin Seminary to retain the services of Dr. Roger S. Greenway as its executive director at the rate of one-quarter time from September 1989 through February 1990. —Adopted

6. That permission be granted for the missionaries of both CRWM and CRWRC who are presently in North America to be presented and acknowledged at synod. —Adopted

7. That synod not accede to CRWRC's recommendation (Report 5, IV, C, 4, p. 82) to "encourage councils to use Ordination Form Number 2 as a basic job
description for deacons, and see to it that proper orientation is provided for new deacons to enable them to carry out all aspects of the task."

*Grounds:*
- a. Churches should have the flexibility and freedom to use as job descriptions all/any synodically approved forms.
- b. CRWRC can convey this "recommendation" through other means, such as diaconal conferences.

---Adopted---

8. That synod approve the request of CRWRC to begin a new field in the country of Tanzania in East Africa.

---Tabled---

(The report of Advisory Committee 5 is continued in Article 26.)

ARTICLE 25

Advisory Committee 3, Radio/Publications, Rev. Henry B. Vanden Heuvel reporting, presents the following:

I. BACK TO GOD HOUR

A. Material: Report 1, pp. 15–21

B. Recommendations:

1. That synod grant the privilege of the floor to the president, Rev. James R. Kok; the director of ministries, Dr. Joel Nederhood; and the executive director, Mr. David Vander Ploeg, when Back to God Hour matters are discussed.

---Granted---

2. That synod give Rev. Bassam Madany permission to address synod.

*Note: Rev. Madany is completing thirty years in the Back to God Hour's Arabic language ministry.*

---Adopted---


*Ground: It has proved effective and is well managed.*

---Adopted---


*Ground: It has proved effective and is well managed.*

---Adopted---

5. That synod express its heartfelt sympathy to the family of Rev. Isaac Jen in his recent death. We acknowledge with thanks to God the ministry of Rev. Jen for the Board of Home Missions, 1955–58; the Board of World Missions, 1958–68; and as the Chinese-language minister of the Back to God Hour, 1973–88. We commend his wife and family to the loving care of our heavenly Father.

---Adopted---

II. CRC PUBLICATIONS

A. Materials:

1. Report 3, pp. 35–47
2. Report 3-A, II, B, p. 395
B. Recommendations:
1. That synod grant the privilege of the floor to the following people when CRC Publications Board matters are discussed:
   - For the Board: Rev. Alvin Hoksbergen, president
     Rev. Howard Vanderwell, secretary
     Mr. Gary Mulder, executive director
   - For The Banner: Rev. Andrew Kuyvenhoven, editor in chief
   - For Business: Mr. Allen Van Zee, finance director
   - For Education: Dr. Harvey Smit, editor in chief

   —Granted

2. That delegates note the fact that a public service of dedication for the new *Psalter Hymnal* will take place on Thursday, June 16, at 7:30 P.M. at Calvin CRC.
   —Adopted

3. That synod take note of the fact that Andrew Kuyvenhoven has requested CRC Publications to accept his resignation as Editor in Chief of *The Banner* effective in 1989, and that the executive committee of CRC Publications has accepted his resignation with extreme regret.
   —Adopted

III. SERMONS FOR READING SERVICES

A. Materials:
1. Report 15, pp. 211-12
2. Overture 28, pp. 376

B. Recommendations:
1. That synod approve publication of *The Living Word* for 1989 to provide sermons for reading services.
   —Adopted

2. That synod commend the use of this sermon series to our churches.
   —Adopted

3. That synod accept the response of the subscriber survey by declaring that it is not advisable at this time to provide audio- or videotapes as an option to printed sermons.
   —Adopted

4. That synod declare this to be its response to Overture 28.
   —Adopted

IV. RESPONSE TO OVERTURE 27

A. Material: Overture 27, pp. 375-76

B. Background:

CRC Publications is developing a twenty-four-session video course on Christian doctrine (following the Belgic Confession) which should be available during 1988. This is a pilot project, and will be carefully monitored to determine the responses from the churches using the program. Overture 27 calls for the development of “an in-depth instructional format of biblical truths as outlined in the three doctrinal standards of the CRC presented on video cassettes to use in catechetical instruction of high school youth.”

C. Observation:

We note that CRC Publications is beginning to do in part what Overture 27 is
recommending on a larger scale. We feel that CRC Publications is to be commended for its pilot project efforts.

D. Recommendation:

That synod not accede to Overture 27.

Grounds:
1. CRC Publications is beginning to do what the overture is asking for.
2. The cost of producing such VCRs is such that a pilot project such as CRC Publications is involved in is the proper approach to this matter.

—Adopted

(The report of Advisory Committee 3 is continued in Article 34.)

ARTICLE 26

(The report of Advisory Committee 5 is continued from Article 24.)

Advisory Committee 5, World Ministries, Rev. John Kerssies reporting, presents the following:

The recommendation which had been tabled in Article 24, B, 8 is placed before synod.

NEW FIELD IN TANZANIA

A. Material: Report 5, IV, B, 2, pp. 80–81

B. Recommendation:

That synod approve the request of CRWRC to begin a new field in the country of Tanzania in East Africa.

—Adopted

(The report of Advisory Committee 5 is continued in Article 40.)

ARTICLE 27

The stated clerk, Rev. Leonard J. Hofman, presents the master ballot listing accumulated nominations and appointments for boards/agencies and/or committees.

A motion is made that the name of Rev. Norman Shepherd, pastor of First CRC, Minneapolis, MN, be added to the nominations of Dr. James Bratt and Dr. George Vandervelde for the Interchurch Relations Committee. —Adopted

A motion is made that the name of Mrs. Elaine Monsma be added to the nominations of Mrs. Eunice Vanderlaan and Mrs. Betty Zylstra for the Interchurch Relations Committee.

—Adopted

ARTICLE 28

The morning session is adjourned and the delegates are led in closing prayer by Elder Ted Ribbens.
ARTICLE 29

Rev. Robert Tigchelaar reads from I Peter 1:1-9 and leads in opening prayer. He announces Psalter Hymnal number 253, “Praise to the Lord, the Almighty.”

Synod returns to the discussion of the master ballot.
A motion is made that synod approve the master ballot as presented. —Adopted

A motion is made that Ms. Jane Brasser be appointed to the Unordained Employees’ Pension Fund for a three-year term as representative of Calvin College effective September 1, 1988. —Adopted

ARTICLE 30

(The report of Advisory Committee 6 is continued from Article 22.)
Advisory Committee 6, Educational Matters, Rev. John Bylsma reporting, presents the following:

I. SEMINARY FACULTY APPOINTMENT

A. Materials:
   1. Report 2, III, 5, b, p. 25
   2. Overture 13, p. 367
   3. Overture 14, p. 367-68
   4. Overture 49, p. 452

   Dr. Henry De Moor, Jr., nominee for the position of Associate Professor of Church Polity and Church Administration, is introduced to synod.
   Dr. Carl E. Zylstra interviews Dr. De Moor, who also responds to questions from the floor.

   B. Recommendations:
      1. That synod not accede to the overtures from Classis Alberta South, Classis Hamilton, and Classis Illiana.

   Grounds:
   a. The advisory committee’s interview with Dr. De Moor has revealed that the two incidents cited in the grounds of the overtures were not correctly understood or accurately conveyed.
   b. Dr. H. De Moor consistently teaches his students, and publicly encourages the churches, to be loyal to our Church Order, thus guarding and promoting the unity and catholicity of the church.
   c. Dr. De Moor has an excellent view of the proper authority and interrelatedness of Scripture, the Confessions, and the Church Order. He believes that “the Church Order arises from our Confessions” and teaches his students “esteem and respect for the Church Order.”
      —Adopted
2. That synod approve the appointment of Dr. Henry De Moor as Associate Professor of Church Polity and Church Administration for three years.

—Adopted

President Calvin Bolt congratulates Dr. De Moor and wishes him God's blessing. Dr. De Moor responds, expressing gratitude for the confidence synod has placed in him, and requests the prayers of synod in his behalf.

(The report of Advisory Committee 6 is continued in Article 32.)

ARTICLE 31

Advisory Committee 9, Pastoral Concerns, Rev. John J. Steigenga reporting, presents the following:

I. PASTOR-CHURCH RELATIONS COMMITTEE

A. Material: Report 14, pp. 196–201

B. Recommendations:

1. That synod grant the following PCRC representatives the privilege of speaking before synod and its advisory committee: Peter Borgdorff, chairman; Robert De Vries, secretary; and Louis Tamminga, director.

—Granted

2. That synod continue the services of the Pastor-Church Relations Committee as outlined by the 1982 Synod.

Grounds:

a. Independent studies have demonstrated that the need continues to exist. (See Long-Range Planning Report to PCRC, Appendix to Report 14, pp. 202-09.)

b. Independent studies indicate that the present model has been effective and helpful to the churches.

—Adopted

3. That synod declare that the word minister in the synodical mandate for PCRC does not exclusively designate ordained clergy but also professionally identifies persons on a church's ministry staff.

Grounds:

a. Pastor-church relations are affected by all those on a church's professional staff. With multiple staff ministries a growing institution among us, their existence is becoming a prominent factor in pastor-church relations.

b. The Christian Reformed Association of Staff Ministries (CRASM) has requested PCRC (via its Ministerial Information Service ministry) to provide information services in the appointment processes of nonordained staff people.

—Adopted

4. That synod adopt the following mandate for PCRC:

The Pastor-Church Relations Committee, through the Pastor-Church Relations Services, shall provide the churches and ministries staffs of the Christian Reformed Church with:

a. a framework in harmony with the mandate given by Synod of 1982, to promote pastoral relations, and
b. consulting services in pastoral transitions in order to help churches and their ministerial staff to minister more effectively.  

---Recommitted

Note: See Article 60, II.

5. That synod agree to expand the committee from seven to nine members:

**Grounds:**
- a. The volume of the PCRC ministry has increased.
- b. The additional MIS mandate requires more committee personnel.

---Adopted

6. That synod elect three committee members from the nominations proposed by the PCRC (Report 14, VII, p. 199).

---Adopted

7. That synod instruct the PCRC to broaden the lay representation on its committee.

---Adopted

8. That synod thank Joanne De Jong for her many years of faithful service.

---Adopted

9. That synod grant Director Tamminga the privilege of addressing synod briefly at a time of synod’s choosing.

**Ground:** At previous synodical meetings this was found to be a suitable format to alert synod “to trends and relevant issues bearing on the relationship between congregations and pastors” (Acts of Synod 1982, p. 583).

---Adopted

10. That synod reappoint Rev. Louis Tamminga for another four-year term as the Director of the Pastor-Church Relations Services (September 1, 1988, to August 31, 1992).

**Grounds:**
- a. During his five years as director, Rev. Tamminga has evidenced the necessary gifts for and dedication to the PCRC ministry.
- b. The committee is confident that he will effectively guide the PCRC program through its next phase.

---Adopted

President Calvin Bolt congratulates Rev. Tamminga on his reappointment and wishes him God’s blessing in his continued service to the Pastor-Church Relations Services.

(The report of Advisory Committee 9 is continued in Article 35.)

ARTICLE 32

(The report of Advisory Committee 6 is continued from Article 30.)

Advisory Committee 6, *Educational Matters*, Rev. John Bylsma reporting, presents the following:

I. **Granting of Credit to Women at Calvin Seminary**

A. **Material:** Overture 6, pp. 363–64
B. Recommendation:

That synod not accede to the overture from Bethany CRC, South Holland, IL, not to grant credit to women at Calvin Seminary.

Grounds:
1. The seminary has always admitted students other than those who are preparing for ordination in the CRC.
2. Written policy informs women students admitted to the two degree programs that may lead to ordination that ordained ministry in the CRC is not an option for them. The seminary's practice is consistent with the church's policy on the ordination of women.
3. The life and fellowship of the church is enriched by unordained persons with theological training.

—Adopted

II. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. Material: Report 8, pp. 97–100

B. Recommendations:

1. That synod recognize Rev. Kenneth Van De Griend, chairman, and Mr. James Tamminga, treasurer, as representatives of this committee, and that they be given the privilege of the floor at synod when this report is being considered. —Adopted

2. That synod approve the work of the committee and note with gratitude its commitment to long-range planning and the defining and implementing of new goals. —Adopted

(The report of Advisory Committee 6 is continued in Article 39.)

ARTICLE 33

Advisory Committee 7, Interdenominational Matters, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

I. INTERCHURCH RELATIONS

A. Materials:

1. Report 12, pp. 115–84
3. Overture 20, p. 372
4. Overture 22, p. 372-73
5. Overture 41, p. 441
6. Communication from IRC

B. Recommendations:

1. That the president, Dr. Henry Zwaanstra, and the administrative secretary, Rev. Clarence Boomsma, be permitted to represent the Interchurch Relations Committee at synod and that they be authorized to call on other members of the committee who may be able to serve in special matters raised in this report. —Adopted

2. That synod acknowledge that the IRC has appointed Rev. and Mrs. Gerard Bouma to serve as hospitality committee to host the fraternal delegates and guests who will be present at synod. —Adopted
ARTICLE 33

3. That synod approve the suggested guidelines regarding fraternal delegates:
   a. that the addresses be distributed at various times throughout the sessions of synod;
   b. that the introduction of a delegate be limited to one minute;
   c. that the greetings of delegates from churches in North America be ordinarily limited to ten minutes and delegates from overseas be given fifteen minutes;
   d. that the president of synod respond to the speakers; and
   e. that observers shall not address synod except by special invitation.

   —Adopted

4. That synod adopt the NAPARC agreement as follows:

   Agreement on Transfer of Members and Congregations

   Recognizing that the churches of NAPARC have on occasion unintentionally received members or ordained officers who were under various states of discipline in another NAPARC church, thus creating tension between the churches, and at the same time recognizing the need for mutual freedom and openness on the part of the churches, we agree to respect the procedures of discipline and pastoral concern of the other denominations as follows:

   a. Regular Transfer of Membership

      That in the regular transfer of membership between NAPARC churches, the session/consistory or presbytery/classis not receive a member until the appropriate document of transfer is in the hands of the receiving church.

   b. Transfer with Irregularities

      1) That upon request for transfer of membership by a person under discipline, the sending session/consistory or presbytery/classis inform the receiving body of the nature and extent of the disciplinary procedure before implementing the requested transfer, thus enabling informal consultation between the pastors and elders of both churches.

      2) That such a person not be received officially until the judicatory/assembly of the receiving church has taken into serious account the discipline of and the information supplied by the sending church.

      3) That such a person not be received officially until the judicatory/assembly of the receiving church is satisfied that proper restitution has been made and/or reconciliation has been seriously attempted.

      4) That a "fugitive from discipline"* who no longer is a member of a church or who is no longer on the roll of a presbytery shall not be received until the former judicatory/assembly has been contacted to determine if proper restitution has been made and/or reconciliation has been attempted.

      *"Fugitive from discipline" means one who has left his church because he has sought to escape the discipline of that church.

   c. Recourse and Appeal

      Where communication or action regarding the sending/receiving of a member or ordained officer-officebearer does not satisfy either the dismissing or receiving judicatory/assembly, communication may be submitted to the interchurch relations committees of the denominations involved with a
view to mediation of the problem. If this proves unsatisfactory, the session/consistory or presbytery/classis may register its concern to the appropriate judicatory/assembly of the other denomination.

d. Congregational Transfer
That a congregation seeking to leave a NAPARC church to become affiliated with another NAPARC denomination be received only after it has complied with the requirements of the form of government of the church from which it is separating, and the receiving church shall be responsible to see that this is done.

—Adopted

5. That synod recognize with gratitude the years of service given by retiring committee members Dr. John H. Kromminga, Ms. Thelma Meyer, and Dr. Henry Zwaanstra, who have served two terms and are not eligible for reelection.

—Adopted

II. MEMBERSHIP IN THE NATIONAL ASSOCIATION OF EVANGELICALS (NAE)

A. Material: Report 12, II, E, p. 122

B. Recommendations:

1. That synod decide that the CRC apply for membership in the NAE.

Grounds:

a. The NAE provides opportunities for the CRC to assume an aspect of its ecumenical responsibilities within the broad spectrum of evangelical Christianity in America in keeping with its Ecumenical Charter (cf. III, A).

b. The NAE, through its association in the World Evangelical Fellowship, provides the CRC with ecumenical contacts throughout the world.

c. There is nothing in the NAE Statement of Faith, whatever be the limitations of the statement, that creates a barrier to CRC membership by compromising our Forms of Unity.

d. The organization and mindset of the NAE provide the CRC with an opportunity to bear witness to the Reformed faith and its implications for an all-embracing world-and-life view to the evangelical wing of Christianity in America.

e. The NAE, representing evangelical churches and Christians in America from a wide variety of traditions, theologies, and practices, provides opportunities for the CRC to be both strengthened in and challenged by its own heritage and practices through its encounter with other evangelicals.

f. The NAE provides an agency for the CRC in concert with evangelical churches and Christians to present a united voice on vital issues to other Christian bodies, secular America, and the United States government.

g. The representatives of nearly all our denominational agencies affirm that they have profited in greater or lesser degree from the various commissions, affiliates, and service agencies of the NAE, and they favor CRC membership in the NAE.

h. The NAE is deliberately organized in such a way that any member church is free to participate and cooperate in any way it chooses and to
abstain from any activity of the NAE that it believes compromises its faith and practice.

i. For the CRC to affiliate with the NAE is consistent with the membership of the Council of Christian Reformed Churches in Canada in the Evangelical Fellowship of Canada, the Canadian counterpart of the NAE.

j. Earlier fears and objections to CRC membership in the NAE have either been corrected or proved unfounded by the subsequent history of the NAE, and such criticism that can be raised is outweighed by the values of membership for the CRC in the NAE.

k. The Reformed Presbyterian Church in North America and the Presbyterian Church in America, both members of NAPARC of which we are members, have affiliated with the NAE. —Adopted

2. That synod mandate the IRC to take the necessary steps to implement the decision of synod for the CRC to affiliate with the NAE. —Adopted

(The report of Advisory Committee 7 is continued in Article 78.)

ARTICLE 34

(The report of Advisory Committee 3 is continued from Article 25.)

Advisory Committee 3, Radio/Publications, Rev. Henry B. Vanden Heuvel reporting, presents the following:

A. Materials:

1. Report 28, pp. 344-58
2. Overture 16, pp. 369-70
3. Overture 17, pp. 370-71
4. Overture 19, p. 371
5. Overture 37, pp. 438-39

B. Recommendations:

1. That the chairman, Dr. Fred Klooster, and secretary, Professor Richard Wevers, of the committee be given the privilege of the floor when synod deals with this report. —Adopted

2. That synod continue to follow the same procedure in adopting the changes in the Heidelberg Catechism and in the ecumenical creeds as was followed in 1965 when the new Church Order was adopted, and in 1975 when the new translation of the Heidelberg Catechism was adopted. This means that, since members of synod had up to June 20 at 12 noon to hand in to the advisory committee all suggestions for deletion, revisions, and changes, "synod allow no new suggestions of this kind after the deadline except those pertaining to such matters as are treated in the overtures or such as are brought to the floor of synod by the advisory committee."

Grounds:

a. Members of synod have had sufficient time and opportunity to hand in suggestions.

b. The study committee has done an excellent work of presenting the proposed changes. —Adopted

(The report of Advisory Committee 3 is continued in Article 41.)
ARTICLE 35

(The report of Advisory Committee 9 is continued from Article 31.)

Advisory Committee 9, Pastoral Concerns, Rev. John J. Steigenga reporting, presents the following:

I. APPOINT COMMITTEE TO STUDY PRIVATIZATION OF CALVIN COLLEGE

A. Material: Overture 5, p. 363

B. Recommendation:

That synod accede to the overture of Classis Chatham "to appoint a committee to study the privatization of Calvin College."

Grounds:

a. No extensive study has been done in thirty-one years regarding societal vs. ecclesiastical control of Calvin College.

b. Such a study committee could evaluate whether the conditions outlined by Synod of 1957, as necessary before a transfer of control would be advisable, are fulfilled under the present circumstances (Acts of Synod 1957, p. 49; exhibit below).

ARTICLE 99

Synod continues the discussion of the report of the Advisory Committee on Long-Range Planning, on the motion that the Church continue to own and operate Calvin College under the present circumstances.

Synod decides that under the present circumstances the Church shall continue to own and operate Calvin College.

Grounds:

1. Before the Church may cease to own and operate Calvin College appreciation of, and devotion to, a Christian liberal arts college training should be sufficiently articulate among our people to insure the future of Calvin College under some other arrangement.

2. Before the Church may cease to own and operate Calvin College a society or association that could successfully maintain broad, vital, and active interest in the cause of Calvin College should be organized and sufficiently established to merit the confidence of the Church.

3. Before the Church may cease to own and operate Calvin College the Church must be sure that such arrangements have been made as to insure effective supervision over the religious character of the instruction given and over the spiritual tone of the College, in accordance with the Church’s responsibility for the spiritual nurture of the youth. (cf. Art. 86)

4. The history of many other church-related colleges in America is a witness to the need of exercising very great care in severing the unique connection between Calvin College and our denomination.

5. Financial stability is necessary for Calvin’s academic development. Faculty morale and the academic efficiency of both staff and student body require such stability. Before the Church may surrender her ownership of Calvin College to an association the Church must be reasonably assured of the financial stability and sufficiency of the organization responsible for Calvin’s support and of the financial arrangements which will be put into operation.

—Recommitted

Note: See Article 60, III.

(The report of Advisory Committee 9 is continued in Article 43.)
ARTICLE 36

Advisory Committee 10, *Synodical Services*, Rev. Edward A. Den Haan reporting, presents the following:

I. HISTORICAL COMMITTEE

A. Material: Report 11, pp. 112-14

B. Recommendations:

1. That synod encourage those classes without regional representatives at present to do all they can to obtain such. —Adopted

2. That synod urge all congregations to take advantage of the opportunity to safeguard minutes and records from loss through a catastrophe. —Adopted

3. That synod express its appreciation to Dr. Henry Zwaanstra for his contributions to the Historical Committee. —Adopted

II. SYNODEICAL INTERIM COMMITTEE

A. Materials:


B. Recommendations:

1. That synod honor the request of the SIC that Rev. John A. De Kruyter, president; Rev. Leonard J. Hofman, denominational stated clerk; and Mr. Harry J. 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 members also represent the committee when matters of finance are discussed. —Adopted

2. That synod approve the SIC interim appointments to various boards and committees (III, pp. 223-24). —Adopted

3. That synod reappoint Mr. Harry J. Vander Meer to the position of Denominational Financial Coordinator for a four-year term (IV, p. 224). —Adopted

President Calvin Bolt congratulates Mr. Vander Meer on his reappointment. Mr. Vander Meer responds with gratitude to synod for the confidence placed in him.

4. That synod note that the SIC reviewed the revisions of the RES Constitution, and approved the recommendations of the Interchurch Relations Committee for RES Harare 1988 (V, A, p. 224). —Adopted

5. That the Synod of 1991 meet at Dordt College, Sioux Center, IA (V, B, p. 224). —Adopted

6. That First CRC of Sioux Center, IA, be designated as the convening church for the Synod of 1991 (V, B, p. 224). —Adopted

(The report of Advisory Committee 10 is continued in Article 52.)
ARTICLE 37

Synod adjourns at 5:15 P.M. The dedication of the Psalter Hymnal will be held at 7:30 P.M. today. Elder Ted Taylor leads in closing prayer.

THE NEW PSALTER HYMNAL
A SERVICE OF DEDICATION

We Meet God

Preludes
- Fanfare for Brass and Organ
- Processional on Psalm 98
- Variations on Psalm 47
- With Grateful Heart My Thanks I Bring
- Jesus Now We Come to Praise

J. Clarke, arr. Wolff
G. F. McKay
J. Hamersma
K. Johnston
J. S. Bach, arr. King

Call to Worship (read responsively)

Come, let us sing for joy to the LORD;
let us shout aloud to the Rock of our salvation.
Let us come before him with thanksgiving
and extol him with music and song.

Psalm 98: "Sing, Sing a New Song to the LORD God"
stanza 1: all
stanza 2: choir
stanza 3: all

arr. Dale Grotenhuis

Greetings

Hymn 504: “Holy God, We Praise Your Name”
stanza 1: all
stanza 2: women
stanza 3: men
stanza 4: all

We Are Reconciled to God

God’s Will Revealed
John 13:34–35
Bible Song 222: “If I Speak a Foreign Tongue” (1 Corinthians 13)
stanza 1: all
stanza 2: women
stanza 3: men
stanza 4: all
stanza 5: all

We Are Reconciled to God

Prayers of Confession

Our World Belongs to God, 15, p. 1023 (read in unison)
Hymn 266: “Forgive Our Sins As We Forgive”
stanzas 1–2: choir
stanzas 3–4: all
Hymn 264: “Lord, I Want to Be a Christian”
stanza 1: solo
stanzas 2–4: all
Assurance of Pardon: Isaiah 1:18

Response of Gratitude
  Hymn 632: "To God Be the Glory"

Guide for Living
  Hymn 549: "My Only Comfort" (Lord's Day 1)—choir
  Hymn 549: "My Only Comfort" (Lord's Day 1)—choir
  
We Praise God

We Praise God for His Revelation
  Belgic Confession Article 2, p. 818 (read in unison)
  Hymn 281: "Thanks to God Whose Word Was Spoken"
    stanzas 1-2: choir
    stanzas 3-5: all
  Hymn 428: "O Worship the King"—bell choir

We Praise God for His Incarnation
  Scripture: Psalm 40:1-3
  Hymn 355: "Good Christian Friends, Rejoice"

We Praise God for the Saving Work of Christ
  Scripture: John 3:16
  Bible Song 219: "As Moses Raised the Serpent Up"
    Prelude
    stanza 1: all
    stanza 2: choir
    stanzas 3-4: all

We Praise God for Christ's Victory over Death
  Scripture: Revelation 5:4-5
  Hymn 404: "Sing, Choirs of New Jerusalem"
    stanzas 1-2: choir
    stanzas 3-4: all

We Praise God for Our Salvation in Christ
  Hymn 475: "Praise, My Soul, the King of Heaven"
    stanza 1: all
    stanza 2: choir
    stanzas 3-4: all

  We Dedicate Our Lives and Resources
  Scripture: Romans 12:1
  Hymn 284: "Father, I Adore You"
    stanza 1: all
    stanzas 2-3: to be sung as a round
      group 1: east (left) side
      group 2: west (right) side
      group 3: choir
  Bible Song 186: "I Will Exalt My God and King"
    "Te Exaltaré, Mi Dios, Mi Rey"

Psalm 47: "Nations, Clap Your Hands"
Litany of Dedication
We gather as children of a God who loves to hear his people sing and who even sings with his people (Zeph. 3:17).

We thank you, God, for the gift of praise.
We know how our Lord knew and loved the psalms and sang with his disciples even on the night in which he was betrayed.

We thank you, God, for the ability to sing.
The psalmists, the early church fathers, the medieval monks, the reformers, and those who are members of the Christian Reformed Church have throughout the history of the church given expression to their faith through psalms and hymns and spiritual songs to the Lord.

We thank you, God, for the heritage of expressing our faith through music.
The work of many people with many gifts has made this new Psalter Hymnal possible: members of the revision committee who prepared the list of songs, delegates of the church who reviewed and approved all the selections, and all those involved in the typesetting, editing, proofreading, design, printing, and binding that went into the book.

We thank you, God, for the gifts you give to your people and for their willingness to use them to enrich our worship.
And we pray for the musical leadership in our congregations, through whose efforts we and our children will learn to sing new songs of praise to our God.

Hymn 512: “When in Our Music God Is Glorified”
   stanzas 1-4: choir
   stanza 5: all

To such a loving God, we dedicate this Psalter Hymnal.

We pray that these songs and confessions may move from the printed page into our hearts, minds, and voices, so that we praise God with our whole being. May our joyful singing so delight our Creator God and so impress our unbelieving neighbors that they too may be drawn to join their voices with ours in singing praise to our God and Savior. To God alone be all the glory. Amen.

We Receive God's Blessing

Benediction
Hymn 454: “Now Thank We All Our God”
Postlude: Now Thank We All Our God J. S. Bach, arr. King

Participants:
Liturgist: Rev. Leonard J. Hofman, Stated Clerk of the Christian Reformed Church in North America
Organist: Shirley Boomsma, organist of Calvin Christian Reformed Church, member of the Revision Committee
Choir Director: John Heerspink, director of Calvin Christian Reformed Church choir
Junior Bell Choir: Prospect Park Christian Reformed Church (Holland, MI), Marcia Smits, director
FRIDAY MORNING, JUNE 17, 1988
Seventh Session

ARTICLE 38

President Calvin Bolt requests the prayers of the delegates for Mrs. Ruth Uitvlugt and daughter who are in Butterworth Hospital following an automobile accident. Prayers are also requested for the family of Rev. Bernardus Van Someren who was taken to glory.

Rev. Charles De Ridder reads from Psalm 145 and leads in the opening prayer. He announces *Psalter Hymnal* number 569, "Praise the Lord with the Sound of Trumpet."

The roll call indicates that Rev. Jerry J. Hoytema, Classis Hamilton, and Rev. Clifford Hoekstra, Classis Minnesota North, are absent.

The minutes of the sessions of June 16, 1988, are read and approved.

ARTICLE 39

(The report of Advisory Committee 6 is continued from Article 32.)

Advisory Committee 6, *Educational Matters*, Rev. John Bylsma reporting, presents the following:

SEMINARY FACULTY APPOINTMENT

*Material:* Report 2, III, 5, c, p. 25

Dr. John Bolt, nominee for the position of Associate Professor of Systematic Theology, is introduced to the synod. Rev. Dean B. Deppe interviews Dr. Bolt, who also responds to questions from the floor.

*Recommendation:*

That synod approve the appointment of Dr. John Bolt as Associate Professor of Systematic Theology for three years. —*Adopted*

The president of synod congratulates Dr. Bolt and wishes him God's blessing in his work at Calvin Seminary. Dr. Bolt responds.

(The report of Advisory Committee 6 is continued in Article 40.)
ARTICLE 40

(The report of Advisory Committee 6 is continued from Article 39.)

The president reads a letter from Dr. Roger S. Greenway accepting the position of Professor of World Missiology at Calvin Theological Seminary. He also reads a letter from Dr. Henry De Moor, Jr., accepting the position of Associate Professor of Church Polity and Church Administration at Calvin Theological Seminary.

(The report of Advisory Committee 6 is continued in Article 51.)

ARTICLE 41

(The report of Advisory Committee 3 is continued from Article 34.)

Rev. Edward P. Meyer, for the reception committee, introduces and welcomes to synod Rev. Bassam Madany, Minister of Arabic Broadcasting, Back to God Hour, who addresses synod. He expresses gratitude and thanksgiving to the Lord who has given him the privilege over these thirty years to serve the church in his challenging ministry in Islam. Mrs. Shirley Madany is introduced as well as Dr. Joel Nederhood, Director of Ministries, and Rev. Juan Boonstra, Minister of Spanish Broadcasting.

(The report of Advisory Committee 3 is continued in Article 61.)

ARTICLE 42

Rev. Edward P. Meyer, for the Reception Committee, introduces the following fraternal delegates:

Dr. Pieter N. Holtrop, fraternal delegate from the Reformed Churches in the Netherlands (GKN), who addresses synod. The president of synod responds.

Rev. Willem Kroon, fraternal delegate from the Reformed Church in America, who addresses synod. The president of synod responds.


ARTICLE 43

(The report of Advisory Committee 9 is continued from Article 35.)

The president of synod introduces Rev. Louis M. Tamminga, who addresses synod in regard to his work as director of Pastor-Church Relations Services. Following a challenging address he thanks synod for reappointing him as director of Pastor-Church Relations Services and for the confidence placed in him. The president of synod responds.

(The report of Advisory Committee 9 is continued in Article 57.)

ARTICLE 44

The president announces that Rev. Homer J. Wigboldy has replaced delegate Rev. Thomas C. Vanden Heuvel (Classis Grandville). He rises to express agreement with the Forms of Unity.
ARTICLE 45


FRIDAY AFTERNOON, JUNE 17, 1988
Eighth Session

ARTICLE 46

Rev. Jelle Tuininga reads from Psalm 87 and announces *Psalter Hymnal* number 87, "Our Gracious God." He leads in opening prayer.

The stated clerk introduces and welcomes to synod Dr. James and Mrs. Margaret Wesberry. Dr. Wesberry is the executive director of the Lord's Day Alliance in the United States.

ARTICLE 47

(The report of Advisory Committee 4 is continued from Article 23.)

Rev. Harold Bode, executive director of Christian Reformed Chaplain Committee, briefly reports on the work of the committee. He presents Rev. Dale Ellens, representing military chaplains, and Rev. Jack Vander Laan, representing the industrial and institutional chaplaincy, who address synod. He also presents the following chaplains (and, in some instances, their wives):

**Military Chaplains**

**Air Force:**
- Capt. Richard Hartwell, Griffiss AFB, NY
- Capt. Thomas and Julanna Klaasen, Keesler AFB, Biloxi, MS
- Capt. Karl Wiersum, Beale AFB, CA

**Army:**
- Capt. Dale Ellens, Schofield Barracks, HI
- Capt. Tony and Marilyn Begay, Roswell, NM

**Navy:**
- LCDR Norman F. Brown, Holy Loch, Scotland
- LCDR George and Kathy Cooper, MCAS, Cherry Point, NC
- LT Rick and Lucy Silveira, Marine Recruit Depot, San Diego, CA
- CAPT Esler Shuart, Naval Medical Command, Washington, DC

**Civil Air Patrol:**
- ITC Kenneth Slager, Kalamazoo, MI

**Institutional Chaplains**

Stanley J. Bultman
Arlo D. Compaan
Harold T. De Jong
John, Jr., and Elly De Vries
Ronald W. De Young

**A. Dirk and Elly Evans**
**Eric Evenhuis**
**Gerald W. Frens**

Hospital Chaplaincy Service, Grand Rapids, MI
Christian Care Center, Chicago, IL
St. Peter Hospital, Olympia, WA
St. Thomas Psychiatric Hospital, St. Thomas, ON
Completing Training at Elmhurst Memorial Hospital, Chicago, IL
Harper Hospital, Detroit, MI
Horizon Hospital, Pomona, CA
Northwest Community Hospital, Arlington Heights, IL
President Calvin Bolt responds to the chaplains in behalf of synod.

ARTICLE 48

(The report of Advisory Committee 5 is continued from Article 40.)

Dr. Roger S. Greenway, executive director of World Ministries, addresses synod briefly.

I. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Dr. Greenway calls upon Mr. John De Haan, director of CRWRC, who introduces staff and support personnel, and briefly addresses synod.

Mr. Douglas Seebeck addresses synod in behalf of CRWRC representatives.
II. WORLD MISSIONS COMMITTEE

Rev. William Van Tol, director of World Missions, addresses synod briefly. He introduces staff and support personnel, as well as Dr. Henry J. and Mrs. Evenhouse and Dr. Eugene and Mrs. Rubingh. Both Dr. Evenhouse and Dr. Rubingh formerly served as director of World Missions. The following missionaries are introduced:

Africa

NIGERIA
William and Nelle Evenhouse, language-culture; teacher, Hillcrest School
Case and Elaine Vander Leest, houseparents, Mt. View Hostel, Jos

SIERRA LEONE
Stanley and Barbara Drenth, church developer
Dan and Sara Vander Velde, church developer
Gertrude Van Haitsma, teacher/tutor for missionary children

Asia

CHINESE MINISTRIES
James Arkema, English teacher
Karla Holwerda, English teacher

Awaiting Reassignment
Edward and Nita Vander Berg

Latin America

COSTA RICA
Paul and Barbara Bergsma, Professor, Missiological Institute of the Americas as Dean of the School of World Missions
Rebecca Maatman, volunteer, teacher/tutor, missionary children
Michael H. Van Hofwegen, formerly church developer

DOMINICAN REPUBLIC
Steven and Lorraine De Vries, new appointees (currently in language study in Costa Rica), church developer
Neal and Sandra Hegeman, leadership training
Ryan W. and Julie Veeneman, church developer

EL SALVADOR
Pablo and Sheryl Canche, church developer

HONDURAS
Kathleen Harris, associate missionary, teacher

Regional Representatives
Fran Karnemaat, Region Four
H. Mitchell Bell, Region One (delegate to synod, Classis Eastern Canada)
Kees and Ruth Krabbe, Region Two (delegate to synod, Classis Alberta South

Rev. Van Tol also presents and recognizes Mr. Jim and Mrs. Tamminga. He will be retiring in August after thirty-one years of service to World Missions. A one-half hour of worship and praise to God for a century of missions follows, including a litany led by Mrs. Ruth Krabbe, former missionary to Nigeria and current CRWM Committee officer, a film presentation prepared for the centennial celebration, songs, and prayer.
The president of synod thanks the World Missions Committee for the presentation and joins in giving praise to God for one hundred years of service by World Missions in the CRC throughout its first century.  

(The report of Advisory Committee 5 is continued in Article 68.)

ARTICLE 49

The second clerk reports for the officers of synod that a letter will be sent from the stated clerk to the Right Honourable Brian Mulroney, Prime Minister, and to the Parliament of Canada regarding the impending introduction of new abortion-regulatory legislation in the Parliament of Canada.

The chairman of the Committee on Headship, Dr. Carl E. Zylstra, informs synod by letter that the committee will not be able to report to synod until 1990. It is moved that synod take note of this.  

—Adopted

ARTICLE 50

The stated clerk gives instruction on the voting procedure for the master ballot and delegates proceed to vote.

ARTICLE 51

The president announces that Rev. Ben J. Ridder has replaced Rev. James E. De Vries (Classis Thornapple Valley). He rises to express agreement with the Forms of Unity. Rev. Thomas C. Vanden Heuvel returns to synod.

ARTICLE 52

(The report of Advisory Committee 6 is continued from Article 40.)

Dr. James De Jong, president of Calvin Seminary, introduces a number of the men (together with their families) who were declared candidates for the ministry of the Word on June 15, 1988.

President Bolt congratulates the candidates and their wives and families. He wishes them God's blessing in the years given them. He urges them to bring the gospel, to be real—authentic—and to be gracious.

Rev. Howard D. Vanderwell, vice president of synod, leads the assembly in the following litany:

LITANY FOR SEMINARY CANDIDATES

Leader: As followers of Jesus Christ
living in this world—
which some seek to control,
but which others view with despair—

All: we declare with joy and trust:
Our world belongs to God!

Leader: From the beginning,
through all the crises of our times,
until his kingdom fully comes,
God keeps covenant forever.
Our world belongs to him!
All:  
God is King! Let the earth be glad!  
Christ is Victor; his rule has begun. Hallelujah!  
The Spirit is at work, renewing the creation.  
Praise the Lord!

Leader:  
But rebel cries sound through the world:  
some, crushed by failure  
or hardened by pain,  
give up on life and hope and God;  
others, shaken,  
but still hoping for human triumph,  
work feverishly to realize their dreams.

Candidates:  
As believers in God  
we join this struggle of the spirits,  
testing our times by the Spirit’s sure Word.

Synod:  
God remembered his promise  
to reconcile the world to himself;  
he has come among us  
in Jesus Christ,  
the eternal Word made flesh.  
He is the long-awaited Savior,  
fully human and fully divine,  
conceived by the Spirit of God  
and born of the virgin Mary.

Leader:  
Following the apostles, the church is sent—  
sent with the gospel of the kingdom  
to make disciples of all nations,  
to feed the hungry,  
and to proclaim the assurance that in the name of  
Christ  
there is forgiveness of sin and new life  
for all who repent and believe—  
to tell the news that our world belongs to God.  
In a world estranged from God,  
where millions face confusing choices,  
this mission is central to our being,  
for we announce the one name that saves.

Synod:  
We repent of leaving this work to a few,  
we pray for brothers and sisters  
who suffer for the faith,  
and we rejoice that the Spirit  
is waking us to see  
our mission in God’s world.

Candidates:  
The rule of Jesus Christ covers the whole world.  
To follow this Lord is  
to serve him everywhere,  
without fitting in,  
as light in the darkness,  
as salt in a spoiling world.
All: Our hope for a new earth is not tied to what humans can do, for we believe that one day every challenge to God's rule and every resistance to his will shall be crushed. Then his kingdom shall come fully, and our Lord shall rule forever.

From *Our World Belongs to God* —A Contemporary Testimony

The vice president announces *Psalter Hymnal* number 521, "God of the Prophets," and the first clerk, Rev. Peter W. Brouwer, offers a prayer of thanksgiving and intercession.

(The report of Advisory Committee 6 is continued in Article 101.)

ARTICLE 53

(The report of Advisory Committee 10 is continued from Article 36.)

Advisory Committee 10, *Synodical Services*, Rev. Edward A. Den Haan reporting, presents the following:

I. SYNODICAL INTERIM COMMITTEE

A. Materials:


B. Recommendation:

1. That synod approve the modified Form of Subscription as follows:

**FORM OF SUBSCRIPTION**

We, the undersigned, servants of the divine Word in the __________ Christian Reformed Church in Classis ________________, by means of our signatures declare truthfully and in good conscience before the Lord that we sincerely believe that all the articles and points of doctrine set forth in the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort fully agree with the Word of God.

We promise therefore to teach these doctrines diligently, to defend them faithfully, and not to contradict them, publicly or privately, directly or indirectly, in our preaching, teaching, or writing.
We pledge moreover
not only to reject all errors
that conflict with these doctrines,
but also to refute them,
and to do everything we can
to keep the church free from them.

We promise further that if in the future
we come to have any difficulty with these doctrines
or reach views differing from them,
we will not propose, defend, preach, or teach such views,
either publicly or privately,
until we have first disclosed them
to the consistory, classis, or synod for examination.
We are prepared moreover
to submit to the judgment
of the consistory, classis, or synod,
realizing that the consequence of refusal to do so
is suspension from office.

We promise in addition
that if, to maintain unity and purity in doctrine,
the consistory, classis, or synod
considers it proper at any time—
on sufficient grounds of concern—
to require a fuller explanation of our views
concerning any article
in the three confessions mentioned above,
we are always willing and ready
to comply with such a request,
realizing here also that the consequence of refusal to do so
is suspension from office.

Should we consider ourselves wronged, however,
by the judgment of the consistory or classis,
we reserve for ourselves the right of appeal;
but until a decision is made on such an appeal,
we will acquiesce in the determination and judgment
already made.

*To be signed by professors, ministers, evangelists, elders, and deacons when ordained and/or installed in office.

—Adopted

2. That synod approve the proposed Statement of Membership form (V, D, Exhibit A, p. 240) with the following changes:
   a. Change the title to “Membership Statement”
   b. Change lower title to “Membership Statement Receipt”
   c. Change the receipt line to “This is to certify that the membership statement”

   Ground: This makes the change complete as transfer of information only, not membership.
d. Change the name "clerk" to "church officer"
e. Delete the words "and accepted" from the receipt

_Ground:_ To accommodate ecclesiastical differences.  

---Adopted

3. That synod approve the proposed Transfer of Membership form (V, D, Exhibit B, p. 241).  

---Adopted

4. That synod note that it is the intention of the SIC to submit the proposed geographical boundaries to classes for their reaction and endorsement, and these will then be presented to synod for final approval (V, E, p. 225).  

---Adopted

5. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council, the Missions Coordination Council, and Coordinated Services (VIII, A–C, pp. 230–31).  

---Adopted


---Adopted

7. That synod take note of the publications and services of the SIC and commend their use by the consistories of our denomination (XI, pp. 231–34).  

---Adopted

8. That synod approve the following guidelines for processing material submitted as supplementary to the _Agenda for Synod:_

a. Rules for Synodical Procedure that specify which materials are to be included in the printed _Agenda for Synod_ apply (Rules for Synodical Procedure V, H).

b. Supplementary reports, not included in the printed _Agenda for Synod_, but permitted according to Rules for Synodical Procedure V, I, are to be distributed to synodical delegates and are printed in the _Acts of Synod_. Supplementary materials submitted by committees not authorized to submit supplementary reports will be treated as communications, received as information, and not printed in the _Acts of Synod_. Requests for synodical action, submitted by way of supplementary communications, will be considered only upon a favorable majority vote of synod.

c. All information pertinent to an appeal (except for a personal appeal), overture, or report must be included in the appeal, overture, or report as adopted for printing by the committee or assembly submitting it. Documents relating to an appeal, overture, or report are to be listed as exhibits. Such documents will be listed as on file in the stated clerk’s office and will not be printed in the _Agenda_ or _Acts of Synod_.

_Grounds:_

1) All materials pertinent to an agenda item should be available to all delegates of synod in the printed _Agenda._

2) No material is to be printed or forwarded that has not been approved by the sending committee or assembly.  

---Adopted

9. That synod approve the following proposed SIC and synodical procedures for accreditation of nondenominational agencies:
a. That no agency be considered for denominational accreditation until it has been in existence for a minimum of three years.

b. That for new requests for accreditation synod confirm the position taken in 1974 and repeated in 1984 that “accreditation of causes . . . which are local or regional should be carried on by local or regional assemblies unless their unique character or need make this impossible.”

c. That synod clarify the rules and regulations implementing the accreditation process as follows:

1) Any agency whose application is denied shall have the right to appeal the decision to synod through the Synodical Services Advisory Committee.

2) Further, that the applicant and an SIC representative have the right of an appearance at synod’s Synodical Services Advisory Committee if that committee entertains a third party who opposes the SIC’s recommendations or if the committee’s recommendation differs from that of the SIC.

d. That synod adhere to its established process and that it recognize the necessity of SIC’s evaluation in considering denominational accreditation of nondenominational agencies for financial support.

Ground: There have been two instances in recent years when synod approved accreditation requests through overtures rather than through its approved, orderly, SIC-evaluation process.

—Adopted

II. APPEAL OF METANOIA MINISTRIES RE SIC RECOMMENDATION


B. Background

The SIC recommended that Metanoia Ministries not be accredited. The agency appealed that recommendation. A representative of Metanoia met with synod’s advisory committee.

C. Recommendation:

That Metanoia’s appeal not be sustained; rather, that SIC’s recommendation be upheld and enacted.

Ground: Metanoia’s regional ministry lacks the management direction and policy of a broad ministry.

—Defeated

(The report of Advisory Committee 10 is continued in Article 56.)

ARTICLE 54

The afternoon session is adjourned with Elder H. Mitchell Bell leading synod in closing prayer.
FRIDAY EVENING, JUNE 17, 1988
Ninth Session

ARTICLE 55

The vice president of synod, Rev. Howard D. Vanderwell, assumes the chair for the evening session.
Rev. Frank E. Pott reads from Isaiah 43:1–7, leads in opening prayer, and announces Psalter Hymnal number 541, "Christ Shall Have Dominion."
The president announces that Rev. Dante A. Venegas has replaced Rev. Leonard J. Vander Zee (Classis Grand Rapids East) and Rev. Richard J. Vande Kieft has replaced Rev. Eugene W. Los (Classis Muskegon). They rise to express agreement with the Forms of Unity. Rev. Homer J. Wigboldy, alternate, replaces Rev. Thomas C. Vanden Heuvel (Classis Grandville).

ARTICLE 56

(The report of Advisory Committee 10 is continued from Article 53.)
Advisory Committee 10, Synodical Services, Rev. Edward A. Den Haan reporting, presents the following:

I. APPEALS RE SIC RECOMMENDATIONS


B. Recommendations:

1. That MERF's appeal of SIC's recommendation not be sustained; rather, that SIC's recommendation be upheld and enacted.

   Ground: We endorse SIC's reasons as given. Furthermore, on the basis of information from the World Literature Committee and Middle East missionaries, we lack confidence in MERF's direction and management as a parachurch organization. There are problems in MERF as seen by the above-mentioned agencies and personnel.

   —Adopted

2. That Cities for Christ Worldwide's (CFCWW) appeal re SIC's negative recommendation not be sustained and that SIC's recommendation be accepted and enacted.

   Ground: CFCWW's request was denied last year and matters have not changed significantly since. The organization works on a contracting basis.

   —Adopted

(The report of Advisory Committee 10 is continued in Article 93.)

ARTICLE 57

(The report of Advisory Committee 9 is continued from Article 43.)
Advisory Committee 9, Pastoral Concerns, Rev. John J. Steigenga reporting, presents the following:

I. COMMITTEE ON CLERGY SILENCE

A. Material: Report 27, pp. 317–43
ARTICLE 57

B. Recommendations:

1. Representation at Synod

That synod extend the privilege of the floor to Rev. Harold Bode, committee chairman, Rev. Rolf T. Bouma, committee member, and Mr. Bert Bakker, or a substitute, as representatives of the committee at the sessions of synod when this report is under consideration. —Adopted

2. Confidentiality in the Church

   a. That synod declare that all confidential communications received by officebearers of the church in the discharge of their office are privileged communications and are to be held inviolate except in cases where (a) communications must be divulged to prevent serious harm to the person or to others, or (b) the privilege of confidentiality is waived by the person making the communication. —Adopted

   b. That synod declare that all officebearers of the church who violate their privilege of confidentiality make themselves liable to special discipline. —Adopted

   c. That synod instruct the Worship Committee to revise the forms of ordination of ministers, elders, deacons, and evangelists so as to include statements of their agreement to hold inviolate all confidential communications received by them in the performance of their duties. —Adopted

   d. That the Guide for Church Visiting be revised to include the question, "Do the officebearers keep in trust all confidential communications received by them?" —Adopted

   e. That the foregoing question become item 15-c of the Guide for Conducting Church Visiting. —Adopted

   f. That synod request the Education Department of CRC Publications to consider developing materials on the issue of confidentiality by including a study booklet on this subject in the In His Service series. —Adopted

   g. That synod advise elders, deacons, evangelists, directors of evangelism and education, and church staff, in the light of their uncertain status before the law as to privilege, to consider whether they will receive confidential information. If, however, they agree to receive such information, it is their duty to hold it inviolate. —Adopted

   h. That synod instruct the study committee dealing with Part IV of the Church Order (The Admonition and Discipline of the Church) to give attention to the forms for excommunication and readmission and consider the legal and ethical dimensions of the public disclosures made under our present system of discipline as required by the Church Order and synodical regulations. —Adopted

   i. That synod instruct the stated clerk to make available upon request to officebearers of the church the appendix prepared by the study committee titled "Statutes, Rules, and Laws Related to Privileged Communication to the Clergy." —Adopted

   j. That synod honor the decision of all those who serve the church as elders, deacons, evangelists, directors of evangelism and education, and church staff who refuse to testify as a matter of conscience regarding confidential information received in the performance of their duties. —Adopted
ARTICLE 58

The evening session is adjourned with Rev. Paul H. Redhouse leading synod in closing prayer.

SATURDAY MORNING, JUNE 18, 1988
Tenth Session

ARTICLE 59

Rev. Thomas C. Vanden Heuvel reads from Ephesians 3:14–21. He announces several prayer requests, including a request for the mother of elder Paul Murphy, who will be undergoing surgery, and for rain, as well as thanksgiving for rain in parts of the country. He announces Psalter Hymnal number 410, "Crown Him with Many Crowns.

The roll call reveals that Rev. Jerry J. Hoytema (Hamilton), Rev. Edward Meyer (Kalamazoo), Rev. Clifford Hoekstra (Minnesota North), and Rev. George D. Vanderhill (Northern Illinois) are absent.

The stated clerk welcomes and introduces to synod Rev. John W. Stodghill, fraternal delegate from the Associate Reformed Presbyterian Church.

The minutes of the sessions of June 17, 1988, are read and approved.

ARTICLE 60

(The report of Advisory Committee 9 is continued from Article 57.)

Advisory Committee 9, Pastoral Concerns, Rev. John J. Steigenga reporting, presents the following:

I. COMMITTEE ON CLERGY SILENCE (continued from Article 57)

A. Material: Report 27, pp. 317–43

B. Recommendations:
   1. That synod approve the following:

      Pastoral Advice

      a. Pastors and others entrusted with the ministry of providing pastoral care to the members of the congregation and to others should work to foster and maintain trusting relationships between themselves and those to whom they minister.

      b. Churches should exercise careful screening in the selection of staff and lay leaders, and require that such leaders possess the ability and the resolve to maintain confidences.

      c. Churches with formal counseling programs should consider having counselees sign an arbitration form.

      d. Councils and pastors are advised to develop relationships with Christian attorneys to serve as resource persons with reference to matters that concern confidential communications as well as legal matters that may arise.
e. Pastors and other leaders should become informed concerning the relevant rules regarding the reporting of child, spouse, or elderly abuse which pertain in their state, province, or locality.

f. Pastors and other leaders should keep informed regarding current standards of professional pastoral care re record keeping, closure of cases, locking of files, professional consultation, etc.

—Adopted

2. That synod note the difficulty experienced by the study committee in completing its work within the time frame allowed (V, B, 1, 2, p. 341).

—Adopted

3. That synod discharge the study committee, its assignment having been completed.

The president acknowledges the work of the study committee and expresses the gratitude of synod for their work.

4. That Report 27 and the decisions of synod relative to it be identified as "Confidentiality in the Church."

—Adopted

II. PASTOR-CHURCH RELATIONS COMMITTEE (Recommitted—see Art. 31, I, B, 4)

A. Material: Report 14, pp. 196–201

B. Recommendation:

4. That synod adopt the following as the mandate which will continue to govern the Pastor-Church Relations Committee.

   a. Serve pastors, consistories, councils, classes, and synodical agencies as requested and needed for the prevention of problems arising from the relationships of ministers, congregations, consistories, councils, and agencies.

   b. Provide such resources and assistance as may be appropriate to healing when such relationships are deteriorating or have reached crisis dimensions.

   c. Appoint and direct, through the director of Pastor-Church Relations Services, regional pastors and mentors.

   d. Direct and maintain the mentor program.

   e. Encourage the formation of, and the development of, local pastoral relations committees.

   f. Direct and maintain consulting services in situations of pastoral transition.

—Adopted

III. APPOINT COMMITTEE TO STUDY PRIVATIZATION OF CALVIN COLLEGE (Recommitted—see Art. 35)

A. Material: Overture 5, p. 363

B. Recommendations:

1. That synod not accede to the overture of Classis Chatham "to appoint a committee to study the privatization of Calvin College."
Grounds:

a. The Board of Trustees of Calvin College and Seminary has appointed an ad hoc committee, which has as part of its mandate, “to investigate denominational funding for Calvin College and Seminary . . .” and “to advise the Board of Trustees on the implications of changes in funding on governance of the two institutions.” While this does not speak directly to the issue of privatization, the subject of societal governance is present by implication. Classis Chatham may acquire from its board member a report on the outcome of this study which is due in February 1989.

b. Good stewardship requires that we avoid possible duplication of effort and expense.

2. That synod declare this to be its response to Overture 5.  

—Adopted

ARTICLE 61

(The report of Advisory Committee 3 is continued from Article 41.)

Advisory Committee 3, Radio/Publications, Rev. Henry B. Vanden Heuvel reporting, presents the following:

I. INTERAGENCY LEADERSHIP DEVELOPMENT TASK FORCE

A. Material: Report 17-A, IV, C, p. 403

B. Background:

The task force invited the SIC to participate in funding the pilot test as proposed.

In response the SIC, at its February 1988 meeting, commended the task force for their work and expressed agreement that a real need exists. The SIC observed that the program appears worthwhile, but suggested that there may be alternative approaches to implementing the program other than cooperative funding of the pilot test by the agencies. The SIC advised CRC Publications to present the proposal to synod for approval because it has additional staff implications and is a wide-ranging program.

The task force replied to the SIC indicating that because seven of nine agencies have agreed to fund the pilot test they plan to proceed with the project. The SIC was asked to reconsider its earlier decision.

The SIC reaffirmed its position and requested the stated clerk to report to CRC Publications and to synod that the SIC protests the initiation of the pilot test by CRC Publications without first obtaining the approval of synod.

C. Recommendation:

That synod take note of SIC’s protest of the Interagency Leadership Development Task Force proceeding with a pilot program against the advice of the SIC; namely, that the approval of synod first be sought.  

—Adopted

(The report of Advisory Committee 3 is continued in Article 98.)

ARTICLE 62

Synod adjourns at 10:15 A.M. to attend the dedication service of the denominational building at 2850 Kalamazoo Ave. SE, Grand Rapids, MI. Following the dedication service President Calvin Bolt closes this session with prayer.
DENOMINATIONAL BUILDING
SERVICE OF DEDICATION

Words of Welcome
Mr. Harry J. Vander Meer
Denominational Financial Coordinator

Opening Prayer
Rev. John A. De Kruyter
President, Synodical Interim Committee

Choral Selection
Denominational Employees Choir
Dr. Emily Brink, Director

"Lord of Creation, To You Be All Praise"
Text: John C. Winslow  Tune: Cyril Taylor

Introduction of Architectural Firm
GMB Architects and Engineers, Holland, MI

Litany of Dedication
Rev. Leonard J. Hofman
Denominational Stated Clerk

LEADER: Praise the Lord, O my soul;
all my inmost being, praise his holy name.

PEOPLE: Praise the Lord, O my soul,
and forget not all his benefits.

LEADER: From everlasting to everlasting
the Lord's love is with those who fear him

PEOPLE: and his righteousness with their children's children—
with those who keep his covenant
and remember to obey his precepts.

LEADER: Out of the entire human race the Son of God
calls, protects, and preserves for himself the Church,
a community chosen for eternal life.

PEOPLE: In response his people gather in worship
for praise, preaching, profession, and prayer.

LEADER: Our Lord calls that Church to proclaim
the death and resurrection of Jesus Christ,

PEOPLE: declaring the praises of him who called us into his marvelous light,
teaching the Word to covenant children,
announcing forgiveness to all nations,
making disciples in the name of Jesus.

LEADER: To assist the Christian Reformed Church in North America
in carrying out its worldwide ministry,
God's people in Anchorage and Atlanta, Halifax and Houston,
East Palmyra and Western Springs, North Blendon and South Windsor,
Edmonton and Kingston, Zeeland and Zuni
have dedicated themselves, their prayers, and their gifts;

PEOPLE: and now in praise to God
we dedicate this building and its work here and beyond.

LEADER: That neighbors who live in our crowded and worried planet
may hear a message of Christian hope and life,

PEOPLE: we dedicate a spiritual ministry of love and peace.
LEADER: That those who are victims of hunger, poverty, disaster, and underemployment may find release from suffering,

PEOPLE: we dedicate a caring ministry of relief and development.

LEADER: That people in Canada and the United States may hear the Good News and be gathered into God's growing family,

PEOPLE: we dedicate a witnessing ministry of all who believe in the name of Jesus.

LEADER: That multiethnic peoples from every nation may be welcomed in the family of God,

PEOPLE: we dedicate a ministry of racial reconciliation.

LEADER: That those in industry, institutions, and the military may be supported, instructed, and comforted in Christ,

PEOPLE: we dedicate a pastoral ministry in the name of the Good Shepherd.

LEADER: That many throughout our denomination and beyond may be taught the Bible way, learn true friendship, and testify to the love of Christ as it can be captured in curricula and published through the printed word,

PEOPLE: we dedicate an educational ministry to enable learning and growing.

LEADER: That as God's people stay in touch they may be enriched and stimulated toward a deep appreciation for the Church, toward a broad understanding of the world and their calling in it,

PEOPLE: we dedicate a communications ministry of articles, agendas, reports, mailings, and travelings.

LEADER: That pastors and parishioners may find fulfillment and joy in the ministry of the Word and in the life of the parish,

PEOPLE: we dedicate the ministries of counseling and funding.

LEADER: That those who experience developmental disability may grow in the experience of personal dignity,

PEOPLE: we dedicate a compassionate ministry focused on such concerns.

LEADER: That all the people who use and maintain this building and its equipment for the increasing of the Church and the extension of God's kingdom may know the love of a faithful Church and the blessing of God,

PEOPLE: we pledge our prayerful support, in Jesus' name.

Song

"Praise to the Lord, the Almighty"
Trumpet Descant, Mr. Phil Bajema

1. Praise to the Lord, the Almighty, the King of creation!
O my soul, praise him, for he is your health and salvation!
Come, all who hear; brothers and sisters, draw near, join me in glad adoration!
2. Praise to the Lord,
who o'er all things is wondrously reigning,
sheltering you under his wings,
oh, so gently sustaining.
Have you not seen all that is needful has been
sent by his gracious ordaining?

3. Praise to the Lord,
who will prosper your work and defend you;
surely his goodness and mercy
shall daily attend you.
Ponder anew what the Almighty can do
as with his love he befriends you.

4. Praise to the Lord!
O let all that is in me adore him!
All that has life and breath,
come now with praises before him!
Let the amen sound from his people again.
Gladly forever adore him!

Address
Mr. Martin Ozinga—Evergreen Park, IL
Member of Synodical Interim Committee
and Long-Range Planning Committee

Choral Selection
Denominational Employees Choir
“The Trees of the Field”
Text: Isaiah 55:12-13; vers. Steffi G. Rubin, st. 1, and Bert Polman, st. 2
Tune: Stuart Davermann

Closing Prayer
President of Synod 1988
Rev. Calvin Bolt

MONDAY MORNING, JUNE 20, 1988
Eleventh Session

ARTICLE 63

Rev. Henry Wildeboer announces Psalter Hymnal number 267, “And Can It Be,” stanzas 1, 3, and 4. He reads from Colossians 3 and leads in opening prayer.

The roll call reveals Elder Jacob Klaassen has replaced Elder Paul Murphy (Hudson) and Rev. Anthony Begay has replaced Rev. Paul H. Redhouse (Red Mesa). They rise to express agreement with the Forms of Unity. Rev. Edward A. Den Haan (Huron), Rev. Calvin L. Bremer (Illiana), and Elder Edward Van Drunen (Illiana) are absent. Rev. Jerry J. Hoytema (Hamilton), Rev. Edward Meyer (Kalamazoo), Rev. Clifford Hoekstra (Minnesota North), and Rev. George D. Vanderhill (Northern Illinois) return to synod.

The stated clerk welcomes and introduces to the synod Dr. John White, fraternal delegate from the Reformed Presbyterian Church in North America.

The vice president reads a letter from Dr. John Bolt accepting the position of Associate Professor of Systematic Theology at Calvin Theological Seminary.

The minutes of the session of June 18, 1988, are read and approved.
ARTICLE 64

Advisory Committee 8, Appeals, Rev. James E. Versluys reporting, presents the following:

I. CLASSIS MINNESOTA SOUTH APPEALS DECISIONS RE WOMEN SERVING AS ADJUNCT ELDERS

A. Material: Printed Appeal 2, pp. 382–84

B. Background:

"Classis Minnesota South appeals to synod to advise the consistory of Eastern Avenue CRC, Grand Rapids, MI, to revise its decision to have women adjunct elders and to discontinue this practice; and to advise Classis Grand Rapids East to use its authority to see that the Consistory of Eastern Avenue CRC carries out synod's decisions on this matter."

The Synod of 1985 declared that "the use of adjunct positions, i.e., functions which are integrally involved in the consistorial supervision of the congregation, is contrary to the law and spirit of the Church Order" (Acts of Synod 1985, p. 803). Eastern Avenue CRC, however, has decided to continue its practice of having women adjunct elders.

After some cordial correspondence between Classis Minnesota South and the Consistory of Eastern Avenue CRC was exchanged, Eastern Avenue decided to continue the use of women adjunct elders. This resulted in Classis Minnesota South appealing to Classis Grand Rapids East "to advise the consistory of Eastern Avenue CRC to revise its decision to have women adjunct/associate elders, so that it discontinues this practice." Classis Grand Rapids East considered this appeal at its September 17, 1987, session and appointed a committee to give advice regarding it.

This study committee recommended to Classis Grand Rapids East on January 21, 1988, "that Classis Grand Rapids East concur with the judgment of Classis Minnesota South that the position of associate elders as practiced by Eastern Avenue CRC is contrary to the decision of Synod 1985" but this recommendation "did not carry." Instead, classis appointed a study committee with the mandate to determine what functions are unique to the office of elder, and what functions belong to the office of believers (to report to the September 1988 classis meeting), and asked Classis Minnesota South to do a similar study.

It would appear that Classis Grand Rapids East concurred with the Consistory of Eastern Avenue CRC. As a result of the actions taken by Classis Grand Rapids East, Classis Minnesota South now comes to synod with its appeal.

C. Observation:

The intent of Church Order is to provide a framework within which Christian Reformed churches are expected to operate. We recognize that churches have taken liberty to be at variance with the "letter of the law" while still remaining within the "spirit of the law." Eastern Avenue CRC and concurrently Classis Grand Rapids East have taken a course of action that appears to be in conflict with both the law and spirit of the Church Order and the decision of Synod 1985.
D. Recommendations:

1. That synod sustain the appeal of Classis Minnesota South.

Grounds:

a. The use of women adjunct elders by Eastern Avenue CRC is contrary to the Church Order and the decision of Synod 1985 (Church Order, Arts. 3, 34; Acts of Synod 1985, p. 803).

b. As assemblies of the church, we have covenanted to uphold the decisions of synod and the provisions of the Church Order.

c. The refusal of any particular consistory to adhere to the decisions of synod and to the CRC Church Order disrupts the unity of the CRC.

d. Respect for our Reformed/Presbyterian form of church government is extremely important, and all the churches of the CRC ought to do all they can to avoid congregational individualism (e.g., withholding of denominational quota payments).

e. When difficulties arise with respect to Church Order or synodical decisions, assemblies ought to follow the ecclesiastical procedures as provided in the Church Order (reference Church Order Art. 30-a).

(Note: The Revs. Thomas D. Draayer and Peter J. Boodt registered their negative vote to sustaining the second part of the appeal; namely, "to advise Classis Grand Rapids East. . . .")

—Adopted

Simon Wolfert registers his negative vote.

Jake Kuipers registers his negative vote with the following statement: "I do not question the importance of adhering to the Church Order; however, in this case synod is acting prematurely against Eastern Avenue CRC while the matter is still being dealt with by Classis Grand Rapids East. It is an abuse of authority for one major assembly (namely, synod) to take such an action against an individual congregation while a classis is still dealing with the matter."

II. FIRST CRC CONSISTORY, ORANGE CITY, IA, APPEALS DECISION OF CLASSIS GRAND RAPIDS EAST

A. Material: Printed Appeal 1, pp. 378-82

B. Background:

On two occasions in 1986 the Consistory of First CRC, Orange City, IA, asked the Consistory of Boston Square CRC, Grand Rapids, MI, as the supervising consistory of Rev. A. Kuyvenhoven to solicit “further explanation of his views regarding Articles V and VII of the Confession of Faith.” Each time the Consistory of Boston Square CRC declined the request, stating that in their judgment “there are not sufficient grounds of suspicion to require a further explanation of Rev. Kuyvenhoven’s understanding of the Confession of Faith, Articles V and VII.” The Consistory of Boston Square CRC also suggested that First CRC of Orange City both meet with Rev. Kuyvenhoven when he would be in their area and write a letter to The Banner for publication.

The Consistory of First CRC, Orange City, appealed the decisions of Boston Square and asked Classis Grand Rapids East “to adopt a resolution stating that there does exist sufficient grounds of suspicion to require of Rev. Kuyvenhoven a further explanation in these matters and to so instruct the Boston Square Consistory.” Classis Grand Rapids East responded:
1. That classis declare the appeal is out of order.

*Ground:* The Form of Subscription does not provide a method of inquiry independent of or preliminary to Church Order Articles 89–93.

2. That classis advise First Church to follow fraternal avenues of discussion as suggested by Boston Square.

*Ground:* First Church has asked Boston Square to require further explanation while declining to pursue fraternal avenues of discussion with him.

(Minutes of Classis Grand Rapids East, May 21, 1987, Art. 8, p. 3)

The Consistory of First CRC, Orange City, comes to synod appealing the first decision of Classis Grand Rapids East with its ground. In particular, they request:

1. Please advise Classis Grand Rapids East that we do have a right under the Form of Subscription and the Church Order to request of Rev. Kuyvenhoven a further explanation of his views regarding the confessions and to make that request to him through his calling church.

2. If you do not sustain our appeal, then please advise us how to proceed when we have questions regarding an officebearer's adherence to the confessions, when we do not have sufficient information to make formal charges but do have sufficient grounds for suspicion, especially when those officebearers are not under the supervision of our own consistory.

C. Analysis:

At the heart of this appeal is a matter of ecclesiastical process. There appear to be two avenues for holding officebearers accountable. The first is by way of the Form of Subscription. According to it an officebearer promises to give answer when the assemblies of the church have questions concerning his adherence to the confessions. The second is the special discipline of an officebearer according to the Church Order. The relationship of these two avenues is not clear.

Two opposing interests are also involved. One is the person under suspicion. If that person is not dealt with directly on a personal level, the impact upon him is similar to an anonymous letter. Moreover, if the appeal process may be followed by the party having the suspicions, the suspect may be accused all the way to synod without any substantiation. That is manifestly unfair. To carry unsubstantiated suspicions for a long time can also be an abusive burden to the person who is suspect.

The other concern is for the party having the suspicion. There should be a way for the matter to be clarified and full fellowship restored. To cut off such a process increases frustration. It makes the church at large appear unresponsive. Your committee observes that in the case before us the Consistory of First CRC, Orange City, is attempting to investigate suspicion, while Classis Grand Rapids East is attempting to protect the suspect from unjust treatment.

In its actions, which form the historical background to this appeal, the Consistory of First CRC, Orange City, has attempted to combine the avenues prescribed by both the Form of Subscription and the Church Order. This attempt has caused confusion. The key to the issue has been the insistence of the Consistory of First CRC, Orange City, to deal with the consistory of *The Banner* editor and not with the editor himself. While such an approach appears to be in accord with the Church Order, it bypasses the crucial first step anticipated by the Form of Subscription and prescribed by Matthew 18, namely, direct conversation between the parties.
The approach taken by the Consistory of First CRC, Orange City, has also placed the editor in the position of having to defend his innocence rather than having the consistory establish his guilt. Our secular society recognizes that approach to be unjust; how much more should the church. In declaring the appeal out of order Classis Grand Rapids East was protecting Rev. Kuyvenhoven from that injustice. However, the grounding of the classical decision in the Acts of Synod 1985 is unfortunate because that statement was never acted upon by synod.

In summary, your committee believes that the process made possible by the Form of Subscription is an informal process that assumes beginning in a fraternal spirit directly between the parties where the misunderstanding or suspicion exists. If the matter cannot be resolved in that way, or if there is a refusal of the parties involved to respond according to the promises made in the Form of Subscription, formal charges may be made with the appropriate ecclesiastical body. At that point the regulations of the Church Order become appropriate.

D. Conclusions:

1. The Consistory of First CRC, Orange City, questions Rev. A. Kuyvenhoven’s adherence to the confessions but states very clearly it has been making no formal charge. Yet the consistory has decided not to speak directly with Rev. Kuyvenhoven in order to resolve its concerns. It has insisted upon an inquiry via the consistory of his calling church.

2. Matthew 18 clearly prescribes fraternal dialogue as the first step whenever fellow Christians, whether in office or not, have questions and concerns regarding the doctrine or life of one of them. Both the Consistory of Boston Square CRC and Classis Grand Rapids East have correctly advised First CRC, Orange City to meet with Rev. Kuyvenhoven and discuss their questions and concerns with him. Rev. A. Kuyvenhoven has been willing to meet with them.

3. Whenever “sufficient grounds of suspicion” are substantiated and/or there are formal charges, then the Form of Subscription and Church Order allow for the engagement of the calling church in exercising its supervisory responsibilities with regard to the officebearer in question. It is premature, however, to pursue the route of formal discipline before questions are answered and concerns are substantiated.

E. Recommendations:

1. That synod not sustain the appeal of the First Christian Reformed Church of Orange City, IA.

   Ground: There are no formal charges or substantiated suspicions to support a formal inquiry.

   —Recommitted

III. PERSONAL APPEAL 1

Synod enters into executive session to consider the appeal of Hubert Sprik re decision of Classis Grand Rapids South.

(The report of Advisory Committee 8 is continued in Article 115.)
ARTICLE 65

The morning session is adjourned and Elder Duane Schonewill leads in closing prayer.

MONDAY AFTERNOON, JUNE 20, 1988
Twelfth Session

ARTICLE 66

Synod returns to regular session.
Rev. Edward A. Den Haan (Huron) and Elder Edward Van Drunen (Illiana) return to synod.

ARTICLE 67

Rev. Edward P. Meyer, for the reception committee, introduces the following fraternal delegates who address the assembly:
Rev. John W. Stodghill, from the Associate Reformed Presbyterian Church.
The president of synod responds.
Rev. William A. Shell, from the Presbyterian Church in America.
The president of synod responds.
Rev. Edward P. Meyer, for the reception committee, introduces the following fraternal observers who address the assembly:
Rev. Roberto Rampolla, pastor of the Fairview Christian Reformed Church, Puerto Rico.
The president of synod responds.
The stated clerk introduces and welcomes to synod Rev. Robert W. Eckardt, fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 68

(The report of Advisory Committee 5 is continued from Article 48.)
Advisory Committee 5, World Ministries, Rev. John Kerssies reporting, presents the following:

I. PETITION RE NICARAGUA

A. Materials:
1. Report 5, p. 69
2. Overture 40, p. 440
3. Overture 59, p. 460

The advisory committee majority report is presented.
In keeping with Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Rev. Stanley Vander Klay.
Dr. Roger E. Van Harn, chairman of the Board of World Ministries, reporting for the board, presents the following:

**Recommendation:**

That synod petition the government of the United States to terminate its participation in the Nicaraguan war and petition the governments of Canada and the United States to seek peace, justice, and stability in Central America by every possible means.

**Grounds:**

a. The war in Nicaragua is causing intense human suffering.

b. The U.S. participation in this war is negatively affecting our church's witness in both word and deed in that country.

c. The Central American Regional Council (CARC) has proposed a similar petition.

d. The petition is consistent with "Guidelines on Political Statements" (CARC 283), The Church and Its Social Calling (RES 1980), and "Ethical Decisions about War" (*Acts of Synod 1977*, Art 41, pp. 44–48).

A motion is made to table the Board of World Ministries' recommendation in order to consider the recommendations of the advisory committee majority report. 

—Adopted

A motion is made that synod grant the privilege of the floor to Mr. James Ludema.

—Adopted

**Majority Report**

**B. Recommendations:**

1. That synod not accede to the recommendation of the Board of World Ministries "that synod petition the government of the United States to terminate its participation in the Nicaragua war, and petition the governments of Canada and the United States to seek peace, justice, and stability in Central America by every other possible means."

**Grounds:**

a. The complexity of the Nicaraguan situation makes it extremely difficult to make such a specific judgment as recommended by the board.

b. The expression of the Synod of 1987 re the Nicaraguan situation still adequately addresses the current situation. Synod of 1987 declared the following:

That synod express its deep concern over the situation in Nicaragua; and that it (1) call the people of our denomination to pray for peace in Nicaragua and the Central American countries; and (2) respectfully urge the governments of the United States and Canada to help mediate a peaceful solution to the Nicaraguan conflict. (*Acts of Synod 1987*, Art. 56, p. 578)

c. The statement of the Synod of 1987 (see Ground b) sufficiently and responsibly expresses the church's concern in the Nicaraguan situation, following the "Ethical Decisions about War," adopted by the Synod of 1977 (Art. 41, pp. 44–48).

—Adopted
Rev. Leonard J. Vander Zee registers his negative vote with the following statement: "The way of the Lord is not to support the death and destruction of innocent people and this we should say to our government."

2. That synod urge the members of our denomination to encourage the governments of the United States, Canada, Cuba, and the USSR to seek peace, justice, and stability in Central America by negotiation and every other honorable means.

*Ground:* Individual citizens can address their respective governments according to their own conscience, insights, and understanding.  
*—Adopted*

A motion is made to refer to the advisory committee the formulation of a statement to our suffering brothers and sisters in Nicaragua.  
*—Referred*

3. That synod consider the above statements to be its answer to the Christian Reformed Board of World Ministries and to Overtures 40 and 59.  
*—Adopted*

II. CHRISTIAN REFORMED BOARD OF WORLD MINISTRIES—REPORTING TO SYNOD

A. *Materials:* Report 5, II, C, 7, p. 70

B. *Background:*

To become more cost- and time-efficient in the production of synodical agendas, the stated clerk suggested to the Interagency Advisory Council that agencies reduce the length of their printed reports to synod. The Board of World Ministries opines that this suggestion will result in inadequate accountability of its work to the churches. The Board of World Ministries requests synod "to allow it to submit by way of the *Agenda for Synod* a complete report of its program and ministries as in the past, rather than an abbreviated summary as recommended this year." In our consultation with all parties involved, our committee deems that further dialogue could resolve the issues of efficiency versus accountability.

C. *Recommendation:*

That synod recommitt to the Board of World Ministries its recommendation to "ask synod to allow it to submit by way of the *Agenda for Synod* a complete report of its program and ministries as in the past, rather than an abbreviated summary as recommended this year."

*Grounds:*

1. Continued dialogue between the Board of World Ministries and the stated clerk could resolve the tension between efficiency and accountability.
2. There is sufficient flexibility within the present guidelines for adequate reporting to synod by its agencies.  
*—Adopted*

(The report of Advisory Committee 5 is continued in Article 117.)
ARTICLE 69

Advisory Committee 2, Church Order Matters, Rev. Andrew A. Cammenga reporting, presents the following:

I. RATIFY CHURCH ORDER CHANGES

A. Materials:
   1. Report 17, VII, pp. 225-30; XIV, K, p. 239
   2. Overture 7, p. 364
   3. Report 5-A, p. 398
   4. Overture 10, p. 366

B. Observations:

   Synod 1987 made some substantial revisions of the Church Order so that the work of the deacons would be distinguished from that of the elders. These changes were sent to the churches for consideration before final ratification this year. Three overtures were received in response to this process.

   Your committee examined these overtures and also examined the articles scheduled for ratification. In our recommendations you will find some editorial changes and some suggested updating of articles we believe were overlooked in 1987. Synod has the authority to make alterations in the Church Order provided these changes are not substantial (Art. 47).

   The changes approved by Synod 1987 are in italics. Editorial changes made by the advisory committee are in bold type.

C. Recommendation:

   1. That synod ratify the changes in Article 4 of the Church Order approved by Synod 1987 and as edited.

I. THE OFFICES OF THE CHURCH

A. GENERAL PROVISIONS

Article 4

a. In calling to an office, the consistory shall present to the congregation a nomination of at least twice the number to be elected. In special circumstances the consistory may submit a nomination which totals less than twice the number to be elected, giving reasons for this departure from the rule.

a. In calling and electing to an office, the council shall ordinarily present to the congregation a nomination of at least twice the number to be elected. When the council submits a nomination which totals less than twice the number to be elected, it shall give reasons for doing so.

—Adopted

B. THE MINISTERS OF THE WORD

2. That synod ratify the changes in Article 15 of the Church Order approved by Synod 1987.

Article 15

Each church shall through its consistory provide for the proper support of its minister(s).
Each church through its council shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a church and minister may agree that a minister obtain primary or supplemental income by means of other employment. Ordinarily the foregoing exception shall be limited to churches that cannot obtain assistance adequate to support its minister.

—Adopted

3. That synod ratify the changes in Article 16 of the Church Order as approved by Synod 1987 and as edited.

Article 16

A minister who for weighty reasons desires a temporary release from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

a. A minister who for valid reasons desires a temporary leave of absence from service to the congregation must have the approval of his consistory, which shall continue to have supervision over him.

b. A minister who for valid reasons desires termination from service to the congregation must have the approval of his consistory and classis. The council shall provide for his support 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 active ministerial service to his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis.

—Adopted

4. That synod ratify the changes in Article 17 of the Church Order as approved by Synod 1987.

Article 17

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons 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 the 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.

a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation through action initiated by the consistory. Such release shall be given only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

—Adopted

C. THE ELDERS, DEACONS, AND EVANGELISTS

5. That synod ratify the changes in Article 24 of the Church Order as approved by Synod 1987 and as edited.

Article 24-a

a. The elders, with the minister(s), shall have supervision over the congregation and their fellow officebearers, exercising admonition and discipline and seeing to it that everything is done decently and in order. They
shall, with the minister(s), exercise pastoral care over the congregation, and engage in and promote the work of evangelism.

a. The elders, with the minister(s), shall have oversight of the doctrine and life of the members of the congregation and fellow officebearers, the exercise of admonition and discipline, the pastoral care of the congregation, participation in and the promotion of evangelism, and defense of the faith.

a. The elders, with the minister(s), shall oversee the doctrine and life of the members of the congregation and fellow officebearers, shall exercise admonition and discipline along with pastoral care in the congregation, shall participate in and promote evangelism, and shall defend the faith.

—Adopted

Rev. James D. Stoel registers his protest with this ground: "The recommendation of the advisory committee is not merely an editorial change in wording, but is a substantial change from the version of 24-a approved by Synod 1987 in the responsibilities of the elders and ministers."

6. That synod ratify the changes in Article 25 of the Church Order as approved by Synod 1987.

Article 25

a. The task of the deacons is to administer Christian mercy toward those who are in need, first of all toward those of the household of faith, but also toward the needy in general. In executing this task they shall diligently collect, administer, and distribute monies and other gifts, and shall serve the distressed with counsel and assistance.

The deacons shall represent and administer the mercy of Christ to all people, especially to those who belong to the community of believers, and shall stimulate the members of Christ's church to faithful, obedient stewardship of their resources on behalf of the needy—all with words of biblical encouragement and testimony which assure the unity of word and deed.

Note: "a" is deleted since items b, c, & d no longer appear in this article.

—Adopted

7. That synod approve the change in heading II, B, as approved by Synod 1987.

II. THE ASSEMBLIES OF THE CHURCH

B. THE CONSISTORY (COUNCIL)

B. THE LOCAL ASSEMBLIES

—Adopted

8. That synod ratify the changes in Article 35 of the Church Order as approved by Synod 1987.

Article 35

a. In every church there shall be a consistory composed of the officebearers. The consistory is responsible for the general government of the church.

b. Where the number of elders is at least four, a distinction may be made between the general consistory, to which all officebearers belong, and the restricted consistory, in which the deacons do not participate.

c. When such a distinction is made, the supervision and discipline of the congregation shall be vested in the restricted consistory. The work of Christian mercy shall be the task of the deacons, who shall render account of their
work to the general consistory. All other matters belong to the general consistory.

a. In every church there shall be a council composed of the minister(s), the elders, and the deacons. Those tasks which belong to the common administration of the church, such as the calling of a pastor, the approval of nominations for church office, mutual censure, meeting with church visitors, and other matters of common concern, are the responsibility of the council.

b. In every church there shall be a consistory composed of the elders and the minister(s) of the Word. Those tasks which belong distinctively to the office of elder are the responsibility of the consistory.

c. In every church there shall be a diaconate composed of the deacons of the church. Those tasks which belong distinctively to the office of deacon are the responsibility of the diaconate. The diaconate shall give an account of its work to the council.

Note: The previous Church Order Article 35-b was deleted because small churches have sufficient flexibility under the phrase "other matters of common concern" (new Church Order Article 35-a) to adapt this locally without losing the distinctions between the offices.

—Adopted

9. That synod ratify the changes in Article 36 of the Church Order as approved by Synod 1987.

Article 36

a. The consistory shall meet at least once a month, at a time and place announced to the congregation. Ordinarily the meeting shall be presided over by the minister, or in the absence of the minister by one of the elders.

b. The consistory, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

a. The council, consistory, and diaconate shall meet at least once a month at a time and place announced to the congregation. A minister shall ordinarily preside at meetings of the council and the consistory, or in the absence of a minister, one of the elders shall preside. The diaconate shall elect a president from among its members.

b. The council, at least four times per year, shall exercise mutual censure, which concerns the performance of the official duties of the officebearers.

—Adopted

C. THE CLASSIS

10. That synod ratify the changes in Article 41 of the Church Order as approved by Synod 1987.

Article 41

1. Are the consistory meetings regularly held in your church; and are they held according to the needs of the congregation?

1. Are the council, consistory, and diaconate meetings regularly held according to the needs of the congregation?

—Adopted

III. THE TASK AND ACTIVITIES OF THE CHURCH

A. WORSHIP SERVICES

11. That synod ratify the changes in Article 62 of the Church Order as approved by Synod 1987.
ARTICLE 62

In the worship services Christian alms shall be received regularly.
Offerings for benevolence shall be received regularly in the worship services.
Offerings also shall be received for other ministries of the congregation and the joint ministries of the churches.
—Adopted

D. MISSIONS

12. That synod ratify the changes in Article 74 of the Church Order as approved by Synod 1987 and as edited below.

Article 74

a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the consistory.
b. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.
a. Each church shall bring the gospel to unbelievers in its own community. This task shall be sponsored and governed by the council. This task may be executed, when conditions warrant, in cooperation with one or more neighboring churches.
b. Each church shall carry on a ministry of mercy. The deacons shall enable the needy under their care to make use of Christian institutions of mercy. They shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task. They may also seek mutual understandings with agencies in their community which are caring for the needy, so that the gifts may be distributed properly.
—Adopted

That this be synod's answer to Overture 7.
—Adopted

13. That synod ratify the changes in Article 75 of the Church Order as approved by Synod 1987.

Article 75

The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.
a. The classes shall, whenever necessary, assist the churches in their local evangelistic programs. The classes themselves may perform this work of evangelism when it is beyond the scope and resources of the local churches. To administer these tasks each classis shall have a classical home missions committee.
b. The classes shall, whenever necessary, assist the churches in their ministry of mercy. The classes themselves may perform this ministry when it is beyond the scope and resources of the local churches. To administer this task each classis shall have a classical diaconal committee.
—Adopted

That this be synod's answer to the Board of World Ministries in Report 5-A.
—Adopted

14. That synod ratify the changes in Article 76 of the Church Order approved by Synod 1987 and as edited (a deletion follows word in bold type).
Article 69

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond the scope and resources of minor assemblies.

b. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

a. Synod shall encourage and assist congregations and classes in their work of evangelism, and shall also carry on such home missions activities as are beyond their scope and resources. To administer these activities synod shall appoint a denominational home missions committee, whose work shall be controlled by synodical regulations.

b. Synod shall encourage and assist congregations and classes in their work of mercy, and shall carry on such work as is beyond their scope and resources. Synod shall appoint a diaconal committee to administer the denominational ministry of mercy. The work of this committee shall be governed by synodical regulations.

—Cf. Supplement, Article 76
—Adopted

That this is synod's answer to Overture 7.

—Adopted

15. That synod ratify the changes in Article 77 of the Church Order as approved by Synod 1987.

Article 77

a. Synod shall determine the field in which the joint foreign mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries.

b. To administer these activities synod shall appoint a denominational foreign missions committee, whose work shall be controlled by synodical regulations.

—Cf. Supplement, Article 77

a. Synod shall determine the field in which the joint world mission work of the churches is to be carried on, regulate the manner in which this task is to be performed, provide for its cooperative support, and encourage the congregations to call and support missionaries. To administer these activities synod shall appoint a denominational world missions committee, whose work shall be controlled by synodical regulations.

b. The denominational diaconal committee shall extend the ministry of mercy of the congregations and classes worldwide.

—Cf. Supplement, Article 77
—Adopted

II. RATIFY CHURCH ORDER SUBSTITUTIONS

A. Materials:

2. Overture 10, p. 366
B. Recommendations:

Note: The word council (in italics) replaces consistory.

1. That synod ratify the substitution in Article 4-a Supplement.

Supplement, Article 4-a

In calling to an office, the council shall present to the congregation a nomination of one or more persons for each position to be filled.

—Adopted

2. That synod ratify the substitutions in Article 9 of the Church Order.

Article 9

In nominating and calling a minister the council shall seek the approval of the counselor who acts in behalf of classis to see that the ecclesiastical regulations have been observed. The council and counselor shall sign the letter of call and the counselor shall render an account of his labors to classis.

—Adopted

3. That synod approve the substitution in Article 17 of the Church Order.

Article 17

b. The council 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.

Note: This substitution is consistent with Article 15.

—Adopted

4. That synod ratify the substitutions in Article 23 of the Church Order.

Article 23

a. The elders and deacons shall serve for a limited time as designated by the council. As a rule a specified number of them shall retire from office each year. The retiring officebearers shall be succeeded . . .

b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as elder shall normally be limited to that which pertains to his function as evangelist. Ordinarily the office of evangelist will terminate when a group of believers is formed into an organized church. However, upon organization, and with the approval of the newly formed council and classis, the ordained evangelist may continue to serve the newly organized church until an ordained minister is . . .

—Adopted

5. That synod ratify the substitutions in Article 37 of the Church Order.

Article 37

The council, besides seeking the cooperation of the congregation in the election of officebearers, shall also invite its judgment about other major matters, except those which pertain to the supervision and discipline of the congregation. For this purpose the council shall call a meeting at least annually of all members entitled to vote. Such a meeting shall be conducted by the council, and only those matters which it presents shall be considered. Although full consideration shall be given to the judgment expressed by the congregation, the authority for making and carrying out final decisions remains with the council as the governing body of the church.

—Adopted
6. That synod ratify the substitutions in Article 38 of the Church Order.

**Article 38**

a. Groups of believers among whom no council can as yet be constituted shall be under the care of a neighboring council designated by classis.

b. When a council is being constituted for the first time the approval of classis is required.

—Adopted

7. That synod ratify the substitutions in Article 40 of the Church Order.

Article 40

a. The council of each church shall delegate a minister and an elder to the classis. If a church is without a minister, . . .

(Note: [1] This change was approved by Synod 1987 and is consistent with Article 35-a. [2] Ratification of this change will constitute our response to Overture 10.)

—Adopted

That this be synod’s answer to Overture 10.

—Adopted

8. That synod ratify the substitution in Article 40 Supplement of the Church Order.

**Article 40 Supplement**

a. The council of each church shall delegate a minister and two elders to classis. If a church. . . .

—Adopted

9. That synod ratify the substitution in Article 41 of the Church Order.

**Article 41**

5. b. Have you informed other councils or pastors about members who reside, even temporarily, in the vicinity of their church?

—Adopted

10. That synod ratify the substitution in Article 73 of the Church Order.

**Article 73**

b. In fulfilling this mandate, each council shall stimulate the members of the congregation to be witnesses for Christ in word and deed, and to support the work of home and foreign missions by their interest, prayers, and gifts.

—Adopted

III. CHANGE CHURCH ORDER ARTICLE 53 (SUPPLEMENT)

A. Material: Overture 8, p. 365

B. Observation:

Classis Red Mesa’s overture addresses their churches’ needs for exhorters from RBC and other sources. Their request is to expand Article 53 Supplement to provide for such exhorters along with adequate oversight over them.
C. Recommendation:
That synod not accede to this overture.

Ground: Article 43 of the Church Order already provides adequate protection and sufficient flexibility so that the churches of Red Mesa can make use of the exhorters of their choice.

—Adopted

(The report of Advisory Committee 2 is continued in Article 113.)

ARTICLE 70

The afternoon session is adjourned and Elder Kees Krabbe leads in closing prayer.

MONDAY EVENING, JUNE 20, 1988
Thirteenth Session

ARTICLE 71

Rev. Henry B. Vanden Heuvel reads from Psalm 68 and leads in opening prayer. He announces Psalter Hymnal number 68, "Let God Arise and by His Might," stanzas 1, 4, and 5.

Rev. Calvin Bremer (Illiana) returns to synod.

ARTICLE 72

Advisory Committee 1, Church Order I, Dr. Calvin L. Bremer reporting, presents the following:

I. Issue of Covenant Children Partaking at the Lord’s Supper

A. Materials:
1. Report 26, p. 260-316
2. Overture 18, p. 371

B. Observations:

Synod 1984 appointed a seven-member committee “to study the issue of covenant children partaking of the Lord’s Supper.” This committee presented Synod 1986 with a majority and two minority reports. Synod did not accept any of these reports or their recommendations. Rather, synod increased the size of the committee to nine members and asked the newly constituted committee to examine additional materials, receive the reactions of the churches, and report in 1988. Synod 1988 again has majority and minority reports from the study committee. Within the majority report there is also some difference as is demonstrated by the addendum to that report. In addition, synod is requested by Overture 18 to delay a decision on this matter.

The advisory committee is appreciative of many insights contained in the majority and minority reports. However, your committee finds several of the arguments in the reports less than convincing. The study committee focused its study on the question “Should we admit (covenant) children to the Lord’s Supper . . . and if so, at what age and under what conditions?” Even though the
majority and minority reports use different routes to arrive at their conclusions, we note that both reports regard faith as a necessary condition for participation in the Lord's Supper. With that your committee agrees. However, in the judgment of your committee these reports do not provide adequate theological grounding for the necessity of faith as a requirement for admission to the Lord's Supper. Therefore your committee finds both the majority report with its recommendations and the minority report with its guidelines deficient.

Taking account of the issues raised in the reports (also those submitted to Synod 1986) and sifting the biblical and theological arguments presented, your committee has formulated its own recommendations for synod's consideration. These recommendations are based on the conviction that while children are baptized upon the foundation of the Abrahamic covenant, we participate in the grace of the new covenant administration of the Abrahamic covenant only by rebirth, which is evidenced in faith. It is this new covenant in Christ that is celebrated in the Lord's Supper, and it is this faith of the participant that is nourished at the table.

C. Recommendations:

1. That synod not accede to Overture 18.
   
   **Ground:** The issue has been before the church since 1984 and consistories were requested by Synod 1986 to give reactions.

   —Adopted

2. That synod grant the privilege of the floor to the designated representative of the majority and minority reports during the discussion. The majority and minority representatives yield to the report of the advisory committee.

   —Adopted

3. That synod declare:

   a. The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.

   **Grounds:**

   1) The Bible makes clear that participation in the Lord's Supper is a result of status in the covenant (Matt. 26:28; Luke 22:20; cf. Exodus 12; 13; 24:4–11; I Cor. 10:1–4; Eph. 2:11–13) and also entails an act of faith on the part of those participating (I Cor. 11:23–29; John 6:35; Luke 22:19).

   2) In baptism God seals the promise of the covenant made with Abraham. Participation in the Lord's Supper indicates an individual acceptance of these covenant promises through faith.

   3) Our confessions teach the necessity of faith for participation in the Lord's Supper. The Heidelberg Catechism explains that participants in the sacrament, "accept with believing heart the entire suffering and death of Christ" (Q/A 76). The Belgic Confession states that the sacrament of the Holy Supper was instituted, "to nourish and sustain those who are already born again and ingrafted into His family: His Church" (Art. XXXV).

   —Adopted

   b. The church is to assure itself of such faith through a public profession of faith on the part of covenant children.
ARTICLES 72–75

Grounds:
1) Confessing with one’s mouth that Jesus is Lord (Rom. 10:9; Phil. 2:9–11) in the presence of God and his people (I Tim. 6:12–13; Matt. 10:32) allows the church to witness the work of God’s Spirit in the lives of covenant children and joyfully receive them in the fellowship of the table.
2) A public profession of faith of covenant children enables the consistory to faithfully supervise the Lord’s Supper.

—Adopted

c. Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord’s Supper.

Grounds:
1) Since the Bible establishes no specific age requirement, the common practice of delaying profession of faith even though faith is present has no biblical warrant.
2) Faith created by the Holy Spirit through the gospel ought to be professed, celebrated by the church, and nourished at the Lord’s Supper.

—Adopted

(The report of Advisory Committee 1 is continued in Article 76.)

ARTICLE 73

The stated clerk welcomes and introduces to synod Dr. William C. Moore, fraternal delegate from the Evangelical Presbyterian Church.

ARTICLE 74

The evening session is adjourned at 10:00 P.M. and Rev. Ramon Borrego leads in closing prayer.

TUESDAY MORNING, JUNE 21, 1988
Fourteenth Session

ARTICLE 75

Rev. John Steigenga reads from Psalm 8 and announces Psalter Hymnal number 428, “O Worship the King,” stanzas 1, 4, and 5. He leads in opening prayer, especially remembering the Lynwood CRC congregation whose church building was struck by lightning.

The roll call indicates that Elder Theodorus Ter Haar (Grand Rapids North) is absent.

The minutes of the sessions of June 20, 1988, are read and approved as corrected.

Rev. Leonard J. Vander Zee makes a statement of clarification to synod regarding an article in the Grand Rapids Press.
ARTICLE 76

(The report of Advisory Committee 1 is continued from Article 72.)

Advisory Committee 1, Church Order I, Dr. Calvin L. Bremer reporting, presents the following:

I. ISSUE OF COVENANT CHILDREN PARTAKING AT THE LORD'S SUPPER (cont. from Article 71)

A. Materials: (see Article 71)

B. Recommendations:

3. d. The profession of faith of covenant children required for admission to the Lord's Supper is not necessarily an acceptance of adult responsibilities within a congregation; therefore:

1) the church shall continue to instruct these children in the Word and in the Reformed confessions;
2) adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age eighteen or as granted by the Articles of Incorporation of the congregation.

—Adopted

4. That synod request the CRC Worship Committee to review the forms for public profession of faith in the light of these declarations concerning the public profession of covenant children.

—Adopted

5. That synod dismiss the study committee and thank them for their four years of work.

—Adopted

The president of synod responds, thanking the committee members for their services during these past four years.

ARTICLE 77

Synod enters executive session for further consideration of the appeal of Hubert Sprik (cf. Art. 64).

ARTICLE 78

Synod returns to open session.

(The report of Advisory Committee 7 is continued from Article 33.)

Advisory Committee 7, Interdenominational Matters, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

I. REPORT OF COMMITTEE FOR RACE RELATIONS IN THE REFORMED CHURCHES IN SOUTH AFRICA

A. Material: Report 12, VI, A, p. 125; Appendix C, pp. 179–84

B. Recommendations:

1. That, in light of the report of Dr. Kromminga, any further action regarding our ecclesiastical relationship with the Reformed Churches in South Africa be deferred until Synod 1989.
Ground: This is in keeping with the original decision of Synod 1985.

2. That synod instruct the Committee of Four to complete its mandate, which reads: “To consider practical ways in which spiritual and physical aid can be given to fellow Christians who are victims of apartheid in South Africa”; with urgent request that the Committee of Four send letters to the moderators of the nonwhite churches in South Africa with whom we are in ecclesiastical relationship with pledges of spiritual, moral, and physical support for those pastors and other church leaders who are risking reprisals for speaking out for racial justice while the government of South Africa has banned political dissent on its policy of apartheid.

—Adopted

II. Observer at General Council of World Alliance of Reformed Churches (WARC)

A. Material: Report 12, II, C, 4, p. 121

B. Recommendation:

That synod authorize the Interchurch Relations Committee to appoint an observer to attend the general council of WARC in 1989. —Adopted

III. Invitation to Affiliate with World Alliance of Reformed Churches (WARC)

A. Materials:

2. Overture 20, p. 372
3. Overture 21, p. 372
4. Overture 22, p. 372–73
5. Overture 41, p. 441

The majority report of the advisory committee is read as information.

According to Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Rev. Leonard J. Vander Zee. The Interchurch Relations Committee representative yields to the advisory committee minority report.

(The report of Advisory Committee 7 is continued in Article 80.)

ARTICLE 79

Rev. Edward P. Meyer, for the reception committee, introduces the following fraternal delegates:

Dr. John White, fraternal delegate from the Reformed Presbyterian Church in North America and president of the National Association of Evangelicals, who addresses synod. The president of synod responds.

Dr. William C. Moore, fraternal delegate from the Evangelical Presbyterian Church, who addresses synod. The president of synod responds.
ARTICLE 80

(The report of Advisory Committee 7 is continued from Article 78.)

Synod returns to consider the minority report of Advisory Committee 7 (cf. Article 78).

INVITATION TO AFFILIATE WITH WORLD ALLIANCE OF REFORMED CHURCHES (WARC) (continued)

A. Materials: (See Article 78, III)

B. Background:

The issue of CRC membership in WARC has a long history. It goes back as far as 1898 when synod received an invitation to join and participate in what has come to be known as the World Alliance of Reformed Churches (WARC). As far back as 1972 the IRC was instructed by synod to consider CRC membership in WARC, but because of other more pressing demands the IRC was not able to fulfill its instructions. Again in 1981 the committee was mandated to make a thorough study of the matter of affiliation with WARC, and in 1985 the IRC presented to synod a rather lengthy report on WARC and recommended that the CRC accept the invitation to affiliate with WARC (Acts of Synod 1985, pp. 215-36). The 1985 report has been reprinted as Appendix A-1 of Report 12 (pp. 129-50).

Synod decided to postpone action until 1988 after the proposed new Ecumenical Charter had been acted upon in 1987, and to allow the IRC to present more information on WARC. In 1987 the IRC provided synod with additional information, including a listing of the member churches in WARC and some information on the contents of recent position papers, and outlined specific ways in which the CRC would be involved in WARC (Agenda for Synod 1987, pp. 197-201). This report appears as Appendix A-2 of Report 12 (pp. 151-55).

Synod 1987 reminded the churches of the 1985 and 1987 reports on WARC and "advised the churches to send their responses to the IRC by December" (Acts of Synod 1987, p. 590). Very few responses were received by the IRC—a total of seven churches and two individuals, all of whom opposed CRC membership in WARC. Meanwhile the IRC has reviewed its reports of 1985 and 1987, read most of the recent publications of WARC, and evaluated the objections of the correspondents. This study of the IRC comprises Appendix A-3 of Report 12. The committee presents to synod basically the same recommendations with grounds that it submitted to synod in 1985.

C. Observations:

In this recommendation, the IRC is challenging the church to fulfill its ecumenical responsibility in wider circles than we have done to this point. The basis for this new step is clearly stated in the seminal report of 1944 in which the synod enunciated a vision of and responsibility for ecumenical contact with all Christian churches, envisioning this contact to take place over time in a series of concentric circles beginning with those closest to us and moving out to those farthest from our doctrines and practices. The purpose of these ecumenical contacts beyond the first circle of very similar churches is to "correct those churches that are officially Reformed but in practice reveal doctrinal, canonical, and liturgical delinquencies" and to labor with non-Reformed churches "in love
in order to help them by the blessing of God, to attain a more scriptural character." The IRC points out the one-sided nature of this statement and adds that in all humility we also have much to learn through our ecumenical contacts. Thus, as the new Ecumenical Charter adopted by Synod in 1987 also affirms, the movement toward such organizations as WARC and the NAE is born out of this sense of ecumenical responsibility and the desire to share the riches of our Reformed faith and the particular riches of doctrine and life with which God has blessed the CRC.

One of the major changes in the ecclesiastical scene which was not envisioned by the Ecumenicity Report of 1944 was the emergence of ecumenical organizations. This has changed the ecumenical perspectives and activities from the earlier concern for church unions and direct ecclesiastical contacts between denominations to the current expression of unity in the body of Christ in and through these ecumenical channels. In large measure these organizations are ecclesiastical associations to advance mutual understanding and appreciation, to provide cooperative avenues for mutual edification and support, and to facilitate joint efforts in witness and support of diverse programs of service in and to the world.

The various ecumenical bodies embrace the churches from the four concentric circles described in the 1944 report and in the Ecumenical Charter of 1987. NAPARC and the REC (Reformed Ecumenical Council) include churches of Circle 1. WARC includes some Circle 1 churches (one is affiliated with NAPARC and about a third of the churches of the REC belong to WARC) but most of the WARC member churches are from Circle 2 churches. (Circle 2 churches are those who are Reformed in name or by historical tradition, but are less so in practice.) The NAE comprises mainly Circle 3 churches (non-Reformed Protestant churches).

As we move beyond that first circle of churches in fulfilling our ecumenical responsibility, we begin to face new problems and opportunities. The problems were highlighted in our committee discussions and in the overtures we have before us. By affiliating with WARC we would become part of an organization in which we find not only churches that are thoroughly Reformed, but also some which, though Reformed in history and tradition, have in varying degrees departed from the Reformed heritage and have become deficient in Reformed doctrine and practice. We need to bear in mind that when we move beyond the first circle our associations will become increasingly diverse in character. That is the nature of ecumenical relationships. We meet these same issues in another theological direction in our association with the NAE.

It is crucial then that we be sure that in these contacts we can freely express our own understanding of the faith to other denominations and that we are not bound by the pronouncements or activities of these organizations so that our own confessional integrity will be compromised in any way. In WARC, as in the NAE, it is clear that while we have the freedom and encouragement to share the riches of our life with others, we are not bound by any of the alliance's theological pronouncements or other activities.

But WARC also presents us with new opportunities to fulfill our ecumenical responsibilities among Circle 2 churches. Not only does WARC's structure insure that our confessional integrity is safeguarded, but its purposes are peculiarly amenable to a major goal of the 1944 report and our Ecumenical Charter: to witness to our faith in the wider community of churches. The
WARC Constitution allows for such a witness, in fact it encourages that witness. The Constitution includes the following purposes:

- to promote common study of the Christian faith and its implications.
- to widen and deepen understanding and community among member churches eligible for membership and to help them fulfill their own responsibilities in the service of Christ [italics added].
- to facilitate the contributions to the ecumenical movement of the experiences and insights which churches within the Alliance have given in their history, and to share with churches of other traditions … [that] which will enable the people of God more fully to understand and express together God's will for his people.

C. Recommendations:

1. That synod accept the invitation to membership extended to the CRC by WARC (see Report 12, II, C, p. 120–21).

—Defeated

(The report of Advisory Committee 7 is continued in Article 87.)

ARTICLE 81

The stated clerk presents Ballot Number 2 and the delegates proceed to vote.

ARTICLE 82

The morning session is adjourned. Elder Sybrant Schaafsma reads from I John 5, announces Psalter Hymnal number 427, “Dwell in Me, O Blessed Spirit,” and leads in closing prayer.

TUESDAY AFTERNOON, JUNE 21, 1988
Fifteenth Session

ARTICLE 83


The stated clerk reports the illness of Dr. Richard R. De Ridder who was hospitalized in Chicago while en route to his home from Zimbabwe. He is at home now awaiting further observation.

Elder Theodorus Ter Haar (Grand Rapids North) returns to synod.

ARTICLE 84

A motion is made that synod hold a special prayer service for rain at 7:30 P.M. Wednesday. The second clerk, Dr. Henry Wildeboer, will lead the service.

—Adopted

ARTICLE 85

The president of synod introduces and welcomes Rev. John A. Rozeboom, executive director of Home Missions. He introduces members of the staff and support personnel. He recognizes delegates who are members of the Board of Home Missions and also delegates who are involved in ministries funded by Home Missions. He introduces the following home missionary delegates: Rev.

ARTICLE 86

Rev. Edward P. Meyer, for the reception committee, introduces and welcomes Dr. Paul Schrotenboer, general secretary of the Reformed Ecumenical Council* (REC), who addresses the assembly. The president of synod responds, thanking Dr. Schrotenboer for the years of service he has given the RES and to the church.

ARTICLE 87

(The report of Advisory Committee 7 is continued from Article 80.)

Advisory Committee 7, Interdenominational Matters, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

I. INVITATION TO AFFILIATE WITH WORLD ALLIANCE OF REFORMED CHURCHES

A. Materials: See Article 78, III.

B. Recommendation:

That this be synod's answer to Overtures 20, 21, 22, and 41. —Adopted

(The report of Advisory Committee 7 is continued in Article 119.)

ARTICLE 88

Advisory Committee 11, Financial Matters, Elder Jay Morren reporting, presents the following:

I. CHRISTIAN REFORMED CHURCH LOAN FUND

A. Materials: Report 7, pp. 93–96

B. Recommendations:

1. That Garrett C. Van de Riet, executive director, or any member of the Board of Directors of the CRC Loan Fund, Inc.—U.S. be given the privilege of the floor when matters pertaining to the Loan Fund are discussed. —Adopted

2. That synod take note and approve the decision of the Board of Directors of the CRC Loan Fund, Inc.—U.S. not to implement the decision of Synod 1987 to form a separate CRC Loan Fund in Canada to make loans solely to organized Christian Reformed churches in Canada.

Grounds:

a. The Board of Directors of the CRC Loan Fund, Inc.—U.S. accepts the judgment of the Provincial Board of Directors of the Alberta North and

*In 1988 the name of Reformed Ecumenical Synod was changed to Reformed Ecumenical Council.
of the Ontario Extension funds not to establish a separate CRC Loan Fund, Ltd.—Canada because:

1) the Canadian funds decided to continue their present scope of activity of making loans to Christian Reformed churches, Christian schools, and other Christian endeavors; and

2) the Canadian funds derive most of their funds from individuals using the Canadian Registered Retirement Savings Plan and the Canadian funds believe it is not wise to establish a third fund to compete for this source of funds.

—Adopted

3. That synod thank the following members whose terms expire September 1, 1988:

Mr. Peter Noor
Mr. Daniel W. Pluim
Mr. Gerald Van Wyke

—Adopted

II. FUND FOR SMALLER CHURCHES

A. Materials: Report 10, pp. 108–11

B. Recommendations:

1. That Dr. Calvin Bremer, secretary, and Mr. Gerrit Bos, treasurer, be given the privilege of the floor when matters pertaining to the Fund for Smaller Churches are discussed.

—Adopted

2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at $21,350 for 1989 ($20,500 in 1988; $19,800 in 1987).

—Adopted

3. That a service increment of $100 per year up to twenty (20) years of service continue to be granted.

—Adopted

4. That a child allowance of $500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.

—Adopted

5. That an automobile allowance of $2,000 continue to be granted (FSC to pay $1,000, congregation to pay $1,000).

—Adopted

6. That synod instruct the Fund for Smaller Churches Committee to review the adequacy of the service increments, child allowance, and automobile allowance, and investigate the possibility of making the allowances a percentage of the base salary.

Grounds:

a. The allowances have not been changed for a number of years.

b. By making the allowances a percentage of base salary, the allowances will automatically increase as base salary increases.

—Adopted

7. That an allowance of up to 14 percent of the salary subsidy continue to be granted each congregation providing its minister with the mandatory health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the Christian Reformed Church.

—Adopted
8. That salary allowance for stated supply be set at $250 per week for 1989 ($200 for 1987 and 1988). —Adopted

9. That the per-family contribution toward the minister's salary in congregations receiving assistance from FSC be not less—and if possible more—than $360 for 1989 ($345 for 1988; $335 for 1987). —Adopted

10. That congregations in the United States receiving assistance from the FSC shall pay a Social Security offset to their pastor in the amount of at least $2,000 for the year 1989 ($1,800 for 1988; $1,750 in 1987). —Adopted

11. That FSC churches in the United States be assisted in the Social Security offset according to the following formula for 1989:
   Churches shall receive assistance in the amount of 9.5 percent of the approved salary subsidy for 1989.
   —Adopted

12. That for 1989 a cost-of-living differential allowance of 16 percent be added to the minimum salary and allowance paid to pastors serving Canadian congregations assisted by FSC. The Canadian congregations shall also be expected to contribute at a rate of 116 percent of the per-family contribution rate established for 1989.

   Grounds:
   a. The present disparity in the cost of living between the United States and Canada makes necessary some adjustment.
   b. Other denominational agencies give a cost-of-living differential to those employed in Canada.
   —Adopted

13. That synod implement previous decisions concerning continuing education for pastors in smaller churches by approving a Continuing Education Allowance of $175.00 for 1989 to be paid to pastors under the guidelines adopted in 1987 (Acts of Synod 1987, Art. 38, C, 9, p. 564). —Adopted


   Grounds:
   a. This was assumed and verbally declared by the study committee which made the recommendations to Synod 1987; but it does not appear to have been formally stated in Acts of Synod 1987.
   b. A program which allowed FSC congregations to choose in December of each year whether or not to participate in the quota-reduction program would make accurate fiscal projection for FSC impossible. Both our costs and quota needs could fluctuate by over 40 percent each year.
   —Adopted

15. That synod declare that after an FSC congregation has had its quota reduced under the quota-reduction process approved in 1987, if payment of the remaining quota obligation would create a hardship for the congregation, then the congregation should first apply to classis for relief under the provisions of the decisions of Synod 1986 (Acts of Synod 1986, Art. 103, V, B, 4, p. 709). If hardship remains after the classis has taken this action, then the church shall apply for additional FSC monies under the exception clause approved by Synod 1987.
Grounds:

a. The decision of 1986 recognized a potential need with respect to quota for any of the churches in the denomination regardless of size; FSC churches should not be excluded from this remedy.

b. The churches are served by a synodical decision as to which one is implemented first. Otherwise each classis will be making its own judgment regarding synodical decisions.

—Adopted

16. That synod revise the present “Synodical Regulations for the Fund for Smaller Churches” as follows:

VI. ELIGIBILITY FOR ASSISTANCE

C. Termination of Assistance

1. Assistance shall be terminated under either of the following conditions:

   a. A church with fewer than 20 families will normally no longer qualify for assistance.

   b. The church fails to meet the criteria established under “Eligibility for Assistance” (VI, a, b).

2. The process for termination of assistance shall be:

   a. The FSC committee shall notify the congregation in writing of the decision to terminate funding.

   b. The FSC committee and the congregation shall negotiate a date for termination of funding which shall occur within 18 months of the notification of the decision of the FSC committee.

   c. A church whose assistance is being terminated shall seek the help of the designated committee of classis for counsel as they explore the following options: A shared ministry, a merger of the churches, a part-time unordained lay person who is licensed to exhort, a retired minister as pulpit supply, or a minister who receives a portion of his support from nonministerial income.

—Adopted

Note: This revision is incorporated in the synodical regulations that follow. L.J.H.

17. That the “Synodical Regulations for the Fund for Smaller Churches,” as adopted by the Synod of 1987, which were not recorded in the Acts of Synod 1987, be included in the Acts of Synod 1988. —Adopted

SYNODICAL REGULATIONS FOR THE FUND FOR SMALLER CHURCHES

I. BACKGROUND

Christians are partners in the gospel. We sustain a relationship with each other which ensures shared joy, sorrow, and ministry.

In the New Testament we find churches taking offerings for each other, praying for each other, and finding joy in the ministry given to another. Within our denomination we have exercised this partnership in ministry through a variety of structures. One of these structures is the Fund for Smaller Churches (FSC).
II. PURPOSE

The purpose of FSC is to assist smaller churches with financial need to provide proper support for an ordained minister. The FSC is intended to assist smaller churches on the way to maturity after they become independent from the sponsoring church or agency and those which are neither growing numerically nor achieving financial independence.

III. THE FSC COMMITTEE

A. Composition

The FSC shall be administered by a committee of five persons, three of whom are laymen and two of whom are ordained ministers. The rules of synod shall govern their election to committee membership and their terms of service.

B. Frequency of meetings

The committee shall meet at least four times annually.

C. Information and Applications

The committee shall periodically prepare a compilation of synodical regulations relating to the FSC for distribution to the churches and shall prepare application forms for use by eligible churches.

IV. RELATIONSHIPS

A. FSC to Synod

1. The FSC Committee shall make recommendations annually concerning the following items:
   a. Base salary allowance
   b. Auto allowance
   c. Years of service allowance
   d. Child allowance
   e. Group insurance allowance
   f. Social Security offset
   g. Minimum per-family contribution toward minister's salary
   h. Continuing education allowance for pastors
   i. Compensation of stated supply
   j. Quota requested to finance the FSC
   k. Canadian exchange rate for assistance and contribution expectations

   In making its recommendations, the FSC Committee shall take into consideration the Guidelines for Ministers' Salaries (Acts of Synod 1970, pp. 166–79), the information provided by the Synodical Interim Committee in its annual Compensation Guide for Ministers of the Christian Reformed Church, special needs resulting from the high cost of Christian education in some areas, and the effect of the quota reduction policy.

   2. The FSC Committee shall annually submit a written report to synod and make such recommendations as will assist in furthering the purpose of the FSC. The annual report shall include the amount of aid given to each church.

   3. The FSC Committee is subject to the authority of synod.

B. FSC to the Christian Reformed Board of Home Missions

The FSC Committee and Christian Reformed Board of Home Missions shall confer no less than annually concerning such matters as:

1. Congregations graduating from Home Missions and applying for ministry assistance from FSC.

2. Minister's compensation and allowances.
C. FSC to a Classis

The FSC Committee shall designate a committee to process requests for FSC funds. The FSC Committee shall function in close cooperation with each classis and its designated committee.

1. The FSC Committee shall act upon the recommendations of the classis and its committee. Final authority in the granting of funds resides with the FSC Committee subject to the right of appeal to synod pursuant to paragraph V, C.

2. The designated committee of classis shall have the following responsibilities:

   a. It shall annually make written recommendations to its classis, which shall make recommendations to the FSC Committee. (In addition to the general requirements for eligibility, before making its annual recommendation, the committee shall examine outside sources of income, extraordinary assets, etc., of the applying church to ensure that multiple staff ministries and elaborate building projects are not subsidized directly or indirectly through the FSC.)

   b. It shall prepare an in-depth review of each church receiving FSC funds every five years or when the church becomes vacant, whichever comes first. In making its written report and recommendations to classis the committee shall examine each of the criteria for eligibility provided in paragraph VI. The classis shall approve the written report and its recommendations and submit it to the FSC Committee.

   c. The committee shall serve as a liaison between FSC and the churches.

V. Application for Assistance

A. Steps of Application

1. Churches desiring assistance may obtain application forms from the FSC Committee through the designated committee of classis.

2. Requests for assistance will be processed by the committee of classis and classis itself and must be received by the FSC Committee on or before November 1 of each year.

B. Steps of Response

1. The FSC Committee shall inform the designated committee of classis.

2. The committee of classis shall inform the church.

C. Steps for Reconsideration

1. If a church is not satisfied with the decision of the FSC Committee it may submit a request for reconsideration to the FSC Committee giving written reasons for reconsideration.

2. The FSC Committee shall reconsider such request and inform the church of its decision within 90 days.

3. If the church remains unsatisfied, it shall have the right of appeal in accordance with paragraph XI.

VI. Eligibility for Assistance

A. Determining Factors

Eligibility for assistance will be based on financial need, the level of stewardship, the viability of ministry, the proximity of that church to other Christian Reformed churches. In determining financial need, the effect of synod's quota reduction policy shall be considered (Acts of Synod 1987, p.559–62).

1. Ordinarily subsidy shall be reduced by an amount equal to a church's quota reduction.

2. If such subsidy reduction would result in financial hardship because of special circumstances affecting a particular church, the church may request an exception to the
rule when it submits its application for assistance. Classis shall consider the request, examine the special circumstance, and make appropriate recommendations to the FSC Committee.

3. The final determination as to whether to grant an exception shall be made by the FSC Committee subject to an appeal under Article XI.

B. Family Count

No church shall be considered initially for salary assistance until its membership has reached 30 families.

C. Termination of Assistance

1. The assistance shall be terminated under either of the following conditions:
   a. A church with fewer than 20 families will normally no longer qualify for assistance.
   b. The church fails to meet the criteria established under “Eligibility for Assistance” (VI, a, b).

2. The process for termination of assistance shall be:
   a. The FSC Committee shall notify the congregation in writing of the decision to terminate funding.
   b. The FSC Committee and the congregation shall negotiate a date for termination of funding which shall occur within 18 months of the notification of the decision of the FSC Committee.
   c. A church whose assistance is being terminated shall seek the help of the designated committee of classis for counsel as they explore the following options: A shared ministry, a merger of the churches, a part-time unordained lay person who is licensed to exhort, a retired minister as pulpit supply, or a minister who receives a portion of his support from nonministerial income.

D. Additional Requirements

In order to be eligible for salary subsidy, a church must also meet the following requirements:

1. A church shall file an application annually through classis and its committee timed to precede the November 1 deadline (see paragraph V).
2. A church shall file an application through classis and its committee prior to the issuance of an initial call (see also paragraph VII).
3. A church shall meet the minimum per-family ministerial salary contribution level established annually by synod.
4. A church shall provide adequate housing, including utilities, for the minister and his family.
5. A church shall compensate its pastor with salary and benefits as decided annually by synod.
6. Churches receiving ministry assistance are expected to meet classical and denominational quota expectations for churches of their size (subject to the provisions for quota relief provided by Acts of Synod 1986, Art. 103, V, B, 4 and 5).
7. A church shall immediately notify the FSC Committee of any change in its status.

VII. Regulations for a Church Whose Pastor Has Left

A. A church whose pastor has left must immediately notify the FSC Committee of the date of farewell of its pastor. No payments will be granted during the vacancy.

B. Consistories of churches without a minister shall seek the approval of the FSC Committee for continued support prior to the issuance of a call or engagement of a stated
supply. Without such assurance the church itself will be responsible for the full support of the pastor or stated supply.

C. Consistories of churches without a minister having received assurance of continued support shall notify the FSC Committee of the date when a congregation's compensation responsibility to their pastor or stated supply begins.

VIII. SPECIAL SITUATIONS

A. Released Minister

FSC is authorized to pay up to 100 percent of the salary subsidy for up to six months following the release of a minister from active ministerial service within a congregation with the following guidelines:

1. Applicable synodical rules shall be observed.

2. The stated clerk of the classis shall furnish the FSC Committee with a copy of the agreement approved by the classis and the synodical deputies.

3. All allowances, except auto allowance, shall be applied toward the released minister's support during this period.

4. If the agreement for salary support of the released minister is for an amount less than the FSC minimum, then the subsidy granted shall be prorated.

5. At no time shall the FSC Committee be liable for subsidy payments toward the salaries of more than one minister in a single congregation.

6. During the vacancy created by the release of a minister via Article 17 of the Church Order, no consideration of continued support shall be given by FSC until classis or its duly appointed committee shall endorse the request for continued support.

B. Leave of Absence

FSC shall not pay salary subsidy during a period in which a minister has received a leave of absence.

C. Military Reserve Chaplains

Salary subsidy shall continue to be granted to FSC subsidized churches whose pastors serve as military reserve chaplains and whose duties take them away for not more than 16 weeks during any three-year period.

IX. MOVING EXPENSES FOR THE MINISTER

The percentage of the moving bill paid by the FSC Committee shall be equal to the percentage of the subsidy to the base salary. A copy of the moving bill, with an endorsement by the committee of classis, must be sent to the FSC Committee for payment.

Note: See Article 88, II, 18.

X. CONTINUING EDUCATION ALLOWANCE

A. FSC shall provide financial assistance to smaller churches for continuing education of their ministers, subject to synodical approval of a quota for this purpose.

B. Churches of fewer than 80 families that are in financial need may apply for funds for continuing education for their minister.

C. Financial assistance shall be available as follows:

1. All continuing education must be consistent with the ministerial calling.

2. Churches whose ministers are funded for this purpose from other ecclesiastical sources shall not qualify.
3. Churches shall seek reimbursement for educational expense through the classically designated committee.

4. The FNC will process the committee's request and reimburse appropriate expenses.

XI. THE RIGHT OF APPEAL

A. A church has the right to appeal a decision of the FSC Committee if it believes that an injustice has been done, provided that if the decision concerns eligibility for support the church must first request reconsideration in accordance with paragraph V, C.

B. The appeal shall be processed by classis which shall provide synod with a written statement of its decision and its grounds.

C. The appeal, with its grounds, shall be submitted to synod for adjudication.

18. That synod adopt the following policies for FSC moving expenses:
   a. FSC shall pay a portion of the moving bill equal to the percentage of quota retained under the quota-reduction policy of 1987.
   b. FSC shall consider as legitimate moving expenses:
      1) Reasonable bills for moving all household goods.
      2) Mileage at a standard rate.
         a) First vehicle total allowance.
         b) Second vehicle at one half of allowance.
      3) Reasonable motel and food bills assuming three meals and one motel for every 400 miles to be moved.
   c. The bills shall receive the endorsement of the committee of classis and shall be forwarded to the FSC for reimbursement of its portion of the expenses.

   —Adopted

III. CHANGE FSC POLICY CONCERNING SUPPLEMENTARY BENEFITS

A. Material: Overture 26, p. 375

B. Recommendation:
   That synod not accede to Overture 26 which requests a change in automobile allowance for ministers in churches under FSC.

   Grounds:
   1. The overture does not apply to present FSC policies.
   2. The overture lacks clarity as to the difference between FSC policies and the policies in effect in regard to churches which qualify for reduced quotas.

   —Adopted

IV. CLASSIS EASTERN CANADA APPEALS DECISION OF FSC

A. Materials: Appeal 3, p. 384

B. Recommendation:
   That synod not accede to the appeal of Classis Eastern Canada requesting aid for Faith CRC, Milford, NS.
Ground: FSC in denying assistance was following its established guidelines that "no church shall be considered for assistance until its membership has reached 30 families." This church presently has a membership consisting of 14 families according to the 1988 Yearbook.

—Adopted

V. Ministers' Compensation Guide


B. Recommendations:

1. That synod remind the churches that Synod 1982 adopted a recommendation to "require all ministers to complete the salary questionnaire annually to enable the Pension Committees to accurately calculate the average cash salary as a base for computing ministers' pension" (Acts of Synod 1982, p. 51).

   Grounds:
   a. Information is required to provide data for pension fund planning.
   b. Full compliance with the requested information gives additional credibility to the guide.

   —Adopted

2. That synod change the name of the Ministers' Compensation Guide to Ministers' Compensation Survey.

   Ground: The new title would more accurately reflect the contents of the publication.

   —Adopted

VI. Delete Rental Value of Parsonage from Compensation Survey

A. Material: Overture 23, p. 373

B. Recommendation:

That synod not accede to Overture 23 requesting that rental value of parsonage be deleted from the Compensation Guide for Ministers of the CRC.

   Grounds:
   1. Deletion would result in less information to make sound compensation decisions.
   2. Housing allowance calculations results in approximately 26 percent of total compensation which is reasonable for housing evaluation estimates.

   —Adopted

VII. Denominational Building Expansion


B. Recommendation:

That synod take note of the completion of the denominational building expansion together with the financing arrangements.

—Adopted
VIII. JOINT VENTURE AGREEMENT


B. Recommendation:

That synod take note of the completion of a pro-forma joint venture agreement to be used by denominational agencies toward their compliance with the requirements of Revenue Canada.

—Adopted

ARTICLE 89

Rev. John M. Hofman, alternate, replaces Rev. John J. Steigenga (Grand Rapids South). He rises to express agreement with the Forms of Unity.

ARTICLE 90

(The report of Advisory Committee 11 is continued from Article 88.)

Advisory Committee 11, Financial Matters, Elder Jay Morren reporting, presents the following:

I. MINISTERS' PENSION FUNDS

A. Material: Report 13, pp. 185–95

B. Recommendations:

1. That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to Dr. Ray Vander Weele, administrator, or to Counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to the Ministers’ Pension Plans are discussed.

—Adopted

2. That synod designate up to 100 percent of the minister’s early and normal retirement pension or disability pension for 1988 as housing allowance for United States income tax purposes (IRS Ruling 1.107-1) but only to the extent the pension is used to rent or provide a home.

—Adopted

3. That synod express appreciation to the following members for their services:

a. Canadian Ministers’ Pension Trustees, Rev. John Klomps, who has served six years, and to Mr. Nicholas Van Duyvendyk, who has served one year.

b. United States Ministers’ Pension Committee, Mr. Garrett C. Van de Riet, who has served the committee for three years and as administrator from 1977 to 1985.

—Adopted

4. That synod approve the following for 1989:

a. Increase the former plan maximum pension from $7,200 in 1988 to $7,380 in 1989.

Ground: This represents a modest 2.5 percent increase in partial recognition of the cost-of-living increases.

—Adopted


Ground: The 3.2 percent increase is consistent with cost-of-living increases.

—Adopted
5. That synod approve the appointment of a committee of representatives from the Ministers’ Pension Fund Committee Trustees and the SIC Finance Committee to examine possible ways in which the formula for funding for costs may be controlled which, in turn, would affect the necessity for future increased quotas.

——Adopted

II. REVISE MPF RULES GOVERNING DISABILITY CONCERNS

A. Materials:
   1. Overture 24, p. 373
   2. Overture 25, p. 374

B. Recommendation:
   That synod not accede to Overtures 24 and 25 which request revision of MPF rules governing disability benefits.

   Grounds:
   1. Both the U.S. Ministers’ Pension Committee and Canadian Pension Trustees need to have an objective, outside third party to determine disability. Both governments have uniform standards which are applied nationwide.
   2. The U.S. Social Security Administration is established to provide this cost-saving service.

——Adopted

James D. Stoel registers his negative vote.

III. UNORDAINED EMPLOYEES PENSION FUND

A. Material: Report 18, pp. 242–43

B. Recommendations:
   1. That any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod. —Adopted
   2. That synod note with appreciation the work of the committee as outlined in their report. —Adopted

IV. CLASSICAL TREASURER’S BONDING AND AUDIT REQUIREMENTS

A. Material: Report 17, p. 238

B. Recommendation:
   1. That synod require an annual financial statement of all classes audited by a certified public or chartered accountant, one copy of which is to be sent to the denominational financial coordinator. —Adopted
   2. That synod require that all classes secure fidelity or honesty bond coverage for their treasurers in accordance with the formula adopted by the Synod of 1977 (Acts of Synod 1977, pp. 122–23). —Adopted
   3. That synod urge the churches to require an annual funds audit and fidelity bond coverage for their treasurer.
ARTICLE 90

Grounds:

a. Church and classical treasurers act as trustees for church, classical, and denominational funds. Churches and classes, therefore, have a responsibility to provide the protection of an audit and fidelity bond coverage for those handling church and classical funds.

b. As stated in 1977, such protection “commensurate with each fund’s potential for loss is simply good business practice and in keeping with principles of good stewardship.”

—Adopted

4. That synod reemphasize its previously adopted policy that all classical treasurers dispense their funds at least quarterly (Acts of Synod 1969, pp. 12–13).

Ground: Regular, consistent receipt of denominational funds is necessary for denominational agencies to carry on their work as mandated by synod.

—Adopted

V. RECOMMENDED SALARY RANGES FOR 1989

A. Material: Report 17-A, XII, pp. 409–10

B. Recommendation:

That synod approve the proposed salary ranges amounting to an across-the-board increase of 4 percent over 1988 for 1989 within which the denominational agencies are to administer salaries and report them in the Agenda for Synod 1989.

Grounds:

1. Comparative increase rates:

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2. To maintain the integrity and usefulness of the Hay Evaluation System, it is important that salaries and ranges be managed together.

—Adopted

VI. SET SEPARATE SALARY GUIDELINES IN U.S. AND CANADA

A. Material: Report 17-A, X, pp. 405–06

B. Observation:

In response to Overture 53, 1987, addressing ordained ministers serving Canadian churches, the following comparisons are discovered:

1. Missionaries’ salaries (World Missions, World Relief) are adjusted to cost of living for the countries in which the missionaries serve.

2. Administrative salaries (Burlington and Grand Rapids) are established based on salary surveys for Canada and the United States.

C. Recommendation:

That synod approve the use of the Ministers’ Compensation Survey which shows average U.S. and Canadian cash salaries in setting cash salary differential each year for Home Missions and FSC church ministries in both countries.
Grounds:
a. Use of the compensation survey promotes consistency throughout all Canadian and U.S. churches.
b. The differential reflected in the compensation survey compares favorably with other salary survey data considered.

—Adopted

VII. FINANCIAL REPORTS, ACCREDITED AGENCIES, AND QUOTAS

A. Materials:

B. Recommendations:
1. That synod approve the financial statements of denominational agencies contained in the Agenda for Synod 1988—Financial and Business Supplement.
   —Adopted
2. That synod approve the denominational and denominationally related agencies recommended for one or more offerings from our churches.

   Denominational and Denominationally Related Agencies—Recommended for One or More Offerings

   Denominational Agencies
   - Back to God Hour—above-quota needs
   - CRC TV—above-quota needs
   - Home Missions—
     1. above-quota needs
     2. Hospitality House Ministries
   - World Missions Committee—above-quota needs
   - Calvin Theological Seminary Revolving Loan Fund
   - Chaplain Committee—above-quota needs
   - Christian Reformed World Relief Committee
   - Committee on Disability Concerns
   - Committee for Educational Assistance to Churches Abroad—above-quota needs
   - Synodical Committee on Race Relations—
     1. above-quota needs
     2. Multiracial Student Scholarship Fund
   - World Literature Committee—above-quota needs

   Denominationally Related
   - Calvinettes
   - Calvinist Cadet Corps
   - Young Calvinist Armed Services Ministry
   - Young Calvinist Federation

   —Adopted

3. That synod review all quota requests from denominational agencies before acting on them.
   —Adopted
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<td><strong>$454.80</strong></td>
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% Increase over prior year: 5.6% 3.8% 4.0% 5.6% 4.7% 4.6%
Note: Of the total $5,357,000 gross quota, 65% ($3,482,000) is distributed according to student enrollment from the various areas, and 35% ($1,875,000) is distributed among all Christian Reformed families.

<table>
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<th>Percent Distribution of Chr. Ref. Students</th>
<th>Area Allocation of 65% Portion</th>
<th>Number of Families in Area</th>
<th>65% Portion per Family</th>
<th>35% Portion per Family</th>
<th>Total Portion per Family</th>
<th>Rounded Off</th>
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Projected Total Gross for 1989 $5,357,000
Less Estimated 17.5% Shortfall (937,400)

Projected Total Net for 1989 $4,419,200

Quota Computation for Fiscal 1988-89

1989= 5,357,000 = $73.02
--------
73,365

1988= 5,154,000 = $70.25
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73,365

Increase $2.77
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Percentage Increase 3.9%
ARTICLE 91

The stated clerk reports the results of Ballot Number 2.

ARTICLE 92

The stated clerk reads letters of greeting from the following churches:
Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland, Dr. A. Kruiswyk, executive secretary
Reformed Churches of Australia, Mr. R. Hoeksema, stated clerk
Reformed Church in Argentina (Iglesia Reformed in Argentina), Mr. Norberto E. Wolf, stated clerk
Dutch Reformed Church in Sri Lanka, Rev. Charles Jansz
Reformed Church in South Africa (Gereformeerde Kerk in Suid Afrika), Mr. D. Postma, chairman
Christian Reformed Churches in Netherlands (Christelijke Gereformeerde Kerken in Nederland), Rev. Lawrence W. Bilkes, Synodical Committee on Church Unity and Correspondence
Christian Church of Sumba (Greja Kristen Sumba), Rev. Darius D. Dady, general secretary
The Reformed Church in Japan, Rev. Yoshio Mitani, stated clerk
Christian Reformed Church in Nigeria, Rev. Solomon Y. P. Binga, general secretary
Dutch Reformed Mission Church in South Africa (Nederduitse Gereformeerde Sendingkerk), Dr. A. J. Botha, secretary of the synod

ARTICLE 93

(The report of Advisory Committee 10 is continued from Article 56.)

Advisory Committee 10, Rev. Edward A. Den Haan reporting, presents the following:

I. ACCREDITATION—METANOIA MINISTRIES—(SEE ARTICLE 53, II)
B. Recommendation:
   1. That synod accredit Metanoia Ministries.
      
      Ground:
      Its necessary and unique ministry warrants accreditation. 
      —Adopted
   2. That synod express its concerns to Metanoia as follows:
      a. The regional nature of Metanoia (70 percent in the Seattle area) does not fit the denominational guidelines for North American continental spread.
b. The lack of actual corporate future plans for development troubles us.

*Ground:* Our appreciation for the pioneering work of Metanoia requires the above statement.

—Adopted

(The report of Advisory Committee 10 is continued in Article 110.)

**ARTICLE 94**

The afternoon session is adjourned and Rev. Merle H. Bierma leads the assembly in closing prayer. The Testimonial Dinner is held Tuesday evening at 7:00 P.M.

**WEDNESDAY MORNING, JUNE 22, 1988**

**Sixteenth Session**

**ARTICLE 95**

Rev. Eugene W. Los reads from Psalm 17 and announces *Psalter Hymnal* number 435, "All Things Bright and Beautiful." He leads the assembly in the opening prayer. Rev. Gerrit J. Veeneman is remembered in prayer; he suffered burns resulting from an accident Tuesday evening.

The roll call indicates Rev. Gerrit J. Veeneman (Niagara) is absent. He returns to synod during the morning session. Elder William Van Dam (B.C. South-East) is absent for the remainder of synod.

The minutes of the sessions of June 21, 1988, are read and approved.

**ARTICLE 96**

Advisory Committee 12, *Judicial Code Committee*, Mr. David Vander Ploeg reporting, presents the following:

A. **Material:** Judicial Code Committee Report 29, pp. 419–31

B. **Recommendations:**

1. That synod grant the privilege of the floor to Mr. W. Posthumus and Mr. D. Vander Ploeg when the matter of the Petition of Laura Smit against the Board of Trustees is discussed.

   —Granted

2. That synod not sustain the appeal of Laura Smit against the Board of Trustees.

   *Ground:* Neither the stipulations of the Church Order nor the decisions of previous synods with respect to the process of evaluating students culminating in the declaring of candidacy for the ministry are so clear as to warrant the conclusion that the board "acted in contravention of the Church Order of the Christian Reformed Church."

   —Adopted

Elder William Prince registers his negative vote.

3. That synod clarify the extent of its delegation of responsibility to the Board of Trustees in the candidacy process by adopting one of the following:
a. That the Board of Trustees be directed not to screen out persons seeking candidacy who are graduates of Calvin Theological Seminary. The Board of Trustees shall make recommendations to synod with respect to each applicant which may be positive, negative, or both, as the facts in each case dictate. Notice of negative recommendations should be given in writing to the applicant involved who should have the automatic right to appear before synod to present his or her application, or

b. That synod set out a clear policy whereby the full and final authority to approve candidates is delegated to the Board of Trustees and synod merely rubber stamps the board's decisions. This policy should include the right to a hearing before the Board of Trustees by any applicant upon request.

*Ground:* The existing policy is open to misinterpretation and confusion because of its failure to break down the process of evaluation and declaration for candidacy into its various components and to delegate explicitly and clearly these various parts.

A motion is made that synod refer Recommendation 3 to the Synodical Interim Committee for study and recommendation to synod. —Adopted

4. That synod undertake a study to determine the desirability of revising the Church Order (and the Judicial Code, as applicable) to specifically allow a broader appeal procedure encompassing not only members and assemblies, but also decisions of agencies, boards, and standing committees.

*Ground:* By its terms, Article 30 (including the Judicial Code proceedings) is reserved for cases involving members, or a member and a minor assembly, or minor assemblies.

—Adopted

A motion is made that synod refer Recommendation 4, as adopted, to the Synodical Interim Committee for study. —Adopted

**ARTICLE 97**

Rev. Henry Dykema, alternate, replaces Rev. Jack C. Vander Plate (Holland). He rises to express agreement with the Forms of Unity.

The vice president Howard D. Vanderwell assumes the chair. He announces that elder delegate Paul Murphy's mother died. Synod pauses and the vice president leads in prayer for Mr. Murphy and his family.

**ARTICLE 98**

(The report of Advisory Committee 3 is continued from Article 61.)

Advisory Committee 3, *Radio/Publications*, Rev. Henry B. Vanden Heuvel reporting, presents the following:

I. **HEIDELBERG CATECHISM AND THE ECUMENICAL CREEDS**

A. **Materials:**

1. Report 28, pp. 344-58
2. Overture 16, pp. 369-70
3. Overture 17, pp. 370-71
4. Overture 19, p. 371
5. Overture 37, pp. 438-39
B. Recommendations:

1. That the chairman, Dr. Fred H. Klooster, and secretary, Professor Richard Wevers, of the committee be given the privilege of the floor when synod deals with the matters of this report. —Granted

2. That synod adopt the following changes in the Heidelberg Catechism, along with the reasons or justification for the change:

Part I

1.

HUMAN MISERY

Ground: “Human” is the generic equivalent of the German “Menschen.”

2. Q 6: DID GOD CREATE PEOPLE SO WICKED AND PERVERSE?

Ground: “People” is the generic equivalent of “Menschen.”

3. A 6: No.

God created them good and in his own image, that is, in true righteousness and holiness, so that they might

truly know God their creator,

love him with all their heart, . . .

Ground: Plural pronouns here give the inclusive or generic equivalent for the German “Menschen” which it uses in the first line.

4. Q 7: THEN WHERE DOES THIS CORRUPT HUMAN NATURE COME FROM?

Ground: The adjective “human” is used for the possessive “des Menschen.” “This” translates the German “solche.”

5. Q 9: BUT DOESN’T GOD DO US AN INJUSTICE BY REQUIRING IN HIS LAW WHAT WE ARE UNABLE TO DO?

Ground: The first person plural pronoun here translates the German “Menschen.” The use of these pronouns here is justified by the “us” and “we” in question and answer 8 just preceding this, and provides for nice conversational flow.

6. A 9: No, God created humans with the ability to keep the law.

They, however, tempted by the devil, in reckless disobedience, robbed themselves and all their descendants of these gifts.

Ground: The plural “humans” and the pronouns after it again give the generic equivalent of “Menschen.” The plural flows nicely from the plural “us” in the question.
He has declared:

"Cursed is everyone who does not continue to do everything written in the Book of the Law."

*Ground:* Here the present translation, by using the word "he," actually introduces an exclusive term which is entirely absent in the German, and so both accuracy and sensitivity to exclusive language would expect the translation "one who is . . ." Notice that the present translation here already uses "human" to translate the German "Mensch."

### Part II

#### DELIVERANCE

*Grounds:* No modifier is necessary here, since the reference is clearly the same as that of Part I. By not using "human" the ambiguity the expression "human deliverance" allows is avoided. Note too that in the heading of Part III the German also has no modifier.

No.

To begin with,

God will not punish another creature for what a human is guilty of.

*Ground:* Again, "human" translates the German "Mensch."

*One who is* truly human and truly righteous,

yet more powerful than all creatures,

that is, *one who is* also true God.

*Ground:* Here the present translation, by using the word "he," actually introduces an exclusive term which is entirely absent in the German, and so both accuracy and sensitivity to exclusive language would expect the translation "one who is . . ." Notice that the present translation here already uses "human" to translate the German "Mensch."

God's justice demands

*that human nature, which has sinned,*

must pay for its sin;

but a sinner could never pay for others.

*Grounds:* "Human nature" is actually a very literal translation of the German, and was the expression used in the pre-1975 translation. "Could never" is also a very exact rendering of the German.
12. Q 20: ARE ALL SAVED THROUGH CHRIST JUST AS ALL WERE LOST THROUGH ADAM?

*Grounds:* The adjective “all” as substantive is certainly as clear as “all men” and so is a good inclusive equivalent for “alle Menschen.”

13. A 35: That the eternal Son of God, . . .

a truly human nature

so that he might become David’s true descendant,

*like his brothers in every way,*

except for sin.

*Ground:* The expression “like his brothers in every way” is recommended because the catechism here seems to reflect the actual words of Hebrews 2:17; this translation uses the NIV translation of Hebrews.

14. A 47: Christ is *truly human* and *truly God.*

*Ground:* “Human” is again the generic equivalent of “Mensch.” “Truly” is used to maintain the parallelism. This is also the language of Q 15 and 16.


Second, that each member

should consider it a duty

to use these gifts

readily and cheerfully

for the service and enrichment

of the other members.

*Ground:* This is a simple, direct and entirely legitimate translation of the German.

16. A 58: Even as I already now

experience in my heart

the beginning of eternal joy,

so after this life I will have

perfect blessedness such as

no eye has seen,

no ear has heard,

no human heart has ever imagined:

a blessedness in which to praise God eternally.

*Ground:* Here “human heart” is actually a more accurate translation of the German than the previous “no man,” which is a rather loose or free translation.

17. Q 65: *IT IS BY FAITH ALONE THAT WE SHARE IN CHRIST AND ALL HIS BLESSINGS: WHERE THEN DOES THAT FAITH COME FROM?*

*Ground:* The German does not contain anything equivalent to “we confess,” and so this more compact expression is recommended.
18. A 75: 

... from the hand of the one who serves

*Ground:* The present expression "of him who serves" actually introduces a word which is not in the German text. The German in fact quite literally says simply "the server."

19. A 84: 

According to the command of Christ:

The kingdom of heaven is opened by proclaiming and publicly declaring to all believers, each and every one, that, as often as they accept the gospel promise in true faith, God, because of what Christ has done, truly forgives all their sins. . . .

*Ground:* The translation we recommend is closer to the German. Notice that the pre-1975 translation also used the plural forms here.

20. A 85: 

According to the command of Christ:

*Those who,* though called _ Christians, 
profess _ unchristian teachings or live _ unchristian _ lives, and after repeated and loving counsel 
refuse _ to abandon their errors and wickedness, 
and _ after being reported to the church, that is, to its officers, 
fail _ to respond also to their admonition—
such _ persons the officers exclude from the Christian fellowship by withholding the sacraments from _ them, 
and God himself excludes _ them from the kingdom of Christ.

Such _ persons, 
when promising and demonstrating genuine reform, 
are received again 
as _ members of Christ 
and of his church.

*Grounds:* The German (as well as the Latin) uses the plural pronouns in this answer, and so did the earlier English translation. The change of "brotherly counsel" to "loving counsel" is justified because "loving" captures the essence of the German "brüderlich" and so is a fully warranted translation. The point of the word "brüderlich" certainly is not "as a brother might do it" which is the way "brotherly" can be understood. Rather, the German certainly wants to say that the counsel must be given with love and concern for each other's welfare, a meaning clearly carried by "loving." In spite of numerous changes from the earlier translation, careful analysis of the German will show this translation to be a more straightforward translation.
Part III

GRATITUDE

*Grounds:* No modifier is necessary before the word "gratitude," just as no modifier is needed before "deliverance" in Part II. The German does not have a modifier in this heading either.

22. A 97: —no changes

*Grounds:* The use of the pronoun "we" in the question does not conflict with the impersonal "one's" of the answer. The German of the answer is also impersonal.

23. Q and A 101: —no changes
Q 102: —no changes

*Grounds:* Although CRC Publications had recommended changes in the pronouns here, no changes are recommended. The German is impersonal and so does not mandate any particular pronoun.

24. Q 103: WHAT IS GOD'S WILL FOR YOU IN THE FOURTH COMMANDMENT?

25. Q 104: WHAT IS GOD'S WILL FOR YOU IN THE FIFTH COMMANDMENT?

26. Q 105: WHAT IS GOD'S WILL FOR YOU IN THE SIXTH COMMANDMENT?

*Grounds:* The answers to these questions are framed in first-person pronouns ("I" and "me"). As explained in the introductory material of Report 28, this maintains a pattern of pronoun usage in this series of questions and answers, so that an "I" in the answer is paired with "you" in the question. For the sake of internal consistency, "you" is used in the question.

27. A 107: No.

By condemning envy, hatred, and anger God tells us to love our neighbors as ourselves, to be patient, peace-loving, gentle, merciful, and friendly to them, to protect them from harm as much as we can, and to do good even to our enemies.

*Grounds:* The use of the plural instead of the singular here avoids the exclusive language and does not hinder the meaning.
28. A 110: —no changes

_Grounds:_ No reason was found to change “our” neighbor to “my” neighbor, as has been suggested by CRC Publications. The German has “our.”

29. A 111: That I do whatever I can for my neighbor’s good, that I treat others as I would like them to treat me, . . .

_Grounds:_ The present translation already uses “others” in the fourth line. Using “others” in the third line and “them” in the fourth is an entirely legitimate way to translate this and at the same time avoids exclusive language.

30. Q 112: WHAT IS GOD’S WILL FOR YOU IN THE NINTH COMMANDMENT?

31. Q 113: WHAT IS GOD’S WILL FOR YOU IN THE TENTH COMMANDMENT?

_Grounds:_ As in questions 103, 104, and 105.

32. A 124: Your will be done on earth as it is in heaven means, Help us and all people to reject our own wills and to obey your will without any back talk. Your will alone is good.

Help us one and all to carry out the work we are called to, as willingly and faithfully as the angels in heaven.

_Grounds:_ These changes are a legitimate translation of the German and avoid exclusive language. —Adopted

3. That synod instruct CRC Publications in consultation with the Translation Committee, to publish the new translation with the Scripture references and the harmony of the confessions, retaining the line spacing, indentation, distinctive type sizes as found in the translation of 1975, and to print the Heidelberg Catechism in as appealing a way as possible. —Adopted

4. That synod adopt the Apostles’ Creed as recommended.

_Apostles’ Creed_

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried; he descended to hell. The third day he rose again from he dead. He ascended to heaven
and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Note: Our advisory committee was unanimous in the above recommendation with the exception of the word "catholic." The recommendation including the word "catholic" is presented by:

H. Bruxvoort, chairman J. Drost
H. Vanden Heuvel, reporter D. Van Baak
D. Boogerd G. Van Schepen
W. Renkema D. Ebens
J. Vander Plate

According to Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Rev. Merle H. Bierma.

Synod enters into discussion of the recommendation of the majority report. (The report of Advisory Committee 3 is continued in Article 109.)

ARTICLE 99

The morning session is adjourned. Rev. Mark L. Tidd announces Psalter Hymnal number 209, "Seek Ye First the Kingdom," and leads the assembly in closing prayer.

WEDNESDAY AFTERNOON, JUNE 22, 1988
Seventeenth Session

ARTICLE 100

President Calvin Bolt reassumes the chair.

The president of synod announces that Mrs. Gwen Bradford, wife of Rev. Eugene Bradford, was taken to glory this morning and requests prayers in the family's behalf.

Rev. David G. Zandstra reads from Ephesians 2 and 3 and announces Psalter Hymnal number 556, "Great Is Thy Faithfulness." He leads in opening prayer, remembering especially the Bradford family.

ARTICLE 101

(The report of Advisory Committee 6 is continued from Article 52.)

Advisory Committee 6, Educational Matters, Rev. John Bylsma reporting, presents the following:
I. REPORT OF THE BOARD OF TRUSTEES RE THE TEACHINGS OF THREE CALVIN PROFESSORS

A. Materials:

1. Report 2, II, D, pp. 22–23
5. Overtures 42–48, pp. 441-52
6. Overtures 50–51, pp. 552–53
7. Overtures 53–58, pp. 455–60
8. Overtures 60–65, pp. 460–65

B. Introduction:

The advisory committee presents its report to synod with the awareness that this matter has generated a significant number of overtures and communications. We also recognize the importance of the issue and its effect on the individuals involved, on Calvin College, the Board of Trustees, our organizations and agencies, and the denomination as a whole.

In order to provide a context for the recommendations, some background material, analysis, and observations are presented.

C. Background:

In 1986 Dr. Howard Van Till, a professor at Calvin College, published a book entitled The Fourth Day. Publication of this book resulted in receipt of communications from a number of people who questioned the writings of Van Till and included some questions concerning the position of Drs. Menninga and Young as well on the topic of creation. Some of these letters alleged that their writings were inconsistent with the Bible's teaching about creation.

In order to respond knowledgeably to these communications, the Board of Trustees of the college appointed a study committee in February 1987 composed of five members of its board. This ad hoc committee was given the following mandate:

a. To study and evaluate the published statements of Professors Howard Van Till, Clarence Menninga, and Davis Young on the subject of "creation" and "evolution," including their interpretation of Genesis 1–11 and to determine whether these statements are in accord with the synodically adopted guidelines for the interpretation of Scripture and with the doctrinal statements of the Christian Reformed Church.

b. To submit formulated recommendations which may serve as answers to the various communications received by the board.

The ad hoc committee spent many hours in regular sessions during a one-year period, and then presented its report to the full board at its February 1988 meeting.

In its study, the ad hoc committee reviewed all the published statements of the three professors on this subject. It also met at length with the three professors, heard statements of faith from each, and discussed their writings with them. The ad hoc committee evaluated the writings in light of Scripture, the confessions and synod's guidelines for reading and understanding the Bible. The ad hoc committee noted with appreciation the cooperation and openness of the professors.

Your advisory committee feels it is important also to comment on the attention given this issue by the media.
Media attention started prior to the formation of the *ad hoc* committee. At the time of the appointment of the committee, the Calvin College student newspaper, *Chimes*, published an article which resulted in a later news article by the *Grand Rapids Press*. This *Press* story was picked up by the national wire services. The media, both secular and religious, continued to publish articles and/or stories on this matter during the period of time the *ad hoc* committee was completing its task. By February 1988, when the *ad hoc* committee presented its report to the Board of Trustees, many allegations and widespread concerns had resulted.

In response to increasing media attention, the Board of Trustees scheduled a press conference to be held immediately following the February 1988 board meeting. The report of the *ad hoc* committee, containing the board-approved recommendations, was released at this time.

Even prior to the February 1988 release of the *ad hoc* report, but certainly following that time, allegations have been made concerning the biblical and confessional fidelity of college and seminary personnel. This was done in both the religious and secular press, by consistories, individuals, and self-appointed organizations for addressing denominational issues. Over time these allegations and judgments have expanded to include the denominational agencies and leaders. Most of the allegations and judgments were not addressed to the professors named, to their consistories, or to the Board of Trustees. Some were brought to the Board of Trustees without documentation or were based on hearsay evidence. As a result of the widespread attention given to the *ad hoc* committee report, concern began to be expressed by means of overtures which appear on the agenda of this synod. Your committee feels the board has handled these allegations and judgments in a responsible manner.

D. *Summary of Ad Hoc Committee's Findings*

A summary giving the essence of the *ad hoc* committee report is presented here to provide the context for the overtures before synod.

1. With respect to Prof. Clarence Menninga the *ad hoc* committee reported that:

... Menninga is a Christian who confesses that the Bible is the Word of God and that this Word is truth ...

Professor Menninga responded to a number of key questions.

... Was there an event which is commonly called Creation? Yes, confesses Menninga. But he goes on to add his theories based on the fossil evidence and current techniques for measuring the ages of rock. It appears that God used long periods of time to develop the universe to its present condition ...

... Did God create a human being named Adam, a person in God's image who possessed the ability to relate to the Creator? Yes, confesses Menninga, but he, again, brings up scientific evidence as he thinks of Adam. How should Adam be classified? ... Menninga is not ready to label Adam, so he is uncertain how long ago Adam lived ...

... Was Adam sinless at the time of his formation? Yes, confesses Menninga, adding that the death of humankind followed Adam's (and Eve's) historical fall into sin ... As a scientist, Menninga is not sure how Adam was formed. As a believer, he confesses that Adam, though weak and vulnerable, was made in the image of God and innocent of sin ...
The ad hoc committee recognized that Professor Menninga cites evidence “that challenges some Christians’ beliefs about how and when God created the heavens and the earth.”

2. As a result of an examination of Professor Van Till’s writings and beliefs, the ad hoc committee reported as follows:

. . . There is much in the writings of Dr. Van Till that deserves commendation. . . . His account of the categories of knowledge of the created cosmos to be gained from the Bible, on the one hand, and from science, on the other, and his account of how these sources complement each other is very illuminating to a complex issue. His development of what he calls the ‘creationonomic perspective’ is a stimulating contribution to Reformed thinking about the meaning of divine sovereignty. . . .

. . . Throughout his writings, Howard Van Till confidently asserts and explains the meaning of his Christian faith both as a personal love for and trust in the Lord Jesus Christ and as a submission to the Word of God and commitment to the Church of Jesus Christ in all his personal and professional life. . . .

The ad hoc committee noted certain weaknesses in Professor Van Till’s work.

. . . The meanings of some of the terms are not always precise. The development of the thought, particularly in the theological and philosophical sections, is not always as clear as we would like. . . .

Two areas of concern are noted, the first dealing with the notion of “primeval history.”

. . . According to Van Till, Genesis 1–11 is the preamble and the first part of the historical prologue of the covenant, and he calls this part of the prologue “primeval history.” Its purpose is to reveal God as sovereign creator and ruler and to introduce the subsequent history of God’s dealing with Abraham and his family. Van Till says that one ought not to read into these chapters what is not intended by the divine author. . . . They are not intended to tell us specifically and precisely how all things came into existence. Instead, God intends them to present the basic and fundamental truth that God is God and creatures are creatures. . . .

The report continued:

. . . While the authenticity of the history recounted in these chapters of Genesis is essential, as Van Till sees it, to the whole covenant, these chapters also display the characteristics of the genre of the primeval history . . . . Van Till writes on p. 83 (of The Fourth Day): " . . . Primeval history and parable can both serve as vehicles of truth—important truth . . . . Unlike parables, primeval history does refer to an historical past with a character essentially the same as that illustrated by the narrative. . . . Though it (primeval history) is not to be taken literally, it is to be taken seriously. . . ."

Van Till’s meaning here is unclear. If the narrative is not to be taken literally, isn’t what synod called the “event character” of the history narrated then placed in jeopardy? . . .

Here the ad hoc committee referred to the Acts of Synod 1972 (p. 69), and commented:

. . . We realize that what synod meant by the phrase “event character” isn’t as clear as could be wished either. Nonetheless, the concern of the church that lies behind that phrase is real and is a concern of Howard Van Till as well. . . .

The ad hoc committee’s concern with Professor Van Till’s . . . genre of primeval history is that this method of biblical interpretation could lead to conclusions which would call into question the event character of the history in these early chapters. It has not led him to unacceptable conclusions in regard to the stellar creation, but we urge him to refine his method of biblical interpretation. . . .
The *ad hoc* committee expressed its second concern, Professor Van Till's views on human evolution, as follows:

> Though there are no statements in the Confessions which explicitly or directly affirm the historical factuality of those events, the Creeds do affirm the unique status of man as created in God's image. In this light, Van Till's statements are incomplete. He does not indicate how the unique creation of man as the image bearer of God can be compatible with an evolutionary development. Van Till does not deny man's unique difference from every other creature but merely says that he sees no reason why this uniqueness cannot be compatible with evolutionary development.

The *ad hoc* committee noted an apparent conflict between human uniqueness and evolutionary development. The committee further reported that

> Because some of Professor Van Till's statements are ambiguous or incomplete, he leaves himself open to a reading which would put his position outside the creedal limitations. Therefore, we encourage him to be as clear and complete in the future as he can be with regard to these issues so that the church will not be needlessly disturbed.

The *ad hoc* committee was confident of Professor Van Till's determination to be submissive to the Word of God as interpreted in the Creeds and by the synodical guidelines...[and]...that he will hold the trust of the church by exercising the above-mentioned care to be clear and complete. Because the Bible is the supreme standard for Christian faith, thought, and life, it is inappropriate for the church or any human agency to dictate too closely what the Bible says or how it is to be interpreted. Synodical guidelines must never be more than guidelines. The Bible must speak for itself, and the Christian community must listen without superimposing its authority on that of the Bible.

The *ad hoc* committee concluded:

> Against this background, our judgment of the writings of Howard Van Till is that they are within this acceptable range of Christian and Reformed scholarship. None of the positions he developed in his writings are necessarily in conflict with the Creeds, nor do the methods he used necessarily lead to conclusions which conflict with the Creeds or synodical guidelines.

3. Finally, with respect to Professor Davis Young the *ad hoc* committee reported that a

> review of the correspondence would suggest that Dr. Young has in general been the focus of commendation, rather than criticism. His name, however, is invariably associated with those of Professors Van Till and Menninga. What is especially clear in Professor Young's writings is that faith drives science; science does not drive faith.

As a distillation of Professor Young's views on Scripture and science, the *ad hoc* committee offered these thoughts:

> In order to understand created reality we must understand God the Creator through His authoritative, infallible and inerrant Word, and our relationship to the material world and its processes through science. It would follow, therefore, that although Professor Young, in his published writings, has indicated that Scripture compels us to accept a miraculous origin of man, he would wish to maintain some degree of openness on man's biological origin.

Faithfulness to both Scripture (God's special revelation) and nature (His general revelation) motivate Professor Young's calling. His intent is to develop a vigorous Christian science that will be of service in meaningful evangelism and apologetics. Both in his published statements and private conversations, he humbly and sincerely articulates and integrates confession and profession.
4. Based on the Report of the *ad hoc* committee, the following recommendations were adopted by the Board of Trustees:

a. The Board of Trustees receives the report with gratitude and recommends that it refer this report to Professors Clarence Menninga, Howard Van Till, and Davis Young for their study and guidance.

b. That the Board of Trustees declare, based on the study, evaluation, and collegial discussion between the committee and the three faculty members, that the writings of Professors Menninga, Van Till, and Young fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church; but, at the same time, the Board reminds the professors of the limitations that these guidelines place upon the interpretation of Scripture.

c. That the Board of Trustees commend these three Professors for their deep personal devotion to Christ and their diligence in subjecting their scholarship to His service.

d. That the Board of Trustees accept this report as its "... recommendations which may serve as answers to the various communications received by the board."

E. Observations:

The Board of Trustees acted responsibly with respect to its assigned task on behalf of the Christian Reformed Church. It established a special study committee to determine the validity of concerns which had been addressed towards the three professors. In doing so it had in mind the interest of the denomination and the academic freedom of the professors.

The *ad hoc* committee conducted its assignment in a methodical, careful, and deliberate manner. It became familiar with all the published material of the three professors, held intensive interviews with them, and discussed its findings at length in order to fulfill its mandate responsibly.

The *ad hoc* committee's final report concluded that the three professors' teachings were not contrary to the Scripture and our Reformed confessions. Its conclusions, however, also identified areas of concern. The *ad hoc* committee recognized that the understanding of creation as suggested by Clarence Menninga would "challenge some Christians' belief about how and when God created the heavens and the earth." In response to Howard Van Till the *ad hoc* committee stated "we note weaknesses in his work as well." It was concerned that the "method of biblical interpretation could lead to conclusions which call into question the event character of the history in Genesis 1–11." The *ad hoc* committee was also concerned that Howard Van Till "does not indicate how the unique creation of man as image bearer of God can be compatible with an evolutionary development."

In its final recommendations to the Board of Trustees, the *ad hoc* committee did not address these concerns with the full attention needed. The professors were reminded of the limitations the doctrinal statements of the CRC and the synodically adopted guidelines for the interpretation of Scripture place upon the interpretation of Scripture. This reminder, however, gave no substantial guide to assist the professors in their field of study. The *ad hoc* committee recognized the difficulty in using Report 44 of Synod 1972 to serve as a guide in understanding the event character of Genesis 1–11. The *ad hoc* committee said "we realize that what synod (in Report 44 in 1972) meant by the phrase 'event character' isn't as clear as could be wished either."
Although the three professors were reminded to remain within the guidelines of Scripture for their field of expertise, they were left to do so on their own. We believe the ad hoc committee should have highlighted the need for more to be said and known about the methods being followed. Admittedly, the ad hoc committee report is advisory in nature. Its intent was not to give final answers regarding the questions raised by the writings of Menninga, Van Till, and Young. In retrospect, however, we believe it should have been more resolute in its recommendations.

Our critique, however, is addressed more to the Board of Trustees than to its ad hoc committee. The five members of the ad hoc committee spent a great amount of time and energy in their service to the Board of Trustees. What the five members recognized as weaknesses should have been addressed by the members of the Board of Trustees. In retrospect, we believe it would have been wiser if the Board of Trustees had required more than what the recommendations stipulated. Likewise, the weakness indicated should have alerted the Board of Trustees that more was needed in order to address adequately the question of the interrelatedness of Scripture and science. It is an enormously important task.

Thus, recognizing both the deficiencies and the needs, we join the ad hoc committee and the Board of Trustees in giving thanks that the three professors concerned will continue to work toward clarity and fuller understanding by submitting their academic work to the Scripture and recognizing the total lordship of Jesus Christ. While recognizing the importance of the ad hoc committee’s inquiry into the crucial areas of the historicity of Adam and Eve, of God as Creator and of the authority of Scripture, it seems clear to us that the crucial issue of a biblically directed scientific method has not been addressed sufficiently. These matters need to be resolved for the Board of Trustees and for the church by those competent to do so in these areas. It is, indeed, unfortunate that a proposed study to focus on these very issues was rejected by the Synod of 1967 (Acts of Synod 1967, pp. 76–77; 335–38). Especially the issue of the interrelationship of Scripture and science needs further study by the church, particularly some of the conclusions drawn from scientific research which the Board of Trustees has recognized as “challenging,” containing “weaknesses” or “being incomplete.” Such a study will also serve the three professors with guidance and encouragement as they continue integrating their Christian faith with their scientific activity as part of both the Christian academic community and the church at large.

F. Analysis of Overtures:

Thirty-two overtures were sent to Synod 1988 concerning this issue, presenting a variety of concerns and requests. Eight communications were also received. The overtures are categorized as follows:

1. Reject the Board of Trustees report and its determinations: 30, 33, 38, 48, 51, 53, 54, 56, 57, 58, 60, 61
2. Appoint a study committee to investigate the three professors: 29, 31, 32, 34, 35, 42, 45, 46, 47, 55, 56, 58, 61, 62, 64
3. Appoint a committee to address issues beyond the scope of the Board of Trustees: 30, 32 (in grounds), 38, 39, 43, 44, 50
4. Dismiss and/or prevent the professors from teaching: 31, 47, 51, 54, 56, 65

5. Co-host a symposium: 36

6. Instruct the Board of Trustees to reassure the denomination on the integrity of Scripture: 63

7. Require a review of Form of Subscription by faculty: 65

The advisory committee takes note of the fact that several of these overtures demonstrated excellent work in preparation and presentation of concerns. Others, however, did not. Overtures requesting synod to "reject" the report of a standing synodical committee (e.g., Board of Trustees) fail to take into account the fact that normally such reports are simply received as information. In addition, the overtures requesting the dismissal of the professors do not take into account that formal charges had not been lodged against them and that due process is required (Acts of Synod 1974, p. 183). Still others present unsubstantiated and/or erroneous conclusions in the grounds. Nevertheless, your advisory committee concludes it would have been irresponsible to simply dismiss all these overtures on the basis of technicalities. We have, therefore, carefully scrutinized every overture and communication received and have attempted to address the concerns raised by making the following recommendations to synod:

G. Recommendations:

1. That synod affirm that the Christian Reformed Church confesses its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word (the Belgic Confession, the Heidelberg Catechism and the Canons of Dort).

2. That synod remind the churches that the entire faculty of Calvin College and Seminary has publicly expressed its commitment to these truths, including God as creator, the event character of Genesis 1-11, Adam and Eve as first parents, the actual fall into sin, and the authority of Scripture for scientific activity.

Note: Synod tables the consideration of recommendation 2 in order to proceed to the consideration of recommendations 3, 4, and 5.

3. That synod remind the churches that the examination and investigation of the created world is an integral part of the Reformed faith. Our high regard for the created order is reflected in the Belgic Confession, Article II: "We know Him by two means: First, by the creation, preservation and government of the universe, which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to see clearly the invisible things of God . . ."

4. That synod remind the churches that, within the distinctively Christian and Reformed character of Calvin College, the faculty enjoys the right of academic freedom as judged by the confessional standards of the Christian Reformed Church and the professional standards appropriate to their role and discipline. Thus, the norms for the faculty members at Calvin College are not exhausted by an abstract appeal to honesty, scholarly integrity, or proficiency in research and teaching. "All of these values, while desirable in themselves, receive their proper interpretation when seen as expressions of obedient service to Jesus Christ and his kingdom. Calvin College requires of its faculty
professional competence, conformity to scholarly standards, and adherence to the Word of God as interpreted by the Reformed confessions—all of these culminating in a demonstrated effort to integrate this Word with scholarly enterprise." Consequently, all Calvin College faculty members share a common commitment to, and responsibility for, the Christian and Reformed educational mission of the college (see "Tenure at Calvin College," Acts of Synod 1974, pp. 177–85).

5. That synod declare that a review of the chronology of events and procedures indicates that the work of the ad hoc committee and the Board of Trustees in the matter of Dr. Clarence Menninga, Dr. Howard Van Till, and Dr. Davis Young, was carried out with care and deliberation and with due responsibility for the welfare of the college and the Christian Reformed denomination as a whole.

Adopted

Recommendation 2 is taken off the table for consideration.

Recommendation 2: That synod remind the churches that the entire faculty of Calvin College and Seminary has publicly expressed its commitment to these truths, including God as creator, the event character of Genesis 1–11, Adam and Eve as first parents, the actual fall into sin, and the authority of Scripture for scientific activity.

Adopted

6. That synod appoint a study committee, composed of representatives from the areas of natural science, philosophy of science, and theology, with the following mandate:

To address the relationship between special and general revelation as found in Belgic Confession Article II and in Report 44 of the Synod of 1972 focusing primarily on the implications for biblical interpretation and the investigation of God’s creation. This task should include, but not be limited to, such matters as the following: The concept of “vehicle/packaging/contents,” the designation of Genesis 1–11 as “primeval history,” the creation of Adam and Eve in God’s image, the fall into sin, and the doctrines of creation and providence as they relate to evolutionary theory. The task should also include an investigation of the difference, if any, in our subjection to God’s special and God’s general revelation.

Grounds:

a. The concerns voiced by the churches through the overtures need to be addressed by a study of this nature.
b. Such a study will give clarity to points of ambiguity as noted in the ad hoc committee report, and, thereby, give substantive content to the Board of Trustees in their reminder to the professors.
c. Such a study will benefit the total Christian community in understanding the relationship between special revelation/Scripture and general revelation/creation.
d. Such a study, although judged necessary for the church by the Synod of 1966, was never carried out (Acts of Synod 1967, pp. 76–77, 335–38).
e. Such a study will facilitate the continuing work of Calvin College and its faculty as leaders in the promotion of Christian scholarship.

Adopted

A motion is made that the study committee be instructed to report to the Synod of 1991.

Adopted

(The report of Advisory Committee 6 is continued in Article 104.)
ARTICLE 102

The president of synod announces the death of Mr. John de Best, CRWRC delegate from Classis Toronto.

The afternoon session is adjourned and Rev. Ed W. Visser leads in closing prayer.

WEDNESDAY EVENING, JUNE 22, 1988
Eighteenth Session

ARTICLE 103

Synod holds a special prayer service for rain. Dr. Henry Wildeboer, second clerk, announces *Psalter Hymnal* number 104, "Your Spirit, O Lord, Makes Life to Abound," stanzas 1, 5, 6, and 13. He reads from James 5, addresses synod briefly, and leads in prayer. The service is concluded by singing *Psalter Hymnal* number 434, "God Moves in a Mysterious Way."


ARTICLE 104

(The report of Advisory Committee 6 is continued from Article 101.)

Advisory Committee 6, *Educational Matters*, Rev. John Bylsma reporting, presents the following:

I. REPORT OF THE BOARD OF TRUSTEES RE THE TEACHINGS OF THE THREE CALVIN PROFESSORS

A. Materials: See Article 101

B. Recommendations:

A motion is made that synod instruct the Calvin Board of Trustees, while the study is in process, in monitoring the teaching of Dr. Menninga, Dr. Van Til, and Dr. Young, to see that they do not teach that which the board through its *ad hoc* committee has judged to be "ambiguous or incomplete" and that they do not use a method of biblical interpretation which would lead to conclusions that would call into question the event character of the history in the early chapters of Genesis.

*Ground:* This will enhance the well-being of the college and the church.

—Defeated

Synod returns to consider the recommendations of the Advisory Committee.

7. That synod express its regret to the Board of Trustees that although it concluded that some of Dr. Van Till's statements were "ambiguous or incomplete, thus leaving himself open to a reading which would put his position outside the creedal limitations," this was not given greater attention in the recommendations resulting from the report. *That synod also express its regret that some statements of Professors Menninga, Van Till, and Young are open to serious misinterpretation.*

*The concluding sentence is added by way of amendment.*

The following wish to register their negative vote on the amendment to recommendation 7: Jake Kuipers, Simon Wolfert, Floris Aukema, Jan de Kon- ing. They submit the following statement: "It is inappropriate to charge these three professors with 'some statements' that are 'open to serious misinterpretation' without listing what some of those statements are."

8. That synod urge the Board of Trustees to continue to give scriptural direction to the professors and be sensitive to the need for keeping the churches informed, especially in relation to significant issues. —Adopted

9. That synod state its distress over the fact that a number of recent charges concerning the biblical and confessional fidelity of college and seminary personnel have been leveled in both the religious and secular press as well as elsewhere. Some have been schismatic and grossly offensive to Christian sensitivities, some defy synodical decisions, and some undermine denominational trust and disrupt the unity of faith. Such charges and practices violate the communion of the saints. —Adopted

10. That synod direct the churches and individuals to be responsible in making judgments about the confessional loyalty of our agencies and personnel and to express themselves only in ways that are biblically, prayerfully, and pastorally appropriate and in accordance with our Church Order. —Adopted

11. That synod declare the above recommendations to be its answers to Overtures 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 53, 54, 55, 56, 57, 58, 60, 61, 62, 63, 64, and 65. —Adopted

The following register their negative votes: Jelle Tuininga, Johan Tangelder, Sam de Walle. They submit the following statement: "We do not believe this to be an adequate response to the overtures before synod on this matter."

(The report of Advisory Committee 6 is continued in Article 116.)

ARTICLE 105

The evening session is adjourned and elder Kenneth Bootsma closes the session in prayer.

THURSDAY MORNING, JUNE 23, 1988

Nineteenth Session

ARTICLE 106

Rev. Allan H. Jongsma reads from John 15:9ff and announces Psalter Hymnal number 548, "When We Walk with the Lord." He leads the assembly in opening prayer.
The roll call indicates that Elder Clarence Hibma replaces Elder Simon Kon­
ing (Zeeland). He rises to express agreement with the Forms of Unity. Rev. Edward P. Meyer (Kalamazoo) returns to synod.

The minutes of the sessions of June 23, 1988, are read and approved.

ARTICLE 107

MATTERS NOT LEGALLY BEFORE THE SYNOD OF 1988

The stated clerk reports the matters not legally before synod. The officers of synod concur in the judgment of the stated clerk and in that of the Synodical Interim Committee.

1. Communication of Classis Minnesota North
   —Not processed as far as possible through the minor assemblies.
2. Communications of Dr. Seerp Van Popta
   —Not processed through the minor assemblies.
3. Overture of the Pompton Plains CRC re Changing Entry Requirements for Calvin Seminary M. Div. and M.M. programs.
   —Received after the March 15 deadline (April 1, 1988).
4. Communication of the consistory of Maranatha CRC, Woodstock, ON
   —Not processed through the minor assemblies.
5. Overture of Classis Kalamazoo re Back to God Hour and Words of Hope
   —Received after the March 15 deadline (May 27, 1988).
6. Communication of the consistory of First CRC, Calgary, AB
   —Not processed through the minor assemblies.
7. Overture of Classis Zeeland re Washington, DC, CRC
   —Received after the March 15 deadline (May 25, 1988).
8. Overture of Cephas CRC, Peterborough, ON, re Calvin professors
   —Not processed through the minor assemblies; ruled out of order by classis.
9. Communication of Calvin seminarians
   —Not processed through the minor assemblies.
10. Communication of the consistory of Grace CRC, Grand Rapids, MI
    —Not processed through the minor assemblies.
11. Overture of Northcentral Iowa re Ministers' Pension Fund
    —Received after the March 15 deadline.
12. Communication of East Martin CRC, Martin, MI, endorsing Overture 29
    —Not processed through the minor assemblies.
13. Communication of Second CRC, Rexdale, ON
    —Not processed through the minor assemblies.

ARTICLE 108

Rev. Edward P. Meyer, for the reception committee, introduces Rev. Robert W. Eckardt, fraternal delegate from the Orthodox Presbyterian Church, who addresses synod. The president of synod responds.

ARTICLE 109

(The report of Advisory Committee 3 is continued from Article 98.)

Advisory Committee 3, Radio/Publications, Rev. Henry B. Vanden Heuvel reporting, presents the following:
I. HEIDELBERG CATECHISM AND THE ECUMENICAL CREEDS

A. Materials: See Article 98

B. Recommendations: (continued from Article 98)


*Note:* Rev. Merle H. Bierma (Rocky Mountain) leaves synod at this time.

5. That synod instruct CRC Publications to incorporate the revised Apostles' Creed into questions 23, 26, 33, 35, 44, 49, 50, 54, and 58 of the Heidelberg Catechism and into the liturgical forms. —Adopted

A motion is made that an asterisk be incorporated after the word *catholic* in the Apostles' Creed and that the study committee provide a definition in a footnote.

Apostles' Creed

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic* church,
the communion of saints,
the forgiveness of sins, the resurrection of the body,
and the life everlasting. Amen.

*That is, the true Christian church of all times and all places.* —Adopted


*Note:* The same point regarding the word *catholic* is made here as was made in recommendation 4 above.


*Note:* The same point regarding the word *catholic* is made here as was made in recommendation 4 and 6 above. D. Ebens joins the minority recommendation. —Adopted

8. That synod not accede to Overture 16 requesting a delay in adopting changes in the Heidelberg Catechism.
Grounds:
  a. The report was distributed to the churches only four days after the
deadline of December 1.
  b. The matter of the translation of the Heidelberg Catechism has been
before the churches for at least three years.

9. That synod not accede to Overtures 17 and 37 regarding use of inclusive
language in the Heidelberg Catechism.

  Ground: The overtures are based on the mistaken premise that Synod
1986 decided not to update the language of the Heidelberg Catechism. However, Synod 1986 appointed the study committee for the purpose of
"considering the changes suggested by CRC Publications and to report to
Synod 1988."

  —Adopted

10. That synod declare this to be its response to Overtures 16, 17, 19, and 37.

11. That synod thank the study committee for their diligent labors.

—Adopted

ARTICLE 110

(The report of Advisory Committee 10 is continued from Article 93.)

Advisory Committee 10, *Synodical Services*, Rev. Edward A. Den Haan re­
porting, presents the following:

I. SYNODICAL INTERIM COMMITTEE PROPOSALS

A. Consolidated Group Insurance Committee

  2. Recommendation:
     That synod take note of the report of the Consolidated Group Insurance
Committee.

    —Adopted

B. Admission/Ordination Contravention of Rules

  2. Recommendation:
     That synod adopt the two options open to synod when a classis and syn­
odical deputies do not conform to synodical regulations:

     a. Declare the action of classis and the concurrence of the synodical
deputies to be invalid, or
     b. Specify which requirements must be met to bring about compliance
with synodical regulations, and hold the decision in abeyance until the
synodical deputies have verified that the requirements have been met.

  Grounds:

     1) This corresponds with the synodical policy for interim declaration
of candidacy.
     2) Action taken in contravention to synodical regulations ought not to
be implemented as though it had synodical approval.

    —Adopted
C. Accreditation for Nondenominational Agencies


2. Recommendations:
   a. That synod accredit the following nondenominational agencies recommended for financial support but not necessarily one or more offerings. Any amount or offering should be determined by each church.

   1) Benevolent Agencies
      Bethesda Christian Services
      Bethesda Hospital
      Calvary Rehabilitation Center
      Elim Christian School
      International Aid
      Luke Society
      Pine Rest Christian Hospital Association

   2) Educational Agencies
      Association for Public Justice Education Fund
      Canadian Christian Education Foundation Inc.
      Christian Schools International
      Christian Schools International Foundation
      Dordt College
      Institut Farel
      Institute for Christian Studies
      International Theological Seminary
      Redeemer Reformed Christian College
      Reformed Bible College
      Roseland Christian School
      The King's College
      Trinity Christian College
      Westminster Theological Seminary Ministries
      (Westminster Theological Seminary—California)

   3) Miscellaneous
      American Bible Society
      Canadian Bible Society (Canadian churches only)
      Christian Labour Association of Canada (Canadian churches only)
      Faith, Prayer & Tract League
      Friendship Foundation
      Friendship Series Charities
      Gideons International—USA (Bible distribution only)
      Gideons International—Canada
      Inter-Varsity Christian Fellowship—USA
      Inter-Varsity Christian Fellowship—Canada
      Lord's Day Alliance—USA
      People for Sunday Association of Canada
      The Evangelical Literature League (TELL)
      World Home Bible League
      World Home Bible League of Canada
      Wycliffe Bible Translators, Inc., & Affiliates
      Wycliffe Bible Translators of Canada

—Adopted
b. That synod accredit for financial support the following causes:
   1) Christian Health Care Center
   2) Evangelical Fellowship of Canada
   3) International Bible Society

   —Adopted

c. That synod not accredit the Seminary Consortium for Urban Education (SCUPE).

   Ground: The agency in program and finance does not warrant denominationwide support.

   —Adopted

II. OVERTURES

A. Pornography

   1. Material: Overture 15, p. 368
   2. Background:

      Classis Grandville overtures synod to adopt a Statement on Pornography. The matter came to synod last year and now appears in revised version.

   3. Recommendation:

      That synod adopt Overture 15.

   A Statement on Pornography

   The American Heritage Dictionary defines pornography as “the presentation of sexually explicit behavior as in a photograph, intended to arouse sexual excitement.” Literally, “pornography” is the combination of two Greek words porne’, “prostitute,” and graphe’, “to write” or “to picture.” The verbal root of porno means “to sell,” “to harlot for hire.”

   The word pornography is not mentioned in the Scriptures, but the Greek word porneia is repeatedly used in the New Testament to embrace this form of sexual behavior as a sin of the flesh (Gal. 5:19).

   This implies, of course, that there is a healthy view of sexuality. The Bible teaches us that sex is neither an accident of nature nor an invention of the devil. And though there is a distinction in gender between animals as well, our human sexuality is in no way equivalent to that of the animals. Our sexuality is distinctively human. It was designed by the Creator. It is God’s gift to a unique creature whom the Bible describes as created in God’s image and after his likeness. (Cf. CRC Publications, Sex, Marriage, and the Family.) As such, sex is not evil. It is a gift from God to be exercised within the marriage bond. It is our heart that makes sex the jungle that it has become. “For out of the heart,” says Jesus, “come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander” (Matt. 15:19).

   In view of the fact that the CRC has as its basis of authority for faith and practice the Holy Scriptures, we believe that what the church says about sexual behavior should honor both God and our neighbor. Therefore, Christians do well to recognize the church’s important role in providing instruction on questions of human sexuality.

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We also believe that the Bible clearly condemns sexual perversions which pornography glorifies and promotes as normal and healthy.

Pornography contributes to the break-up of marriages and families, the molestation of children, rape, and other forms of criminal sexual conduct. It victimizes women, children, and men.

The pornography industry is primarily controlled by and contributes millions of dollars in profit to organized crime.

We as Christians are called upon by God to defend the weak and defenseless (James 1:27), and stand against unrighteousness (Heb. 1:9).

Jesus declared that if we have done it for the least of these we have done it for him (Matt. 25:40-45).

It is our obligation as Christians to stand against evil, promote human dignity, protect our children from sexual exploitation, and provide healthy roles for human sexual expression.

The use of any form of pornographic material to arouse sexual desire is a sin.

A Resolution Concerning Pornography

WHEREAS, the appended statement is a true representation of the position of the Christian Reformed Church in North America on the matter of pornography:

THEREFORE BE IT RESOLVED:

• That synod urge the members of the church, through its teaching and preaching ministry, to closely examine their life-styles and attitudes on human sexuality from a biblical perspective as well as in light of the negative messages that come from modern media and pornography.

• That synod urge each congregation to choose at least one of their members to become actively involved with a local or national decency organization and keep the congregation informed on specific issues and steps to be taken to promote decency.

• That synod urge all of our members who use or view any form of pornographic material to arouse sexual desire to recognize that such is a sin, to repent of that sin, and to seek forgiveness and healing from Jesus Christ, our Lord.

• That synod urge all church members to become actively involved in stemming the tide of pornography by:

2Eph. 5:3, 5; Col. 3:5; Lev. 18:6, 23; 19:29; 20:10–16; Rom. 1:24; I Cor. 5:9–13; Ex. 22:19
4While behavioral science cannot offer proof of harm in the form of empirical evidence showing a direct causal relationship to pornographic materials, the preponderance of research verifies that sexually explicit and graphically violent material significantly changes the attitude of the viewer toward healthy human sexuality. These attitudinal changes are often made manifest in deviant sexual behavior. Refer to Chapter 18 of AG and pages 63–71 of SFD for a summary of that research.
6Ezek. 33:8; Matt. 18:5–9.
7Matt. 5:28; Ex. 20:14; Phil. 4:8; Prov. 6:23–25.
a) praying for the individuals directly involved in the battle against pornography in all its varied forms; for the many innocent victims; for those who sell, produce, and distribute pornographic material;

b) educating themselves to become more aware of the impact that pornography is having on society;

c) withholding patronage from establishments that deal in or support pornography;

d) actively involving themselves in the public debate over pornography by contacting public officials, writing letters to the editors of magazines and newspapers, and speaking openly with friends, neighbors, and family members, and in so doing, holding forth the biblical standards for sexuality, and

BE IT FURTHER RESOLVED, that synod instruct the stated clerk to publish and distribute to each congregation a copy of the Statement on Pornography and a copy of this resolution, and

BE IT RESOLVED, that synod prepare and distribute a list of available resource materials to further equip both clergy and laity to become better informed and more effectively involved.

—Adopted

B. Revise Rules for Synodical Procedure


2. Background:

Classis Hamilton overtures synod to alter the Rules for Synodical Procedure to state that study committees ordinarily receive three years to fulfill their mandates, and that reports of study committees and recommendations of boards or standing committees affecting doctrinal, ethical, or Church Order statements of the church are due in the stated clerk's office by July 15, and will be distributed to the churches no later than September 1.

Grounds:

a. The study committee on Clergy Silence has requested more time to study, and a reconsideration of the present time schedule for reporting.

b. The churches need sufficient time to study and reflect upon major issues of the kind that are normally submitted to study committees.

c. This time frame allows those classes with three meetings a year opportunity to respond as classes to reports or recommendations.

3. Recommendation:

That synod not accede to Overture 52.

Grounds:

a. Study committee deadlines are well placed but require greater adherence.

b. Delay of committee findings will not necessarily serve the church's best interest.

c. Present rules allow for extension of deadlines if needed.

—Adopted
C. Division of Classis Rocky Mountain
   1. Material: Overture 3, pp. 360–61
   2. Background:
      Classis Rocky Mountain overtures synod to establish a new classis to include all Arizona churches. Regional strategy would benefit from this.
   3. Recommendation:
      That synod adopt Overture 3 with its grounds. —Adopted

D. Formation of New Classis
   2. Background:
      Classis Grandville and Zeeland, having been richly blessed with significant growth as the two largest classes in the Christian Reformed Church, and with thanksgiving and praise to God overture synod to approve the formation of a new classis drawn from Zeeland and Grandville classes.
   3. Recommendation:
      That synod adopt the overture with its grounds. —Adopted

E. Study Establishing a Denominationally Controlled and Funded Youth Agency
   1. Materials:
      a. Overture 1, pp. 359–60
      b. Overture 2, p. 360
   2. Recommendation:
      That synod return Overtures 1 and 2 to the respective classes.
      Grounds:
      a. The Young Calvinist Federation welcomes a study of the youth ministry area in our denomination.
      b. The overtures' background contains inaccuracies.
      c. The overtures' proposed mandate lacks adequate clarity—for instance, What is "total" youth ministry? or, Is a structural change the only matter to be studied? —Defeated

(The report of Advisory Committee 10 is continued in Article 118.)

ARTICLE 111

The morning session adjourns and Elder Jay Morren leads in closing prayer.

THURSDAY AFTERNOON, JUNE 23, 1988
Twentieth Session

ARTICLE 112

Rev. Jack Vanden Heuvel reads from Job 38 and 42 and leads the assembly in opening prayer. He announces Psalter Hymnal number 483, "How Great Thou Art."
ARTICLE 113

The president of synod introduces and welcomes Dr. Eugene Rubingh, director of ministries, International Bible Society. He greets the delegates on behalf of the International Bible Society and informs the delegates of the special edition of the NIV Bible published by the International Bible Society in observance of its tenth anniversary. Each delegate is later presented a Bible.

ARTICLE 114

(The report of Advisory Committee 2 is continued from Article 69.)

Advisory Committee 2, Church Order II, Rev. Andrew A. Cammenga reporting, presents the following:

I. DESIGNATE CONSISTORY AND DIACONATE AS CHURCH ASSEMBLIES IN CHURCH ORDER ARTICLES 26 AND 27

A. Material: Overture 9, p. 365

B. Recommendations:

1. That synod accede to Overture 9 by revising Article 26 of the Church Order to read (changes are in italics):

   Article 26
   The assemblies of the church are: the consistory, diaconate, council, classis, and synod.

   Note: Revision adopted by Synod 1987: The assemblies of the church are: the council, the classis, and the synod.

   Grounds:
   a. The consistory and the diaconate also are local church assemblies and should be given this recognition in Church Order Article 26 where the church assemblies are identified and in Article 27 where their characteristics are noted.
   b. This would be in harmony with the revisions made by Synod 1987 in Church Order Articles 35, 36, and 41 in which the word consistory was replaced by all three local church assemblies: the council, the consistory, and the diaconate.

   —Adopted

   A motion is made that the change in Church Order Article 26 be referred to the churches for one year and that it be ratified by Synod 1989. —Adopted

2. That synod revise Article 27 of the Church Order to read:

   Article 27
   a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church of Christ; the authority of the local assemblies being original, that of major assemblies being delegated.
   b. The classis has the same authority over the local assemblies as the synod has over the classis.

   Note: Revision adopted by Synod 1987:
   a. Each assembly exercises, in keeping with its own character and domain, the ecclesiastical authority entrusted to the church by Christ; the authority of the
council being original, that of major assemblies being delegated.

b. The classis has the same authority over the council as the synod has over the classis.

Ground: This formulation of Article 27 conforms its wording to that of Article 26 and brings it into harmony with the general usage of the Church Order.

Adopted

A motion is made that the change in Church Order Article 27 be referred to the churches for one year and that it be ratified by Synod 1989.

II. DELETE SECTION C FROM CHURCH ORDER ARTICLE 60

A. Material: Overture 11, p. 366

B. Recommendation:

That synod not accede to Overture 11 requesting deletion of the requirement for preparatory and applicatory sermons for the Lord’s Supper.

Grounds:
1. The preparatory practices suggested by the Church Order have a long and meaningful history.
2. The overture fails to provide evidence that many churches are now ignoring this article.
3. The overture fails to provide a suitable alternative to Article 60-c.
4. Article 60 provides flexibility and latitude in the administration of the Lord’s Supper.

Defeated

A motion is made that synod accede to Overture 11 of Classis Alberta North to delete Section c of Church Order Article 60: “The Lord’s Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon.”

Grounds:
1. The sermons in question make for unnecessary repetition and tend to put undue emphasis on the sacrament.
2. The relationship between Word and sacrament is guarded in that the church is bound to the “ceremonies prescribed in God’s Word” (Church Order Art. 60-b).
3. The Church Order is no longer in tune with what is actually the practice in many of our churches.

Adopted

A motion is made that the change in Church Order Article 60 be referred to the churches for one year and that it be ratified by Synod 1989.

III. STUDY THE INCORPORATION OF LAY PREACHING IN THE CHURCH ORDER

A. Material: Overture 12, p. 366

B. Recommendation:

That synod not accede to Overture 12.
Grounds:
1. Article 43 of the Church Order provides an avenue for the licensure of gifted persons where there is urgent need.
2. Article 53 of the Church Order protects the integrity of the pulpit ministry.
3. It has not been sufficiently demonstrated that lay preaching is on the rise in our denomination.
4. If such a study is needed it ought to be initiated at the local level.

—Adopted

IV. RATIFICATION OF CHURCH ORDER CHANGES


B. Background:

The Synod of 1987 adopted a recommendation that “the Church Order Supplement to Article 3, which states, ‘the work of women as deacons is to be distinguished from that of elders’ be deleted” (Acts of Synod 1987, p. 643).

C. Recommendation:

That synod ratify the deletion of Church Order Supplement Article 3.

Ground:

The revisions of the Church Order ratified by the Synod of 1988 effectively distinguishes the work of the deacons and elders.

—Adopted

ARTICLE 115

(The report of Advisory Committee 8 is continued from Article 64.)

Advisory Committee 8, Appeals, Rev. James E. Versluys reporting, presents the following:

I. FIRST CRC CONSISTORY, ORANGE CITY, IA, APPEALS DECISION OF CLASSIS GRAND RAPIDS EAST (Recommitted)

A. Material: Printed Appeal 1, pp. 378–82

B. Background:

On two occasions in 1986 the Consistory of First CRC, Orange City, IA, asked the Consistory of Boston Square CRC, Grand Rapids, MI, as the supervising consistory of Rev. A. Kuyvenhoven to solicit “further explanation of his views regarding Articles V and VII of the Confession of Faith.” Each time the Consistory of Boston Square CRC declined the request stating that in their judgment “there are not sufficient grounds of suspicion to require a further explanation of Rev. Kuyvenhoven’s understanding of the Confession of Faith, Articles V and VII.” The Consistory of Boston Square CRC also suggested that First CRC of Orange City both meet with Rev. Kuyvenhoven when he would be in their area and write a letter to The Banner for publication.

The Consistory of First CRC, Orange City, appealed the decisions of Boston Square and asked Classis Grand Rapids East “to adopt a resolution stating that there does exist sufficient grounds of suspicion to require of Rev. Kuyvenhoven a further explanation in these matters and to so instruct the Boston Square Consistory.” Classis Grand Rapids East responded:
1. That classis declare the appeal is out of order.

   *Ground:* The Form of Subscription does not provide a method of inquiry independent of or preliminary to Church Order Articles 89-93.

2. That classis advise First Church to follow fraternal avenues of discussion as suggested by Boston Square.

   *Ground:* First Church has asked Boston Square to *require* further explanation while declining to pursue fraternal avenues of discussion with him.

   (Minutes of Classis Grand Rapids East, May 21, 1987, Art. 8, p. 3)

The Consistory of First CRC, Orange City comes to synod appealing the first decision of Classis Grand Rapids East with its ground. In particular, they request:

1. Please advise Classis Grand Rapids East that we do have a right under the Form of Subscription and the Church Order to request of Rev. Kuyvenhoven a further explanation of his views regarding the confessions and to make that request to him through his calling church.

2. If you do not sustain our appeal, then please advise us how to proceed when we have questions regarding an officebearer’s adherence to the confessions, when we do not have sufficient information to make formal charges but do have sufficient grounds for suspicion, especially when those officebearers are not under the supervision of our own consistory.

C. *Analysis:*

   The Consistory of First CRC, Orange City, IA, asks for clarification of an ecclesiastical process on a matter that is not clearly defined in the Church Order and/or in the Form of Subscription, and they ask for advice on procedure should synod not sustain their appeal.

   The advisory committee’s response to the question of jurisdiction is this: The Church Order in Articles 89-93 speaks only of the jurisdiction of a consistory over officebearers under its supervision, and regulates how a consistory is to supervise the doctrine and life of the officebearers in the local congregation. It ascribes no authority or responsibility to the local consistory to exercise supervision over the officebearers of a neighboring congregation; only classis exercises such supervision, doing so through its appointed church visitors.

   The Form of Subscription warrants no such right of a consistory to exercise supervision in confessional matters over officebearers not under its jurisdiction. An officebearer signs the Form of Subscription relative to a particular function of his office, whether as an officebearer in a local congregation, a delegate to a classis, or a delegate to synod. When signing, an officebearer declares that he stands ready to give a fuller account to his consistory—or to classis or synod—of his views should he be asked on “sufficient grounds for suspicion.” No officebearer pledges himself to give an account of his views to a neighboring consistory.

   In the case of those serving the whole denomination under the jurisdiction of its synodical boards, one who signs the Form of Subscription pledges his readiness to give an account of his views to synod or its representative, the board of jurisdiction.

   If a consistory believes it has grounds for suspicion concerning the confessional faithfulness of an officebearer *not* under its supervision, it can seek to convince that officebearer’s consistory and/or the synodical board of jurisdiction that there are sufficient grounds of suspicion for requesting further expla-
nation. But the officebearer's own consistory and/or the synodical board of jurisdiction must judge whether or not that be so, and, if it be convinced that it is so, it has the responsibility to pursue the matter—but not as the proxy of another consistory.

D. Recommendations:

1. That synod not sustain the appeal of First CRC of Orange City, IA.

   Grounds:
   a. The Church Order makes an officebearer formally accountable only to the consistory under which he serves.
   b. The Form of Subscription applies to an officebearer within his congregation or when he serves as a delegate to classis or synod. When signing the form, an officebearer declares he stands ready to give a fuller account of his views to his consistory, classis, or synod, should he be asked on "sufficient grounds for suspicion." No officebearer pledges himself to give an account of his views to a neighboring consistory.
   c. A neighboring consistory does not have the right to request an officebearer's own consistory to act as its proxy.

   —Adopted

2. That synod advise the Consistory of First CRC, Orange City, IA, that the following procedure exists when the views of an officebearer not under its jurisdiction are in question.

   a. When an individual has suspicions and concerns regarding an officebearer's doctrine or life, the individual should first engage in fraternal discussions with the party in question. The individual may also communicate his concerns to the consistory of the officebearer in question or the synodical board if the officebearer serves under one. That consistory or board must decide whether or not the suspicions or concerns are valid. If that consistory and/or board judges the suspicions or concerns to be invalid, the procedure ends. If the suspicions or concerns are judged valid, the consistory must follow the regulations of the Church Order; the denominational board must refer the matter to synod.

   b. When a consistory judges that it has sufficient grounds of suspicion against an officebearer not under its supervision, it may communicate such to that officebearer's consistory or the synodical board under which the officebearer serves. If the officebearer's consistory and/or synodical board then judges that the grounds of suspicion are insufficient to require further explanation, the procedure ends. If the suspicions are judged to be sufficient, the consistory must follow the regulations of the Church Order and the denominational board must refer the matter to synod.

   c. When an individual or consistory makes formal charges, these must be adjudicated according to usual procedure prescribed by past practice and the Church Order.

   —Adopted

ARTICLE 116

(The report of Advisory Committee 6 is continued from Article 104.)

Advisory Committee 6, Educational Matters, Rev. John Bylsma reporting, presents the following:
I. CANDIDACY—EXCEPTION OF RULE

B. Recommendation:

1. That synod reconsider the matter of the candidacy of Philip Weaver (cf. Article 18, X, 4). —Adopted

2. That synod, by way of exception, declare Philip Weaver as candidate for the ministry of the Word and that he be eligible for call on July 1, 1988. —Adopted

Note: This recommendation comes due to an oversight of the following existing rule: “d. Any student who does not complete the remaining requirements by March 1 must reapply for candidacy to the secretary of the Board of Trustees” (Acts of Synod 1975, p. 111).

II. CANDIDATE AVAILABLE FOR CALL

Recommendation:

That synod declare, by way of exception, that candidate Timothy P. Palmer be made available for call on June 29, 1988.

Grounds:

a. The Preakness CRC of Wayne, NJ, intends to call Timothy P. Palmer for teaching at the Theological College of Northern Nigeria.
b. Classis Hudson will meet on June 30, 1988, and a classical examination will be scheduled for that meeting.
c. Timothy Palmer plans to defend his doctoral dissertation in Scotland in July 1988 and then proceed to Nigeria.

—Adopted

ARTICLE 117

(The report of Advisory Committee 5 is continued from Article 68.)

Advisory Committee 5, World Ministries, Rev. John Kerssies reporting, presents the following:

STATEMENT TO NICARAGUAN CHRISTIANS

A. Materials: Report 5, p. 69

B. Background:

Arising from the discussion on the Board of World Ministries’ proposed petition to the United States’ government re terminating “its participation in the Nicaragua war,” synod instructed our committee to “formulate a statement to our suffering brothers and sisters of Nicaragua.” Since this should be an official synodical statement, our committee proposes that the officers of synod compose such a letter and under their signatures send it to Christians in Nicaragua.

C. Recommendations:

1. That synod declare that:

The Christian Reformed Church in North America seeks to encourage our fellow Christians of Nicaragua in the conduct of their ministry in the name of Jesus Christ in the intensely difficult conditions in which the Lord has called
them to serve. We are grieved because of their suffering, and we are continuing to pray that our sovereign Lord of grace, compassion, and peace will give our afflicted brothers and sisters of Nicaragua courage and hope as they remain steadfast in their faith in him. —Adopted

2. That synod instruct its officers to compose and forward on behalf of synod a communication, based on the contents of the action taken by synod, to the CRC in Nicaragua and other Christian agencies. —Adopted

ARTICLE 118

(The report of Advisory Committee 10 is continued from Article 110.)

Advisory Committee 10, Synodical Services, Rev. Edward A. Den Haan reporting, presents the following:

I. STUDY ESTABLISHING A DENOMINATIONALLY CONTROLLED AND FUNDED YOUTH AGENCY (Recommitted)

A. Material: See Article 109, E.

B. Background:

1. Synod 1988 is asked by two overtures to evaluate our CRC youth/young adult ministry. This has revealed wide concern over young adult/youth ministry.

2. Many questions have surfaced:
   a. What is proper ecclesiastical nurture of the faith and life of our youth?
   b. What structures, programs, and direction is biblically required and contextually needed?
   c. How is the development of faith and life well promoted by the church?

3. Our vision is a sound ministry to the faith and life development of our youth.

C. Recommendations:

1. That a study committee be appointed to:
   a. analyze/evaluate present ecclesiastical youth ministry as facilitated by the CRC and youth agencies;
   b. develop young adult/youth ministry vision, program, and structure for the CRC; and
   c. develop and state theory as well as practical advice so as to help the church in all areas of church concern for youth/young adult ministry. —Adopted

2. That the study include, but not be limited to, spiritual growth program, structure, Bible knowledge and church education, congregational life, service, fellowship, and leadership development. —Adopted

II. MINISTERIAL RETIREMENTS

A. Materials: Synodical Deputies Reports

B. Information:

   Synod has received notice of the following ministerial retirements because of age (or disability*):
C. Recommendation:

That synod express its appreciation for the faithful labor of these ministers.

—Adopted

III. WORK OF SYNODICAL DEPUTIES

A. Ministerial Release via Church Order Article 14-b

Synodical deputies R. D. De Young (California South), P. Brouwer (B.C. North-West), and J. S. Mantel (B.C. South-East) concurred with Classis Columbia to grant Rev. Thomas H. Reilly release from ministerial office according to Church Order Article 14-b in order to enter upon a nonministerial vocation.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

B. Reinstatement to the Ministry, Church Order Article 14-d

Synodical deputies J. Dykstra (Chicago South), R. Leestma (Illiana), and G. W. Van Den Berg (Wisconsin) concurred with the decision of Classis Northern Illinois in session September 16, 1987, to reinstate Mr. John E. Luchies to the ministry of the Christian Reformed Church and to declare him eligible for call according to Church Order Article 14-d.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted
C. Ministerial Release via Church Order Article 17

1. Synodical deputies H. G. Arnold (Kalamazoo), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley) concurred with the decision of Classis Grand Rapids South in session February 27, 1986, to accede to the request of the Wayland CRC consistory to release Rev. Hubert J. Sprik from active ministerial service in Wayland, MI, CRC under Church Order Article 17.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

2. Synodical deputies H. G. Arnold (Kalamazoo), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley) concurred with Classis Grand Rapids South in session September 18, 1986, not to accede to the appeal of Rev. Hubert J. Sprik to set aside his release from active ministerial service in Wayland, MI, CRC.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

3. Synodical deputies D. Velthuizen (Huron), W. L. De Jong (Lake Erie), and J. J. Hoytema (Hamilton) concurred with the decision of Classis Chatham in session June 16, 1987, to release Rev. Peter Kranenburg from active ministerial service in Grace CRC of Chatham, ON, under Church Order Article 17.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

The synodical deputies note that the restriction of classis “not to recommend Rev. Kranenburg for a congregational type of ministry, but to make him available for a chaplaincy position” is foreign to Church Order Article 17. But, due to the exceptional circumstances and the difficulty in resolving the matter, synodical deputies concur.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

4. Synodical deputies J. C. Medendorp (Thornapple Valley), G. F. Van Oyen (Grand Rapids South), and L. J. Dykstra (Holland) concurred with Classis Grandville’s decision on September 17, 1987, to release Rev. Dennis W. Boonstra from active ministerial service in Fellowship CRC, Grandville, MI, under Article 17 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

5. Synodical deputies L. Slofstra (Hamilton), J. W. Van Weelden (Niagara), and J. Westerhof (Toronto) concurred with Classis Quinte’s decision on September 22, 1987, to release Rev. Henry Getkate from the ministry of Grace CRC, Cobourg, ON, under Article 17 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.

   —Adopted

6. Synodical deputies C. T. Fennema (Alberta North), B. Nederlof (B.C. North-West), and J. S. Mantel (B.C. South-East) concurred with the decision of Classis Alberta South on April 26, 1988, to release Rev. Charles H. Claus from the ministry in Peace Community CRC, Calgary, AB, according to Church
Order Article 17-a of the Church Order. In concurring with this decision the deputies have satisfied themselves that sufficient grounds for the decision have been adduced and that classis has approved the necessary provisions under Article 17-b.

Recommendation: That synod approve the work of the synodical deputies.  
—Adopted

7. Synodical deputies B. Nederlof (B.C. North-West), J. S. Mantel (B.C. South-East), and D. R. Vander Wall (Columbia) conurred with Classis Pacific Northwest's decision on March 3, 1988, to grant extension for one year of the ministerial credential of Rev. John Klooster because he is actively engaged in pastoral activity for the Trinity Reformed Church of Kent, WA.

Recommendation: That synod approve the work of the synodical deputies.  
—Adopted

8. Synodical deputies B. Nederlof (B.C. North-West), J. S. Mantel (B.C. South-East), and Dr. R. Vander Wall (Columbia) conurred with Classis Pacific Northwest's decision on March 3, 1988, to grant extension of the ministerial credential for Rev. Cecil N. Van Dalfsen until September 1988. He is completing negotiations with the Chaplain Committee. In the interim he is preaching and is otherwise engaged in pastoral work. Pending successful resolution of arrangements with the Chaplain Committee, the Everett, WA, CRC would be calling Rev. Van Dalfsen as an associate pastor in September.

Recommendation: That synod approve the work of the synodical deputies.  
—Adopted

D. Temporarily Loaning a Minister Outside of the Christian Reformed Church, Church Order Article 13-b

1. Synodical deputies J. Dykstra (Chicago South), J. De Vries (Grand Rapids North), and L. J. Dykstra (Holland) conurred with Classis Florida's decision on September 23, 1987, in the approval of loaning Rev. Ralph W. Bronkema to the Eastminster Presbyterian Church of Indialantic for a period of two years in accord with synodical regulations.

Recommendation: That synod approve the work of the synodical deputies.  
—Adopted

2. Synodical deputies J. C. Medendorp, (Thornapple Valley), N. L. Meyer (Muskegon), and L. J. Vander Zee (Grand Rapids East) conurred with Classis Holland's decision on January 21, 1988, in the approval of loaning Rev. George R. Spee to the Gospel Missionary Union for ministry in the Bahamas for a period of two years in accord with Article 13 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.  
—Adopted

3. Synodical deputies G. Bieze (Eastern Canada), D. P. Wisse (Hudson), and V. Geurkink (Hackensack) conurred with Classis Atlantic Northeast in session on March 3, 1988, granting permission to the Fairlawn CRC of Whitinsville, MA, to call a candidate for the Christian Reformed ministry to be loaned to the Westmoreland Bible Church to serve in a bi-vocational ministry in accord with Church Order Article 13-b.
Recommendation: That synod approve the work of the synodical deputies.

—Adopted

IV. CLASSICAL EXAMINATION OF CANDIDATES

A. Information:
Reports from deputies in which they concur with the decisions of classes to admit the following to the office of Minister of the Word.

B. Recommendations:
1. That synod approve the work of the deputies, save in the case of candidates Weaver and Boender.
   —Adopted
2. That synod take note that in the case of Philip J. Boender the stated clerk has not been notified.
   —Adopted
3. That synod not approve of the action of the synodical deputies in concurring in the examination by Classis Grand Rapids East of student Philip Weaver.
   
   Ground: Church Order and synodical regulations make no provision for a classical examination or admittance to the ministry contingent upon completion of academic work.
   
   —Adopted

Synodical deputies report their concurrence with the decisions of classes to admit the following to the office of minister of the Word:

<table>
<thead>
<tr>
<th>Candidate</th>
<th>Classis</th>
<th>Synodical Deputies and Classis</th>
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<td>Kevin J. Adams</td>
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<td>M. G. Zylstra, Minnesota South</td>
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<td>A. J. Van Schouwen, Orange City</td>
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<td>G. W. Van Den Berg, Wisconsin</td>
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<tr>
<td>Robert A. Arbogast</td>
<td>Huron</td>
<td>L. Slofstra, Hamilton</td>
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<tr>
<td>Jacob Binnema</td>
<td>Classis Chatham</td>
<td>J. W. Van Weelden, Niagara</td>
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<td>J. Westerhof, Toronto</td>
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<tr>
<td>Philip J. Boender*</td>
<td>Central California</td>
<td>W. L. De Jong, Lake Erie</td>
</tr>
<tr>
<td>Roger L. Bouma</td>
<td>Holland</td>
<td>D. Vander Wall, Columbia</td>
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<tr>
<td>Rolf T. Bouma</td>
<td>Grand Rapids East</td>
<td>R. J. Buining, Rocky Mountain</td>
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<td>Douglas H. Bratt</td>
<td>Northcentral Iowa</td>
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<td>Wout Brouwer</td>
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<td>E. J. Knott, Zeeland</td>
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*See Article 117, IV.
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<td>Dick J. Heinen</td>
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<td>H. Charles Kooger</td>
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<td>S. Kramer, Pella</td>
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David John Kool  Grand Rapids East  H. J. Baas, Grand Rapids North  A. J. Bultman, Grandville  
James I. Koopman  Rocky Mountain  A. Begay, Red Mesa  N. J. Gebben, Central California  R. D. De Young, California South  
Timothy L. Koster  Northcentral Iowa  J. T. Ebbers, Orange City  S. Kramer, Pella  R. J. Timmer, Iakota  
Loren J. Kotman  Northcentral Iowa  N. B. Haan, Minnesota South  A. J. Van Schouwen, Orange City  S. Kramer, Pella  
Henry P. Kranenburg  Eastern Canada  H. Mennega, Quinte  J. W. Van Weelden, Niagara  G. Ringnalda, Toronto  
David H. Kromminga  Eastern Canada  C. A. Persenaire, Quinte  J. Westerhof, Toronto  J. B. Vos, Niagara  
Tony Maan  Alberta South  C. T. Fennema, Alberta North  J. H. Binnema, Alberta South  
Federico Jose Machado  California South  D. Vander Wall, Columbia  A. J. Veltkamp, Red Mesa  
Yong Ju Oh  Thornapple Valley  W. L. De Jong, Lake Erie  J. De Vries, Grand Rapids North  J. D. Eppinga, Grand Rapids South  
Eric Pennings  Chatham  L. Slofstra, Hamilton  D. Velthuizen, Huron  W. L. De Jong, Lake Erie  
Henry Reyenga, Jr.  Chicago South  G. D. Vanderhill, Northern Illinois  R. Leestma, Illiana  G. W. Van Den Berg  
John M. Rottman  Toronto  J. W. Van Weelden, Niagara  L. Slofstra, Hamilton  D. Velthuizen, Huron  
Kurt D. Selles  Grand Rapids South  J. De Vries, Grand Rapids North  A. J. Bultman, Grandville  
Lambert J. Sikkema  Grand Rapids South  J. S. Meyer, Grandville  J. De Vries, Grand Rapids North  J. C. Medendorp, Thornapple Valley  
Roger W. Sparks  Alberta South  C. T. Fennema, Alberta North  J. S. Mantel, B.C. South-East  
David A. Struyk  Grand Rapids South  H. G. Arnold, Kalamazoo  H. J. Baas, Grand Rapids North  J. C. Medendorp, Thornapple Valley  
Mark D. Timmer  Columbia  R. D. De Young, California South  P. Brouwer, B.C. North-West  J. S. Mantel, B.C. South-East  

†Third deputy, Rev. J. D. Eppinga, Grand Rapids South, unable to attend because of illness.  
††Third deputy unable to attend because of weather conditions.  
†††Third deputy unable to attend because of weather conditions.
<table>
<thead>
<tr>
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<tr>
<td>Timothy C. Turngren</td>
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<td>P. Brouwer, B.C. North-West</td>
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</tbody>
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Invalid Examination:

Philip H. G. Weaver | Grand Rapids East | J. De Vries, Grand Rapids North |
|                    |                  | G. Bouma, Thornapple Valley    |
|                    |                  | E. J. Knott, Zeeland           |

That synod approve the work of the synodical deputies. —Adopted

V. MINISTERS IN SPECIALIZED SERVICE

A. Material: Church Order Article 12–c

B. Information:

Synodical deputies report their concurrence with the decisions of classes to declare the following consistent with the calling of a minister of the Word.
C. Recommendations:

1. That synod approve the work of the synodical deputies. —Adopted

2. That synod note one case in which it appears that the deputies were not present; furthermore, two did not personally sign the report. —Adopted

<table>
<thead>
<tr>
<th>Minister</th>
<th>Work</th>
<th>Classis &amp; Date</th>
<th>Synodical Deputies</th>
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</thead>
<tbody>
<tr>
<td>G. Ringnalda</td>
<td>Hospital Chaplaincy</td>
<td></td>
<td>L. Slofstra, Hamilton</td>
</tr>
<tr>
<td>M. J. Lise</td>
<td>Chaplain, Psychiatric Hosp. Whitby, ON</td>
<td>(1/27/87)</td>
<td>D. Velthuizen, Huron</td>
</tr>
<tr>
<td>B. M. Anderson</td>
<td>Chapel, U.S. Navy</td>
<td>Columbia</td>
<td>H. Mennega, Quinte</td>
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<tr>
<td>R. W. Bronkema</td>
<td>Assoc. Pastor for Special Ministries</td>
<td></td>
<td>D. C. Los, Eastern Canada</td>
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<tr>
<td></td>
<td>Indian Harbour Beach</td>
<td>(9/23/87)</td>
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<tr>
<td>S. J. Bultman</td>
<td>Exec. Director, Hospital Chaplaincy</td>
<td>Grand Rapids</td>
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<td>Services</td>
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<tr>
<td>W. B. Ipema</td>
<td>Pres. of the Mid-America Leadership</td>
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<td>Foundation</td>
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<tr>
<td>G. J. Kieft</td>
<td>Pastoral Counselor, Samaritan Counseling</td>
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<tr>
<td>E. Rubingh</td>
<td>Director of Ministries of the International</td>
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<td>Bible Society</td>
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<td></td>
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<tr>
<td>H. D. Schuringa</td>
<td>Teacher of Pastoral Theol. Seminary</td>
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<td>Theology at Westminster</td>
<td>California</td>
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<tr>
<td>S. R. Steenstra</td>
<td>Bible Teacher, Rehoboth Chr. School</td>
<td>Red Mesa</td>
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</tbody>
</table>

Positions:

- V.P., Academic Affairs & Dean of Seminary, Gordon-Conwell Theol. Sem. Director of Ministry Development for World-Wide Christian Schools
- Atlantic NE (3/3/88)
- Holland (4/14/88)
- G. Bieze, Eastern Canada
- D. P. Wisse, Hudson
- V. Geurkink, Hackensack
- A. J. Bultman, Grandville
- E. W. Los, Muskegon
- H. D. Vanderwell, Zeeland
VII. CLASSICAL EXAMINATIONS VIA CHURCH ORDER ARTICLE 7

A. Synodical deputies N. J. Gebben (Central California), R. D. De Young (California South), and R. J. Buining (Rocky Mountain), having heard the examination of Mr. Gary Klumpenhower, concurred with Classis Red Mesa in session May 16, 1986, to admit him to the ministry of the Word in the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted

B. Synodical deputies L. Slofstra (Hamilton), J. Westerhof (Toronto), and J. W. Van Weelden (Niagara), concurred in the decision of Classis Quinte in session September 22, 1987, that there is a need to examine Dr. Willis D. Van Groningen with a view to ministry of the Word in the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted

C. Synodical deputies J. W. Van Weelden (Niagara), L. Slofstra (Hamilton), and J. Westerhof (Toronto) concur in the decision of Classis Quinte in session January 26, 1988, to admit Dr. Willis D. Van Groningen to the ministry of the Word in the Christian Reformed Church according to Article 7 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted

D. Synodical deputies G. D. Vanderhill (Northern Illinois), R. Leestma (Illiana), and G. W. Van Den Berg (Wisconsin) concur in the decision of Classis Chicago South in session March 15, 1988, that a unique need exists in Hyde Park CRC, Chicago, IL, which justifies the calling of Mr. Kinfun Wong to the ministry of the Word in the Christian Reformed Church according to Article 7 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted

E. Synodical deputies R. Leestma (Illiana), J. Bylsma (Wisconsin), and G. D. Vanderhill (Northern Illinois) concur in the decision of Classis Chicago South in session May 11, 1988, to admit Candidate Kinfun Wong of Hyde Park CRC, Chicago, IL, to the ministry of the Word in the Christian Reformed Church according to Article 7 of the Church Order.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted

VIII. MINISTERS FROM OTHER DENOMINATIONS, CHURCH ORDER ARTICLE 8

A. Synodical deputies D. J. Negen (Northern Illinois), T. Wevers (Wisconsin), and R. Leestma (Illiana) concur in the action taken by the Classical Interim Committee of Classis Chicago South declaring a unique need exists which requires Hyde Park CRC, Chicago, IL, to consider calling someone outside the Christian Reformed Church to fulfill their pastoral needs.

Recommendation: That synod approve the work of the synodical deputies.
—Adopted
B. Synodical deputies R. Leestma (Illiana), T. Wevers (Wisconsin), and D. J. Negen (Northern Illinois) concur in the action of Classis Chicago South in session on May 13, 1987, in which they affirm that a need exists which necessitates the calling of Rev. Emmett Harrison according to Church Order Article 8.

Recommendation: That synod approve the work of the synodical deputies.

C. Synodical deputies T. Wevers (Wisconsin), D. J. Negen (Northern Illinois), and R. Leestma (Illiana), having heard the colloquium doctum of Rev. Emmett Harrison on September 15, 1987, concurred with the decision of Classis Chicago South that he be declared eligible for a call as a minister of the Word in the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies.

D. Synodical deputies D. Vander Wall (Columbia), A. J. Veltkamp (Red Mesa), and R. J. Buining (Rocky Mountain), having heard the discussion of need for Rev. Dwight Dong-Wan Kim, pastor of the Evergreen Korean Church of Hollywood, CA, on September 16, 1987, concurred with Classis California South's decision that a need exists for the ministry of this brother according to the stipulations of Church Order Article 8.

Recommendation: That synod approve the work of the synodical deputies.

E. Synodical deputies D. Vander Wall (Columbia), A. J. Veltkamp (Red Mesa), and R. J. Buining (Rocky Mountain), having heard the colloquium doctum of Rev. Peter Shin on September 16, 1987, concurred with Classis California South's decision to declare him eligible for a call as a minister of the Word in the Christian Reformed Church under Article 8-c.

Recommendation: That synod approve the work of the synodical deputies.

F. Synodical deputies R. Leestma (Illiana), D. J. Negen (Northern Illinois), and J. Dykstra (Chicago South), having heard the colloquium doctum of Brother Xay Xue Yang on September 29, 1987, concurred with Classis Wisconsin's decision to declare him eligible for a call as a minister of the Word in the Christian Reformed Church.

Note: The concurrence is contingent upon the appointment by classis of a church consistory and pastor to act on behalf of classis as an ongoing liaison with the pastor and the congregation of the emerging Hmong CRC.

Recommendation: That synod approve the work of the synodical deputies.

G. Synodical deputies S. Kramer (Pella), J. T. Ebbers (Orange City), and R. J. Timmer (Iakota) concurred with the decision of Classis Northcentral Iowa in session November 3, 1987, that there is sufficient need for the ministry of Rev. John Rim in the Christian Reformed Church. (Grounds are included in synodical deputy report.)

Recommendation: That synod approve the work of the synodical deputies.
H. Synodical deputies A. Begay (Red Mesa), C. Vander Plate (Central California), and T. Medema (Rocky Mountain), having heard the *colloquium doctum* of Rev. Dwight Kim, on January 20, 1988, concurred with Classis California South's decision that he be declared eligible for a call as a minister of the Word in the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

I. Synodical deputies G. D. Vanderhill (Northern Illinois), J. Dykstra (Chicago South), and R. Leestma (Illiana), having heard the *colloquium doctum* of Rev. G. Serrano on March 2, 1988, concurred with Classis Florida's decision to declare him eligible for a call to the ministry of the Word in the Christian Reformed Church.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

J. Synodical deputies D. Vander Wall (Columbia), N. J. Gebben (Central California), and T. Medema (Rocky Mountain) concurred with Classis California South in session on May 11, 1988, in declaring Revs. Ike Chang, Peter J. Chung, and Young Ook Kim eligible for ministry in the CRC, and that a future *colloquium doctum* be conducted for each according to Church Order Article 8.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

K. Synodical deputies R. D. De Young (California South), G. W. Sheeres (Pacific Northwest), and D. Vander Wall (Columbia) concurred with Classis California South in session on May 17, 1988, in the decision that a need has been established for the ministry of Rev. Samuel Ahn of the Korean Presbyterian Church of Rancho Cordova. Concurrence with proceeding to the *colloquium doctum* at the next session of classis is contingent upon receiving in writing a favorable psychological report.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

L. Synodical deputies K. E. Van Wyk (Zeeland), J. De Vries (Grand Rapids North), and J. C. Medendorp (Thornapple Valley) concurred with Classis Grand Rapids South in session on May 19, 1988, in the decision to waive the establishment of need for Dr. Richard Gamble because Synod 1987 appointed Dr. Gamble to the position of Director of the H. Henry Meeter Center for Calvin Studies and as Associate Professor of Historical Theology at Calvin Seminary.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted

M. Synodical deputies K. E. Van Wyk (Zeeland), J. De Vries (Grand Rapids North), and J. C. Medendorp (Thornapple Valley), having heard the *colloquium doctum* of Dr. Richard Gamble on May 19, 1988, concurred with Classis Grand Rapids South to admit him to the ministry of the Word in the Christian Reformed Church according to Church Order Article 8.

Recommendation: That synod approve the work of the synodical deputies.

—Adopted
IX. SYNOD OF 1987 RE CLASSIS HUDSON AND REV. STEVE M. SCHLISSEL


B. Information:

Synod 1987 advised Classis Hudson to require of Rev. Steve M. Schlissel: (1) a psychological evaluation and (2) upgrading of his theological education. The stated clerk has received notice of compliance re the psychological evaluation and theological education.

Recommendation:

That synod take note of the compliance by Classis Hudson and Rev. Schlissel.

—Noted

ARTICLE 119

(The report of Advisory Committee 7 is continued from Article 87.)

Advisory Committee 7, Interdenominational Matters, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

I. ARRANGEMENTS FOR THE CONCURRENT MEETINGS OF RCA GENERAL SYNOD AND CRC SYNOD

A. Material: Communication from the IRC

B. Recommendation:

That synod approve the following arrangements for the concurrent meetings of the RCA General Synod and the CRC Synod in June 1989:

1. The general synod of the RCA will meet in the Calvin College Fieldhouse and use the facilities in the north building. The synod of the CRC will meet as usual in the Fine Arts Center.

2. The details of registration, housing, and so forth, of delegates will be worked out by the staff members of both churches.

3. Intermingling of the delegates of both denominations will be encouraged in the housing arrangements and common use of the dining facilities.

4. There will be two joint morning devotional services; these will be substantive in content and will follow the theme set by the president of the RCA General Synod for the morning services of his synod. The first service will be on Wednesday, June 14, conducted by the RCA in the Fieldhouse, and will include the celebration of holy communion, in cooperation with the consistory of the Woodlawn CRC, to which the CRC delegates will be invited. The second service will be on Thursday, June 15, which will be led by the CRC in the Fine Arts Center. The responsibility for making the arrangements for these services is assigned to Rev. Wilbur Washington, the president of the general synod of the RCA, and Rev. Leonard Hofman, the stated clerk of the CRC.

5. Each church will house in its facilities the booths and displays of its own boards and agencies, but, if possible, the lower floor of the Commons will be available to agencies which are supported mutually by our churches—as, for example, the World Home Bible League.

6. Representatives of parallel boards, agencies, and committees of our two denominations will be encouraged to make their own arrangements to meet during the synods for mutual exchange and cooperation.
7. A Thursday evening meeting with a program of mutual interest to both churches is proposed. The public will be invited to this meeting which will be held in the Calvin Fieldhouse; it will be followed by a social hour with light refreshments. A joint local committee is being appointed to prepare the program.

8. A voluntary exchange program is planned by which, on the Thursday evening before the public meeting, synodical delegates from one denomination will be invited for an evening meal in the homes of members of the other denomination.

9. Additional matters will be dealt with at the next meeting of the Arrangements Committee scheduled for November 3, 1988, including:
   a. the publication of a news release each of the four days for the delegates so that they will know what is happening in each assembly;
   b. The advisability of the two synods issuing a joint public resolution at the conclusion of their meetings;
   c. arrangements for each president, or other appropriate officer, to bring the official greetings of his synod to the other assembly.

---Adopted

ARTICLE 120

Appointments, officers, and functionaries are presented for review. This listing reflects the results of the synodical elections and appointments, and includes study committees which are synodically approved.

I. OFFICERS AND FUNCTIONARIES

A. Officers
   2. Denominational Financial Coordinator: Mr. Harry J. Vander Meer (1992)

B. Functionaries
   1. Arrangements and Report for Synod: Mr. Richard De Vries
   2. Archivist: Dr. Herbert Brinks
   3. Convening Church of 1989 Synod: West Leonard CRC, Grand Rapids, MI

II. SYNODICAL DEPUTIES

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Grand Rapids South
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Rev. L. J. Vander Zee
Rev. H. J. Baas
Rev. W. Swets
Rev. A. J. Bultman
Rev. V. Geurkink
Rev. L. Slofstra
Rev. J. W. Uitvlugt
Rev. D. P. Wisse
Rev. D. Velthuizen
Rev. R. J. Timmer
Rev. L. G. Zoerhof
Dr. H. G. Arnold
Rev. G. P. Veenstra
Rev. N. Shepherd
Rev. N. B. Haan
Rev. N. L. Meyer
Rev. J. W. Van Weelden
Rev. R. B. Vermeer
Rev. G. D. Vanderhull
Rev. J. T. Ebbers
Rev. G. W. Sheeres
Rev. S. Kramer
Rev. C. A. Persenaire
Rev. A. J. Veltkamp
Rev. T. Medema
Rev. J. C. Medendorp
Rev. J. Westerhof
Rev. G. W. Van Den Berg
Rev. H. B. Vanden Heuvel
Rev. J. Van Hemert
Rev. J. Timmer
Rev. M. C. Groenendyk
Rev. E. R. Tigchelaar
Rev. J. S. Meyer
Rev. S. J. Vander Klay
Rev. J. Hoytema
Rev. R. A. Kok
Rev. H. J. Vugteveen
Rev. D. Tinklenberg

III. BOARDS AND COMMITTEES

A. Back to God Hour

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### Board of Trustees—Calvin College and Seminary

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**Members at Large**

- Mr. J. De Korne
- Dr. S. Konynenbelt
- Mrs. P. Nederveld
- Mr. L. Veldhuizen

**Alternate Members at Large**

- Rev. M. Ortiz
- Mr. T. Chen
- Mr. E. Stuursma
- Mr. P. Pettinga
C. CRC Publications

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Members at Large
(To serve as members with expertise in finance and law)
Mr. Charles Walker
Mr. Michael Snapper
Mr. Philip Vanden Berge

Fraternal Delegates
Mr. Robert Edmiston (NAPARC)
Rev. Kenneth Bradsell (RCA)
### D. Christian Reformed Board of Home Missions

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#### Members at Large

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### E. Board of World Ministries

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World Missions Committee Representatives:
- Rev. Marvin Beelen
- Mrs. Ruth Krabbe
- Rev. Dwayne F. Thielke
- Dr. Everett Van Reken
- Dr. Carl Zylstra
  - Alternates: Rev. Jacob A. Quartel
  - Mr. Quentin Remein

World Relief Committee Representatives:
- Mr. John de Best
- Mt. Russell Hoekeisma
- Mr. Peter Kamp
- Mr. Peter Kladder III
- Dr. Wendell Wierenga
  - Alternates: Mr. Keith Johnson
  - Mr. Adrian Schierbeek

### F. World Missions Committee

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Kalamazoo Mr. N. Grit Rev. R. L. Jipping 1990
Lake Erie Mr. P. Limburg Dr. D. Miller 1989
Minnesota South Mr. L. Vanderaar Rev. L. F. Baker 1991
Muskegon Rev. B. Dokter Rev. C. Uken 1990
Northcentral Iowa Rev. T. J. Vos Mr. P. Eekhoff 1991
Northern Illinois Dr. E. Van Reken Rev. D. J. Timmermans 1989
Orange City Dr. C. E. Zylstra Mr. R. Zwier 1991
Pacific Northwest Dr. B. Vander Pol 1991
Red Mesa Mr. J. Den Bleyker Mr. M. Redhouse 1991

G. World Relief Committee

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Mr. F. Bennink 1991
### ARTICLE 120

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**Members at Large**

- **Financial Advisor**: Mr. E. Zeilstra
- **Minister**: Rev. H. Baas
- **Attorney**: Mr. P. Kladder III

**H. Synodical Interim Committee**

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*Ex officio members*: stated clerk, denominational financial coordinator, and synodical treasurer

### IV. STANDING COMMITTEES

**A. Chaplain Committee**


**B. Christian Reformed Church Loan Fund**

Mr. G. Geenen (1989), Mr. C. Lane (1989), Mr. D. Meindersma (1989), Mr. Fred J. Reinders (1989), Mr. B. De Wit (1990), Rev. J. T. Ebbers (1990), Mr. C. Nagel (1990), Mr. D. Van Leeuwen (1990), Mr. H. De Wit (1991), Mr. Daniel W. Pluim (1991), Mr. G. Van Wyke (1991). *Ex officio members*: Mr. G. Borst and Mr. H. J. Vander Meer.
C. Committee for Educational Assistance to Churches Abroad

D. Committee on Disability Concerns

E. Fund for Smaller Churches
   Mr. G. Bos (1989), Dr. C. L. Bremer (1989), Mr. R. Knol (1990), Dr. C. P. Van Reken (1990), Mr. L. Van Dyke (1991).

F. Historical Committee
   Dr. L. Oostendorp, Rev. J. Leugs, Dr. J. H. Primus, Dr. L. Bierma.

G. Interchurch Relations Committee

H. Judicial Code Committee

I. Ministers' Pension Fund
   Ministers Pension Trustees (Canada)
   Ministers' Pension Fund Committee (United States)

J. Pastor-Church Relations Committee

K. Sermons for Reading Services

L. Synodical Committee on Race Relations

M. Unordained Employees' Pension Fund Committee


V. Study Committees (First named is convener.)

A. Committee for Translation of Church Order and Confessions

Rev. L. J. Hofman, Dr. R. R. De Ridder, Prof. F. Klooster.

B. Committee on the Heidelberg Catechism Update

Prof. F. Klooster, Prof. R. Wevers, Rev. D. R. Fauble, Rev. C. D. Tuyl, Dr. D. Sinnema, Prof. J. Vanden Bosch.

C. Committee on Structure Review

Rev. W. M. Van Dyk, Mr. D. Booy, Rev. B. J. Haan, Mr. K. Horjus, Rev. J. Klomps, Rev. G. F. Vander Weit, Mr. F. Velzen, Rev. J. B. Vos.

D. Committee to Study Overture 9—1986


E. Committee to Examine Section IV of the Church Order re Needs of Different Cultural Groups


F. Committee to Review World Ministries

Dr. E. D. Roels, Mr. G. Berghoef, Rev. J. Hasper, Rev. R. Opperwall, Dr. W. Spoelhof.

G. Committee to Study Headship

Dr. C. E. Zylstra, Dr. J. Bolt, Dr. D. E. Holwerda, Dr. J. Timmer, Miss N. Vander Ark, Dr. J. Van Dyk.

H. Committee for Organization of the Church Order

Rev. L. J. Hofman, Dr. H. G. Arnold, Rev. J. H. Bergsma, Dr. R. R. De Ridder, Dr. C. G. Kromminga.

I. Committee to Study Creation and Science

Theology:

David Holwerda, Professor of New Testament, Calvin Seminary
Raymond Van Leeuwen, Professor of Old Testament, Calvin Seminary
Gordon Spykman, Professor of Religion and Theology, Calvin College
James Vanderlaan, Pastor, Parchment CRC, Kalamazoo, MI

Philosophy of Science

Al Wolters, Professor of Religion and Theology—Classical Languages, Redeemer College
Delvin Ratzsch, Professor of Philosophy, Calvin College
Jan de Koning, Instructor of Mathematics, University of Toronto
ARTICLES 120–123

Natural Science

Calvin De Witt, Professor of Environmental Studies, University of Wisconsin
Alex Dragt, Professor of Physics, University of Maryland
Russell Maatman, Professor of Chemistry, Dordt College

J. Study Committee for Youth/Young Adult Ministries

Synod refers the appointment of this committee to the Synodical Interim Committee.

ARTICLE 121

The president expresses the thanks of synod to Calvin College, including Richard De Vries and the sound room staff; secretaries Carol Smith, Marlene Oosterhouse, and Kathy Vander Stel.

ARTICLE 122

The stated clerk presents tokens of appreciation to the officers on behalf of synod.

ARTICLE 123

The vice president expresses the appreciation of synod for the leadership and contribution of the president, Rev. Calvin Bolt. Synod rises to affirm its appreciation.

The president expresses the thanks of synod to the officers of synod as well as to Rev. Leonard J. Hofman, denominational stated clerk, and Mr. Harry J. Vander Meer, denominational financial coordinator.

The president addresses the assembly, reflecting on Ephesians 4. He challenges the delegates of synod to return to their churches and declare the great things that God has been doing and the great things that God is doing in the Christian Reformed Church. Quoting Ephesians 4:3: "Make every effort to keep the unity of the Spirit through the bond of peace," the president emphasizes the importance of being eager to maintain the unity and peace in the Christian Reformed Church. This is a command of God. He offers a closing prayer. Synod sings Psalter Hymnal number 315, "Blest Be the Tie That Binds." Synod adjourns at 5:45 P.M.

Calvin Bolt, president
Howard D. Vanderwell, vice president
Peter W. Brouwer, first clerk
Henry Wildeboer, second clerk

Attested a true copy
Leonard J. Hofman, stated clerk
INDEX
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INDEX

(Page numbers in boldface type refer to the minutes;
page numbers in regular type refer to agenda reports or supplementary materials.)

Acronyms in index refer to the following:

BGH Back to God Hour
CANAAC Caribbean and North American Area Council (of WARC)
CCRCC Council of Christian Reformed Churches in Canada
CDC Committee on Disability Concerns
CEACA Committee for Educational Assistance to Churches Abroad
CRWRC Christian Reformed World Relief Committee (World Relief)
DFC Denominational Financial Coordinator
IAC Interagency Advisory Council
ITS International Theological Seminary
MCC Missions Coordination Council
NAE National Association of Evangelicals
NAPARC North American Presbyterian and Reformed Council
PCRC Pastor-Church Relations Committee
RCA Reformed Church in America
REC Reformed Ecumenical Council
SIC Synodical Interim Committee
WARC World Alliance of Reformed Churches

A

Abortion
Letter re to Canadian Prime Minister, 528
Accredited agencies. See Agencies recommended for financial support
Accreditation of nondenominational agencies, process for, 533
Acts of Synod. See SIC, Publications
Addresses
Rev. Harold Bode, executive director, Chaplain Committee, 525
Rev. Calvin Bolt, president of Synod 1988, 638
Mr. John De Haan, director, CRWRC, 526
Rev. Robert W. Eckardt, fraternal delegate, Orthodox Presbyterian Church, 601
Chaplain Dale Ellens, military chaplain, 525
Rev. Natalio P. Garcia, fraternal observer, Christian Reformed Church, Dominican Republic, 546
Dr. Roger S. Greenway, executive director, World Ministries, 526
Dr. Pieter N. Holtrop, fraternal delegate, Reformed Church in the Netherlands, 524
Rev. Willem Kroon, fraternal delegate, RCA, 524
Rev. Bassam Madany, Minister of Arabic Broadcasting, BGH, 524
Dr. William C. Moore, fraternal delegate, Evangelical Presbyterian Church, 561

Rev. Roberto Rampolla, fraternal observer, Fairview Christian Reformed Church, Puerto Rico, 546

Rev. John A Rozeboom, executive director, Home Missions, 565

Dr. Eugene Rubingh, director of ministries, International Bible Society, 609

Dr. Paul Schrotenboer, general secretary, REC, 565

Mr. Douglas Seebeck, CRWRC representative, 526

Rev. William A. Shell, fraternal delegate, Presbyterian Church in America, 546

Rev. John W. Stodghill, fraternal delegate, Associate Reformed Presbyterian Church, 546

Rev. Louis M. Tamminga, director, PCRS, 524

Chaplain Jack Vander Laan, industrial chaplain, 525

Rev. Arie G. Van Eek, executive secretary, CCRCC, 524

Rev. William Van Tol, director, World Missions, 527

Dr. John White, fraternal delegate, Reformed Presbyterian Church in North America, 561

Advisory committees of synod, 493–94

Agencies recommended for financial support, 578–80, 603–05, 669–70

accreditation, accepted for (new)

Christian Health Care Center, 409, 605

Evangelical Fellowship of Canada, 409, 605

International Bible Society, 409, 605

Metanoia Ministries, 409, 533

recommendation appealed, 533

appeal upheld, 581–82

accreditation, denied

Cities for Christ Worldwide, 409, 534

Middle East Reformed Fellowship (MERF), 409, 534

Seminary Consortium for Urban Education (SCUPE), 605

Agenda for Synod. See SIC, Publications

Agenda Directory for Synod, 493

All Nations Heritage Week, 217–18, 219, 506

Apartheid, 560–61

Committee of Four Report, 179–84

Apostles' Creed

Revision, 351–53

approved, 602

discussion re, 589–90

text, 352, 602

Appeals; see also Printed Appeals

Matters re, 542–45, 611–13

Procedure

study initiated re, 583

Sprink, Hubert

executive session, 545, 560

Assemblies of the church, names of in Church Order Articles 26–27,

Revision requested, 365–66

Revision adopted, 609–10
Athanasian Creed, 354–57
Revision adopted, 602
Text, 355–57

B

Back to God Hour, 524
Administration, 19
Board members, 20–21, 629
Cooperation with other agencies, 20
Financial matters, 19–20, 21
Ministries
Arabic, 16
anniversary (30th) observed, 508
Chinese, 17
Death of Rev. Isaac Jen, director of, 508
English, 16
French, 17–18
Indonesian, 18, 20
extended for four years, 508
Japanese, 18, 20
extended for four years, 508
Portuguese, 17
Russian, 18–19
Spanish, 26
Report, 15–21
Banner, The, 37–38
Editor in chief, search committee appointed, 395
Editor in chief Andrew Kuyvenhoven
appeal re not sustained, 543–45, 611–13
commended, 394
resignation (1989) accepted, 395, 509
Belgic Confession Article II
Study initiated, 598
Boards/Committees, 629–37

C

Calvin College 496–99
Academic matters, 27
Calvin Center for Christian Scholarship, 27
Faculty matters, 27; see also Calvin College and Seminary—Faculties
anniversaries (25th), 388, 393, 499
appointments/reappointments, 29–30, 391–93, 496–98
leave of absence, 388
retirements, 388, 393, 499
science professors, teaching/writing of, 385-87, 591-98
   ad hoc committee findings re, 385-87, 592-94
   appoint committee to study report/teaching, overtures
   requesting, 436-38, 443, 449-51, 453, 456-59, 462-64
   committee appointed to study, 22-23
   declaration re, requested, 443-48
   evaluation requested, 376-77
   overtures re, analysis of, 496-97
   restrictions requested, 436, 449-51, 453, 456, 457-58, 464
   request denied, 599
   statement to synod re unsubstantiated charges against, 386-87
Five-year (1988-93) plan, 26-27
Privatization of requested, 363
   study denied, 518, 537-38
Student matters
   residence halls named, 388
Calvin College and Seminary
   Board of Trustees
      appoint committee to study report re science professors, 441-42
      call faculty to accounting re Formula of Subscription, requested, 464
      declare report in conflict with Scripture, requested, 435
      executive committee, 22, 385
      members, 630
      reassure churches re faculties' integrity re creation, requested, 463
      responsibilities re students seeking admission to ministry, 425-26
      restrictions re declaration of candidates, 425-26
      synodical commendation re action re science professors, 598
      synodical expression of regret re pursuing inquiry into
         science professors' writing/teaching, 600
      trustees-at-large, 23-24
Faculties
      academic freedom affirmed, 597-98
      commitment to Creeds/Scripture verified, 597, 598
      synodical statement re requested, 390
Financial matters, 27-28, 30
   budget, 388
   quota, 668
      allocation (college/seminary), 389-90
      request, 393
      withholding of, 388-89
Reports, 22-34, 385-93
   refuse to approve section re science professors, requested, 437, 439-40,
      452, 455-56, 459, 460-62
Calvin Seminary, 499-501; see also Candidates; Smit, Laura
   Academic matters, 25-26
      coordinated system mandated, 26
   CPE/AA Program, 388
   doctoral program proposed, 388
   granting of theological degrees to women
      objection to, 363-64
INDEX

2 Plus 2 Program, 387
Candidacy appeal, 419–31
Cooperation with other agencies, 31–34
Cooperation with ITS, 387
Faculty matters
  anniversaries (25th), 391, 501
  appointments/reappointments, 25, 28, 499–500
    Church Polity and Church Administration, Associate Professor Dr. Henry De Moor, Jr., 25, 28, 511
    acceptance, 524
    delay requested, 367–68
    objection to, 452
  Systematic Theology, Associate Professor Dr. John Bolt, 25, 28, 523
    acceptance, 541
  World Missiology, Professor Dr. Roger S. Greenway, 25, 28, 503–04
    acceptance, 524
  duty/responsibilities re students seeking candidacy, 426
  retirements, 387, 391, 500–01
    sabbatical, 387
    vacancy, 25, 387
Student matters; see also Candidates
  licensure, 388
Calvinettes, 503
  Anniversary (30th), 503
  Report, 258–59
Calvinist Cadet Corps, 503
  Report, 257–58
Candidacy; see also Smit, Laura
  Declaration of, exception to rule, 614
  Study re delegation of responsibility to Calvin’s Board of Trustees, 582–83
Candidates, 390–91, 501, 613
  Available for call, date, exception to rule, 614
  Classical exams, 619–22
  Presentation of, 528–30
Caribbean and North American Area Council, 121
Chaplain Committee, 505
  Financial matters, 92
  Members, 86, 635
    alternates requested, 91
    request approved, 505
    term, rule waived for Canadian members, 89–90, 505
Personnel
  executive staff, 90
  industrial, 89
  institutional, 86–88
  military, 88
  presentation, 525–26
  Report, 86–92
Christian Reformed Association of Staff Ministries
  Need for information re unordained staff people acknowledged, 512
Christian Reformed Board of Home Missions. See Home Missions
Christian Reformed Church Loan Fund
  Canadian loan fund not implemented, 94, 565–66
  Committee members, 94–95, 635
  Funding, 93
  Implementation, progress toward, 93–94
  Report, 93–96
Christian Reformed World Missions Committee. See World Missions
Christian Reformed World Relief Committee. See World Relief
Church membership; see also Forms
  Transfer between NAPARC churches, 116–17, 515
Church Order
  Article 3 Supplement
    ratification of Synod 1987 revisions, 611
  Article 4, 226, 549
  Article 4a, Supplement, 555
  Article 9, 555
  Article 15, 226, 549–50
  Article 16, 226, 550
  Article 17, 227, 550, 555
  Article 23, 555
  Article 24a, 227, 550–51
  Article 25, 551
  Article 26
    revision requested, 365–66
    request approved, 609
  Article 27
    revision requested, 365–66
    request approved, 609–10
  Article 35, 227–28, 551–52
  Article 36, 228, 552
  Article 37, 555
  Article 38, 556
  Article 40
    withholding of ratification of synodical revisions requested, 366
    request denied, 556
  Article 40, Supplement, 556
  Article 41, 228, 552–53, 556
  Article 60-c
    deletion requested, 366
    request approved, 610
  Article 62, 228, 553
  Article 73, 556
  Article 74, 228–29
    revision requested, 364–65
    request approved, 553
  Article 75, 229, 398, 553
  Article 76, 229, 398
    revision requested, 364–65
    request approved, 553–54
  Article 77, 229–30, 398, 554
  Heading II, B, 551
Church Order matters, 549–60, 609–11
Church Order revisions
SIC statement re ratification of, 403
Church/state relations, 614–15
  Petition to Canada/U.S. governments re Nicaraguan war
    objection to, 440–41, 460
    requested, 69
  Statement re Nicaraguan war, 546–48
Classes
  Arizona
    establish, request for, 360–61
    request approved, 608
  Grand Rapids East
    appeal re ruling, 384
    appeal not sustained, 611–13
  Grandville
    division, request for, 362–63
    request approved, 608
  Red Mesa
    CPE/AA Program initiated, 388
  Rocky Mountain
    division, requested, 360–61
    request approved, 608
  Unnamed classis comprised of churches from Classes
    Grandville and Zeeland
    establishment of, requested, 362–63
    request approved, 608
  Zeeland
    division, request for, 362–63
    request approved, 608
Classes
  Financial matters
    audited statements (annual) required, 238, 576
    treasurers
      bonding required, 238, 576
      dispense funds quarterly (minimum), 238, 577
Classical boundaries
  SIC to present to classes/synod, 225, 532
Clergy Silence. See Confidentiality in the Church
Committee for Educational Assistance to Churches Abroad, 514
  Cooperation with Calvin Seminary, 98
  Financial matters, 99
  Members, 99, 636
  Report, 97–100
  "Vision 21," evaluation of recommendation re CEACA, 98–99
Committee of Protest and Appeals
  Recommendation, 430–31
  Report, 419–31
Committee on Disability Concerns, 505–06
  Activities, 102–04
    evaluation, 104–05
Consultation services, 103
Cooperation with other agencies, 103
Cooperation with outside agencies, 104
Financial matters, 106
Mandate, 101–02
Members, 105–06, 636
Objectives, 102
Personnel
  reappointment, Administrative Coordinator Rev. Theodore Veresput, re-
  quest for, 105
  request approved, 505–06
Publications, 103
Report, 101–07
Support groups, 103–04
Confidentiality in the Church, 534–36
  Abuse and, 335, 337
  Committee to study, 317
    discharged, 537
  Denominational statements/positions on, 326–28
  Discipline for betrayal, 535
  Ecclesiastical considerations, 320–30
    confession, 322–25
    confidentiality in pastoral settings, 325–26
    officebearers and, 328–30
    pastoral care, 320–22
Issues, 318–20
Legal considerations, 331–39
  civil law, 331–38
    Canada, 332–33
    U.S., 333, 335
    state, 333–38
  limitations, 339–40
Military law, 338–39
Pastoral advice re, 536–37
Reference materials, 342–43
Referrants, 318
Report, 317–43
Synodical declaration re requested, 341–42
  request granted, 535
Congregational transfers between NAPARC churches, 117, 515
Consolidated Group Insurance Committee, 185, 603
  Report, 403–04
Coordinated Services, 231, 532
Council of CRCs in Canada, 524
CRC Publications; 508–09; see also Banner; Psalter Hymnal
  Anniversary (20th) observed, 35
  Board members, 36–37, 631
  Cooperation with other agencies, 35, 36
  Cooperation with other denominations, 36
  Education Department, 38–43; see also World Literature Committee
    assignments
develop study booklet for *In His Service* series re confidentiality in the church, 535
incorporate revised Apostles’ Creed into Heidelberg Catechism and liturgical forms, 602
publish new translations of Heidelberg Catechism, 589
consultancies, 39
Music/Liturgy office, 39–41; see also Worship Committee publications, 38–39
Bible Way, distribution of, 35
video on Belgic Confession, pilot project, 509–10
Financial matters, 43–44
Friendship Foundation/Friendship Groups Canada, 44
Personnel, 44
Reports, 35–47, 394–95
Services Department, 43
CRC stance on Creeds/Scripture reiterated, 597
Creation/evolution,
Appoint committee to formulate statement re, 439–40
Appoint study committee re, 436, 440, 442, 452–53
Require Calvin Board of Trustees to appoint committee to study, 438

D

Delegates, 490–91, 575, 583, 599, 601,
Denominational Building
  Expansion/renovation project completed, 410, 574
  Dedication service, 410, 538–41
  Financial arrangements, 410
Denominational employees
  Salary ranges, 409–10
Denominational Financial Coordinator, 236–38
  Reappointment of Mr. Harry J. Vander Meer, requested, 224
    request approved, 519
Disciplinary matters
  Officebearers
    betrayal of confidential information, ruling re, 535
Domestic ministries matters, 504–06, 525–26
Dordt College, 502
  Report, 244–46
Dutch Reformed Church of Africa, 126
Dutch Reformed Church/South Africa, 125–26
E

Ecumenical creeds in CRC; see also name of creed
Historical background, 357
Revision
implementation requested, 371
request approved, 603

Education in the church
Instructional VCRs on doctrinal standards/sermons requested, 375-76
requested denied, 509-10
Youth ministry, establishment of denominational, requested, 359-60
study committee appointed, 615

Educational matters, 495-504, 511, 513-14, 523, 528-30, 590-98, 599-600, 613-14
Evangelical Presbyterian Church, 117
Evangelical Reformed Church of France, 124-25

F

Financial matters, 565-82; see also name of agency/committee: financial matters;
Pension matters; Quotas
Agency employees' salaries, increases in, 577
Congregations, recommendations for
audit (annual) of books, 576-77
treasurer, bonding of, 576-77
Denominational building, funding for expansion/renovation, 574
Salary differential for Canada/U.S., 405-06, 577-78
Salary disclosure, 236-37
Financial reports, 465-81
approved, 578
Form of Subscription
Extends only to major assemblies, not to neighboring church/assembly, 613
Modification of 224-25, 399-402, 530-31

Forms
New
Classical Certificate for Evangelists, 404
Statement of membership, 240
revision, 531-32

Updated
Classical Credentials, 404
Classical Diploma, 404
Credentials for Synod, 404
Ecclesiastical Credentials for a Minister, 404
Letter of Call, 404
Transfer of Membership, 241, 404, 532

Forms—nonliturgical; see also Profession of faith
Excommunication/Readmission
study in light of confidentiality in the church, 535
Fraternal delegates
Addresses of, rules established, 515
Associate Reformd Presbyterian Church, Rev. John W. Stodghill, 536, 546
Evangelical Presbyterian Church, Dr. William C. Moore, 559, 561
Orthodox Presbyterian Church, Rev. Robert W. Eckardt, 546, 601
Presbyterian Church in America, Rev. William A. Shell, 492, 546
Reformed Church in America, Rev. Willem Kroon, 503, 524
Reformed Churches in the Netherlands, Dr. Pieter N. Holtrop, 495, 524
Reformed Presbyterian Church in North America, Dr. John White, 541, 561

Fraternal observers
Christian Reformed Church of Dominican Republic, Rev. Natalio P. Garcia, 503, 546
Christian Reformed Church of Puerto Rico
Rev. Roberto Rampolla, 492, 546
Rev. Ildefonso Torres, 492
Fund for Needy Churches. See Fund for Smaller Churches
Fund for Smaller Churches
Application procedure, 570
Eligibility, rules re, 570–71
Financial matters
ministers’
allowances, 108–11, 566
automobile, 109
change requested, 375
request denied, 573
child, 108, 566
continuing education, 109, 567, 572–73
cost of living, 567
exchange, 109
moving expenses, 110–11, 572, 573
review of, 566
insurance subsidy, 109, 566
salary, 108, 566
per-family contribution, 567
quota reduction, 109–10, 567–68
Social Security offset, 109, 567
service increment, 566
termination date, 110
stated supply, salary, 109, 566
Regulations
for church whose pastor has left, 571–72
leave of absence, 572
military reserve chaplain, 572
released minister, 572
revision, 568
text, 568–73
Report, 108–11
Statistics, 108
Synodical regulations, 568–73
Fund for Smaller Churches Committee
Appeal re ruling re Faith CRC, Milford, NS, 384
appeal denied, 573–74
right of, 573
Mandate, 569
Members, 111, 636
Relationships to
a classis, 570
Home Missions, 569
synod, 569
Report, 108–11
Statistics, 108

G

Gereformeerde Kerken in Nederland, see Reformed Churches in the Nether­lands
Guide to Church Visiting
Additional question re confidentiality in the church, 535

H

Heidelberg Catechism
A 6, 346, 584
A 9, 346–47, 584
A 10, 347, 585
A 14, 347–48, 585
A 15, 347–48, 585
A 16, 347–48, 585
A 35, 348, 586
A 47, 348, 586
A 55, 348, 586
A 58, 348, 586
A 75, 349, 587
A 84, 349, 587
A 85, 349, 587
A 97 (no change), 350, 588
A 101 (no change), 350, 588
A 102 (no change), 350, 588
A 107, 350, 588
A 110 (no change), 350–51, 589
A 111, 350–51, 589
A 124, 351, 589
Part I, Heading, 584
Part II, Heading, 585
Part III, Heading, 588
Q 6, 346, 584
Q  7, 346, 584
Q  9, 346-47, 584
Q  20, 348, 586
Q  65, 349, 586
Q 101, 350, 588
Q 102, 350, 588
Q 103, 350, 588
Q 104, 350, 588
Q 105, 350, 588
Q 112, 351, 589
Q 113, 351, 589
Revisions, 344-51
  adopted, 583-89
  delay of adoption requested, 369-70
    request denied, 602-03
  do not delay action, requested, 371
    request approved, 603
  inclusive language,
    do not incorporate, requested, 370-71, 438-39
    request denied, 603
  incorporate revised Apostles' Creed into designated questions, 602
  procedure for making, 517
Heidelberg Catechism Revision Committee Report, 344-58
Historical Committee, 519
  Acquisitions, 113
  Members, 114, 636
  Personnel, 112-13
  Regional representatives, 113
  Report, 112-14
Home Missions
  Board members, 50-51, 632
  Cooperation with Committee for Theological Education in Quebec, 397
  Cooperation with other agencies, 57
Departments
  Church Relations, 59-60
  Evangelism, 58-59
  Ministries, 52-56
  Personnel, 56-58
Fields, 64-66, 397
Financial matters, 60-63
Home missionaries
  cooperative sponsorship outside of classis, 55, 504
Ministries
  campus, 55
  ethnic, 55-56
  NCD cooperative, 55
  new, 55-56
Personnel, 51-52, 64-66, 397; see also Departments
  presentation of, 564-65
  reappointment, Executive Director Rev. John A. Rozeboom
    requested, 52
request approved, 504
recruitment, 58
training, 57
Publications/seminars, 58–59
Reports, 48–66, 396–97
Twelve-Year Plan, 48–50

I

Institut Farel, 397, 504
Institute for Christian Studies, 502
  Report, 247–48
Interagency Advisory Council, 230, 402, 532
Interagency Leadership Development Task Force, 403, 538
Interchurch Relations Committee; see also CAANAC; NAE; name of denomination; NAPARC; REC; WARC
  Assignment
    implement synodical decision to affiliate with NAE, 517
Communication, 627–28
  Fraternal delegates/observers to churches in ecclesiastical fellowship, 115–16
Greetings from churches in ecclesiastical fellowship, 581
Hospitality Committee, 127–28, 514
Members, 115, 127, 636
Report, 115–84
International Bible Society, 10th anniversary, 609
International Theological Seminary, 387

J

Joint venture agreements, 73, 83–84, 410–11, 575
Judicial Code Committee
  Members, 636
  Recommendations of, 582–83

K

Kuyvenhoven, Rev. Andrew appeal re Classis Grand Rapids East decision, 378–82, 543–45
  Denied, 611–13
L

Lay preaching, revise Church Order to grant access to pulpit, requested, 366–67
  Request denied, 610–11
Liturgical Committee. See CRC Publications—Education Department: Music and Liturgy Office; Worship Committee
Living Word. See Sermons for Reading Services
Lord’s Day Alliance representative, 525
Lord’s Supper
  Church Order Article 60-c (preparatory/applicatory sermon requirements) deletion requested, 366 request approved, 610
  Lord’s Supper, Children at, 557–59, 560
    Requirements
discernment, 558–59
profession of faith, 559
  Lord’s Supper, Children at, Committee to Study
    Delay decision re requested, 371 request denied, 558
  Discharged, 560
  Report 260–316
Divisions of
  Biblical requirements, 295
  Biblical study, 265–77, 291–92
    institution of, 271–73
    I Cor. 10, 273–74, 303–07
    II Cor. 11:17–34, 274–77, 303–07
    Passover, 265–73, 298–302
  Confessional considerations, 292–93
  Contemporary practice, 264–65
  Covenant considerations, 296–98
  Discipline, 284–85
  Guests partaking of, 284
  Historical context, 261–64, 294–96
  Pastoral considerations, 310–11
  Pastoral guidelines, 312–15
  Profession of faith, 283–84, 307–10
  Supervision at, 284
  Theological considerations, 277–83, 293–94

M

Matters not legally before synod, 601
Ministers and ministerial matters; see also Officebearers: Disciplinary matters
  Admission to ministry via Church Order Article 7, 624
  Certificate of ordination, 404
  Extension of ministerial credentials, 618
Loan of ministers approved, 618–19
Ministers in special service, 622–23
positions approved, 623
Ministers received via Church Order Article 8, 624–26
advice to Classis Hudson, compliance noted, 627
Minority/internship students, permission to exhort under supervision
of consistory, requested, 365
request denied, 556–57
Need established, 624–26
Reinstatement via Church Order Article 14, 616
Release from ministry
via Church Order Article 14, 616
via Church Order Article 17, 617–18
Retirements, 615–16
Synodical requirements for admission/ordination
recourse to contravention of rules, 404
approved, 603
Ministers' Compensation Guide. See Ministers' Compensation Survey
Ministers' Compensation Survey, 404–05
Guide for determining salary differential US/Canada, 577–78
Parsonage rental value deletion requested, 373
request denied, 574
Questionnaire to be completed/returned promptly, 574
Ministers' Information Service. See PCRC
Ministry with Retarded Persons. See CDC
Missions Coordinating Council, 230, 402, 532
Multiethnic Conference, 231, 491, 532
Representatives, 503
Study report, 31–34

N

National Association of Evangelicals
And CRC, history, 162–67
Constitution available, 170
CRC affiliation, 122–23
accepted, 516–17
considerations
advantages, 176–78
concerns, 174–76
financial matters, 123
Definition of, 167
Members, categories, 170
Organization, 168–70
Relationships
to CRC agencies, 173–74
to Reformed denominations, 170–72
Report, 162–78
Statement of Faith, 167–68
Nicaragua, synodical statement re suffering Christians in, 614–15; see also Church/state relations
Nicene Creed
  Revised text, 353–54
  adopted, 602
North American Presbyterian and Reformed Council, 116–17
  1988 meeting, 117
  Transfer of members/congregations, agreement, 116–17, 515–16

O

Officebearers
  Accountable only to consistory under which they serve, 613
  Authority of, clarify, 364–66
Deacons
  treasurers, bonding recommended, 238, 576–77
  use of Ordination Form 2 for installation, requested, 82
  request denied, 507–08
Disciplinary matters
  procedure for investigating views/actions of officebearer under another’s jurisdiction, 613
  Responsibilities re confidentiality in the church, 535
Orientation Conference/Ethnic Planning Workshop. See Multiethnic Conference
Orthodox Presbyterian Church, 123, 265
Overture  1, 359–60, 608, 615
  2, 360, 608, 615
  3, 360–61, 608
  4, 362–63, 608
  5, 363, 518, 537–38
  6, 363–64, 513–14
  7, 364–65, 553, 554
  8, 365, 556–57
  9, 365–66, 609–10
  10, 366, 556
  11, 366, 610
  12, 366–67, 610–11
  13, 367, 511
  14, 367–68, 511
  15, 368–69, 605–07
  16, 369–70, 602–03
  17, 370–71, 603
  18, 371, 558
  19, 371, 603
  20, 372, 565
  21, 372, 565
  22, 372–73, 565
23, 373, 574
24, 373–74, 576
25, 374–75, 576
26, 375, 573
27, 375–76, 509–10
28, 376, 509
29, 376–77, 596
30, 435–36, 596
31, 436, 596, 597, 599
32, 436–37, 596
33, 437, 596
34, 437, 596
35, 438, 596
36, 438, 596
37, 438–39, 603
38, 439–40, 596
39, 440, 596
40, 440–41, 546–48
41, 441, 565
42, 441–42, 596
43, 442, 596
44, 442, 596
45, 443, 596
46, 443–49, 596
47, 449–51, 596, 597, 599
48, 452, 596
49, 452, 511
50, 452–53, 596
51, 453, 596, 597, 599
52, 454, 607
53, 455–56, 596
54, 456, 596, 597, 599
55, 456–57, 596
56, 457–58, 596, 597, 599
57, 458, 596
58, 459, 596
59, 460, 546–48
60, 460–62, 596
61, 462, 596
62, 463, 596
63, 463, 597
64, 463–64, 596
65, 464, 597, 599

Overture 53 of 1987, 405–06, 577–78

P

Pastoral concerns/matters, 512–13, 518, 534–35, 536–38
Pastor-Church Relations Committee, 512–13; see also Pastor-Church Relations Service
Mandate, 537
Members, 199, 636
  increase number, 200, 513
Pastor-Church Relations Service; see also Pastor-Church Relations Committee
  Congregational pastoral relations committees, 197–98
    evaluation, 206
    modifications, 207–08
Evaluation, 198, 202–09
  continuing need for, 203–04
Financial matters, 199
Guidelines, 209
Mandate, expand/extend, 200, 512–13
  clarification of word minister requested, 200
    request approved, 512
  continue present model, 512–13
Mentorship program
  evaluation, 205–06
  modifications, 208
Ministerial Information Service, 198
Personnel
  Director Rev. Louis Tamminga
    evaluation, 205
    modification of duties, 208–09
    reappointment requested, 198–99, 200
      request approved, 513
Regional pastors, 197
  evaluation, 204–05
  modifications, 208
Report, 196–209
Survey, 196–97
Pension matters, 575–76
  Ministers' Pension Funds
    census, 186–88
      deaths, 187
      retirements, 187–88
    committee members, 195, 636
    copies available, 185–86
    disability
      defined, 193
      rules re determining, change in requested, 373–75
        request denied, 576
  financial matters
    actuarial reports/assumptions, 188–89
    auditors, 188
    calculations, 185
    funding, 190
      committee to examine formula for, 576
      contributions-other
        increase in, 195, 575
      quotas/contributions, 186
        comparison (1970–90), 192–93
per-family quota, 195
housing allowance, 193, 575
investments, 189–90
policies/results, 190–91
maximum pension, increase in, 195, 575
plan changes, 193
Report, 185–95
Unordained Employees Pension Fund, 576
committee members, 243, 637
Report, 242–43
Pornography, Statement on, 368–69, 605–76
adoption requested, 368
request approved, 607
Prayer service for rain, 564, 599
Prayer service, synodical, 487–88
Presbyterian Church in America, 171–72, 265
Printed Appeal 1, 378–82, 543–45, 611–13
2, 382–84, 542–43
3, 384, 573–74
Smit, Laura v. Calvin Board of Trustees, 419–31
not sustained, 430, 582
Profession of faith
and adult responsibilities, rule re, 560
revision of form for required in light of synodical decisions
re Children at the Lord’s Supper, 560
Psalter Hymnal, 39–40
dedication, 40, 394, 509, 520–23
Publications matters. See Radio/publications matters

Q

Quotas, 407
Per-family approved, 579
Requests to be reviewed by synod, 578
Table, 579–80, 668

R

Race relations. See Apartheid
Radio/publications matters, 508–10, 517, 524, 538, 583–90, 601–03
Redeemer College, 502
Report, 249
Reformed Bible College, 502
Report, 250–52
Reformed Church in America, 123–24, 172–73, 265
Concurrent synods 1989, 124, 627–28
Reformed Church of Quebec, 504
Reformed Churches in South Africa, 125, 179–84, 218, 560–61
Reformed Churches in the Netherlands, 124, 265
Reformed Ecumenical Council, 117–20, 265, 565
  Constitution, review of, 224, 519
    evaluation, 119
  CRC delegates, 118
  Interim Committee, 118
  Member churches, 118–19
  Third World churches, provision for, 119
Reformed Ecumenical Synod. See REC
Reformed Presbyterian Church in North America, 171
Report 44/Synod 1972
  Study initiated, 598

S

Sermons for Reading Services, 509
  Audio/video survey results, 211
  Restrict to printed sermons, 509
  Committee members, 210, 636
  Distribution of, 210–11
  Report, 210–12
Smit, Laura
  Appeal, 419–31
    not sustained, 430, 582
Standing committees, 635–37
Stated clerk, denominational, 235–36
Assignment
  make available to officebearers appendix to study committee report on Confidentiality in the Church, 535
Study committee reports
  Revise time limits for, requested, 341, 454
    difficulties noted, 537
    request denied, 607
Study committees, 637–38
  Committee for Organization of Church Order
    assignment: Deal with legal/ethical dimensions of forms for excommunication/readmission in light of confidentiality in the church, 535
    members, 637
  Committee for Translation of Church Order and the Confessions
    members, 637
  Committee on Heidelberg Catechism Update
    assignment: Consult with CRC Publications re publication of new translation, 589
    members, 637
Committee on Structure Review
members, 637
Committee to Examine Section IV of Church Order re Needs of Different Cultural Groups
members, 637
Committee to Review World Ministries
members, 637
replacement, 399
Committee to Study Creation and Science
members, 637–38
report to synod 1991, 598
Committee to Study Headship
members, 637
report to Synod 1990, 528
Committee to Study Overture 9—1986
members, 637
Committee for Youth/Young Adult Ministries
to be appointed by SIC, 638
Synodical Committee on Race Relations, 506; see also All Nations Heritage Week; Apartheid
Congregational development, 217
Financial matters, 218, 219, 220
Leadership development, 214–16
Members, 213, 636–37
Personnel
Executive Director Bing Goei, reappointment requested, 220
request approved, 506
Reorganization (1986), consequences of, 218
Report, 213–20
Synodical deputies, 628–29
Reports, 616–26
Synodical Interim Committee; see also Coordinated Services; DFC; IAC; MCC; Study Committees; Multiethnic Conference; Synodical matters—Synodical news office; Stated clerk, denominational; “Vision 21”
Appointments, 223–24, 399
approved, 519
Financial matters, 405–10
Members, 221–23, 635
Publications, 231–34; see also Forms; Ministers’ Compensation Survey
Acts of Synod, 233
Agenda for Synod, 233
content guidelines, 548
Agenda for Synod—Financial and Business Supplement, 236
Church Order and Rules for Synodical Procedure, 233
Handbook of the CRC—“Your Church in Action,” 233–34, 404–05
Index of Synodical Decisions, 234
Manual of Christian Reformed Church Government, 233
use of recommended, 532
Yearbook, 231–33
Recommendations, 411
Reports, 221–41, 399–417
Synodically directed work accomplished, 224–25

Synodical matters
  Advisors, 492
  Concurrent meetings—RCA/CRC, 124, 627–28
  Convening church—1988, First CRC, Grand Rapids, MI, 231, 489
  Convening church—1989, West Leonard CRC, Grand Rapids, MI, 628
  Convening church—1991, First CRC, Sioux Center, IA, 224, 519
  Delegates, 9–13, 489–91, 534, 541
  Functionaries, 628
  Location of 1991 session—Dordt College, Sioux Center, IA, 224, 519
  Officers, 491, 628
  Synodical news office, 225

Synodical obligation/responsibility
  Support for nonordained officebearers/church staff re confidentiality in the church, 535

Synodical procedure
  Confidentiality of executive sessions, 492
  Supplementary agenda material, guidelines re, 532
  Taping of synodical sessions, 491–92

Synodical services/matters, 519, 530–33, 534, 603–08, 615–27

Synodical statements re unchristian actions/charges/judgments of fellow Christians, 600

The King's College, 502
  Report, 253–54

Trinity Christian College, 502
  Report, 255–56

United Calvinist Youth, 503
  Report, 257–59

United Presbyterian Church, 264–65

“Vision 21,” CEACA reaction to recommendation, 98–99
Women in office
   Adjunct elders in Eastern Avenue, Grand Rapids, MI, appeal re, 382–84
   appeal sustained, 542–43

Women in the church
   Theological degrees granted by Calvin Seminary, objection to, 363–64
   ruled consistent with church’s policy on ordination of women, 513–14

World Alliance of Reformed Churches
   Act of Union, 144–45
   Basis/purpose/membership, 138
   Constitution, 145–50
   CRC membership in, 120–21
   and the Ecumenical Charter, 156–58
   considerations
      advantages, 143–44
      concerns, 159–61
      objections, 139–43, 372–73
      discussion re, 561
      proposal defeated, 564
      reject proposal, 441
   CRC observer to general council proposed, 121
      approved, 561
   CRC relationship with, history, 129–36
   History, 137
   Member churches, 151–54
   Membership
      involvement, 154
      privileges/responsibilities, 139
   Organization, 138–39
   Publications, 155
   Report, 129–61

World Literature Committee, 41–43
   Report, 46–47


World Missions; see also Church/state relations; World Missions; World Relief
   Board appointments, 70
   Board members, 67–68, 633
   Financial matters, 70–72
   Personnel
      Executive Director Dr. Roger S. Greenway—retain part-time services of
      from September 1989—February 1990, requested, 69
      request approved, 507
   Reports, 67–85, 398

World Missions
   Centennial observance, 68–69, 72, 507, 527–28
   Committee members, 633–34
   Communication, 73–74
   Cooperation with other agencies, 73
   Fields, joint (with CRWRC), 72–73
   Financial matters, 75–78
Officers, 74
Personnel, 73
  appointments, 72
    Director Rev. William Van Tol, reappointment requested, 69
      request approved, 507
    multiethnic recruitment, 74
    presentation, 70, 527-28
    priorities, 74
Reorganization, 73
Report, 72-78

World Relief
  Committee members, 83, 634-35
  Cooperation with other agencies, 83
Diaconal conferences
  clarification of role requested, 398
    request approved, 553-54
Diaconal consultants, 81-82
Fields
  domestic, 81-82
  foreign, 78-81
    new (Tanzania) proposed, 80-81
      approved, 510
Financial matters, 82, 84
Identification as worldwide diaconal ministry requested, 398
  request approved, 554
Ordination Form 2
  request for use of as diaconal job description, 82
    request denied, 507-08
Personnel
  presentation, 70, 526
Report, 78-85

Worship Committee; see also CRC Publications, Education Department—Music and Liturgy Office
Assignments
  revise forms for ordination re confidentiality in the church, 535
  review forms for profession of faith in light of Children at the Lord’s Supper Report, 560

Y

Young Calvinist Federation, 503; see also Education in the church, Youth ministry
  Report, 257
# Quotas and Recommended Agencies for 1988

## I. Denominational Agencies

### A. Quotas

<table>
<thead>
<tr>
<th>Agency</th>
<th>Per Family for 1989</th>
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<tbody>
<tr>
<td>Back to God Hour</td>
<td>$56.50</td>
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<tr>
<td>CRC-TV</td>
<td>18.50</td>
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<tr>
<td>Board of Home Missions</td>
<td>99.50</td>
</tr>
<tr>
<td>Calvin College and Seminary*</td>
<td></td>
</tr>
<tr>
<td>Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley</td>
<td>$114.70</td>
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<tr>
<td>Area 2—Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland</td>
<td>97.50</td>
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<td>Area 3—Northern Illinois, Chicago South, Florida, Illiana, Wisconsin</td>
<td>80.30</td>
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<tr>
<td>Area 4—Iakota, Minnesota North, Minnesota South, North-central Iowa, Orange City, Pella, Sioux Center</td>
<td>38.10</td>
</tr>
<tr>
<td>Area 5—Atlantic Northeast, Hackensack, Hudson</td>
<td>96.20</td>
</tr>
<tr>
<td>Area 6—Columbia, California South, Central California, Pacific Northwest, Red Mesa, Rocky Mountain</td>
<td>63.90</td>
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<tr>
<td>Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto</td>
<td>47.70</td>
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<tr>
<td>Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East</td>
<td>39.60</td>
</tr>
<tr>
<td>Chaplain Committee</td>
<td>8.90</td>
</tr>
<tr>
<td>Committee for Educational Assistance to Churches Abroad</td>
<td>.75</td>
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<tr>
<td>CRC Publications</td>
<td>2.10</td>
</tr>
<tr>
<td>World Literature Committee</td>
<td>2.00</td>
</tr>
<tr>
<td>Denominational Services: Total</td>
<td>26.70</td>
</tr>
</tbody>
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Institut Fare!, $.50; Pastor-Church Relations, $2.00; Committee on Disability Concerns, $1.00; denominational building fund, $4.50; building operations, synodical expenses, funds for standing, service, and study committees, $18.70.

### Fund for Smaller Churches

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<th>Fund</th>
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<tr>
<td>Supplemental Fund</td>
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<tr>
<td>Ministers' Pension Funds</td>
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<tr>
<td>Supplemental Fund</td>
<td>1.50</td>
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<tr>
<td>Synodical Committee on Race Relations</td>
<td>5.95</td>
</tr>
<tr>
<td>World Missions Committee</td>
<td>95.65</td>
</tr>
</tbody>
</table>

*Areas which benefit from a quota reduction should employ the following monies saved to finance their area colleges (Acts of Synod 1962; 1984):

Area 1, $0.; Area 2, $7.70; Area 3, $24.90; Area 4, $67.10; Area 5, $9.00; Area 6, $41.30; Area 7, $57.50; Area 8, $65.60.
B. One or More Offerings

1. Denominational Agencies
   a. Back to God Hour—above-quota needs
   CRC TV—above-quota needs
   b. Home Missions—1. above-quota needs
      2. Hospitality House Ministries
   c. Calvin Theological Seminary Revolving Loan Fund
   d. Chaplain Committee—above-quota needs
   e. Committee for Educational Assistance to Churches Abroad—above-quota needs
   f. Committee for Disability Concerns
   g. Synodical Committee on Race Relations
      1. above-quota needs
      2. Multiracial Student Scholarship Fund
   h. World Literature Committee—above-quota needs
   i. World Missions Committee—above-quota needs
   j. World Relief Committee

2. Denominationally Related Agencies
   Calvinettes
   Calvinist Cadet Corps
   Young Calvinist Armed Services Ministry
   Young Calvinist Federation

II. Nondenominational Agencies for Financial Support

   Recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.

A. Benevolent Agencies
   1. Bethany Christian Services
   2. Bethesda Hospital
   3. Calvary Rehabilitation Center
   4. Christian Health Care Center
   5. Elim Christian School
   6. International Aid, Inc.
   7. Luke Society
   8. Pine Rest Christian Hospital Association

B. Educational Agencies
   1. Association for Public Justice Education Fund
   2. Canadian Christian Education Foundation, Inc.
   3. Christian Schools International
   4. Christian Schools International Foundation
   5. Dordt College
   6. Institut Farel
   7. Institute for Christian Studies
   8. International Theological Seminary
   9. Redeemer Reformed Christian College
   10. Reformed Bible College
   11. Roseland Christian School
   12. The King's College
13. Trinity Christian College  
14. Westminster Theological Seminary

C. Miscellaneous Agencies

1. American Bible Society  
2. Canadian Bible Society (Canadian churches only)  
3. Christian Labour Association of Canada (Canadian churches only)  
4. Evangelical Fellowship of Canada  
5. Faith, Prayer & Tract League  
6. Friendship Foundation—USA  
7. Friendship Series Charities—Canada  
8. Gideons International—USA (Bible distribution only)  
9. Gideons International—Canada (Bible distribution only)  
10. International Bible Society  
11. Inter-Varsity Christian Fellowship—USA  
12. Inter-Varsity Christian Fellowship—Canada  
13. Lord's Day Alliance—USA  
14. Metanoia Ministries  
15. People for Sunday Association of Canada  
16. The Evangelical Literature League (TELL)  
17. World Home Bible League—USA  
18. World Home Bible League—Canada  
19. Wycliffe Bible Translators—USA  
20. Wycliffe Bible Translators—Canada