

**ACTS
OF
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1983

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1983**

JUNE 13 TO 22, 1983

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

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Foreword

The format of the *Acts of Synod 1983* is different from that of previous years in the following ways:

- The *Agenda for Synod 1983* appears first in the volume, retaining its page numbers as they were numbered in the presynodical printing. This includes the overtures and printed appeals.

- The supplements, supplied each year by those agencies or committees authorized to file a supplementary report, are printed sequentially in Section II. Included are the overtures dealing with matters relevant to reports found in the printed *Agenda*.

- The financial reports which are ordinarily inserted in the *Acts of Synod* following each agency's report, are grouped, sequentially, in Section III.

- Section IV contains the acts of synod.

The several sections of the volume will be separated by a page with a black bar edge which will help to locate and identify the section. Color coding of paper is being introduced where this is practicable.

Some of the reasons for printing the *Acts of Synod* in this way are the following:

- It is appropriate that the material giving substance to the *Acts of Synod* precede the record of the decisions made.

- Page numbers of the *Agenda for Synod* can be retained, and page references to the *Agenda for Synod* in the Advisory Committee Reports to synod can also be retained.

- This arrangement places the *Acts of Synod* next to the index in the book, rather than the one in the front and the other in the back.

- This procedure represents considerable savings in cost, both in terms of materials (films, plates, etc.) and labor.

- This procedure will speed up the printing of the *Acts of Synod*.

We trust that this decision in the interest of efficiency and economy will also prove to be helpful to those who use the *Acts of Synod 1983*.

Leonard J. Hofman, stated clerk

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**AGENDA
FOR
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1983**

REPORT 1

THE BACK TO GOD HOUR

The beauty of the church—surely an agenda for synod presents the beauty of the church. The church in action—this is what we find on the pages that follow, not only in this report but in the others as well. To be sure, there is anguish here, even agony, and deep frustration, but compared to all else, the work of the church of Jesus is splendid. The church, as the fountainhead of the kingdom, is the key factor in actualizing the triumph of the great King, and in this report of our denomination's broadcast mission there is this beauty, too.

As the Back to God Hour has carried on its work over the last year, several biblical themes have undergirded its ministries and infused them with purpose. One of them is the biblical declaration that there is no other name whereby men may be saved: *Jesus is our only hope*. So simple to say, and so fundamental as we pursue our mission to the world. If we thought for a minute that there were other safety nets that could save people from the wrath to come, we would not feel as compelled to *broadcast* the gospel, even to nations which are enslaved to other impressive religious systems. Jesus is the Savior; there is no other: so we must bring the story of Jesus and his love to all the world.

Then, too, there is the biblical data that reveals God's deep interest in bringing in the lost. One thinks of a chapter like Luke 15, which concludes with the story Jesus told about the compassionate father and his wastrel son. The chapter is about the feasting, singing, and dancing that occurs when sinners repent. It is hard for us to imagine, this festival of celebration in the heavenly realm, but through faith we do believe that the move from death to life, whenever it occurs, has its joyful impact in that place where all who believe in Jesus are going. Until then, we may participate in all this joy as God allows us to be involved in bringing the message that causes heavenly celebration.

And with all this, we also feel that our work is part of God's realization of something he had in mind from the beginning but which only in this age has become an actuality. This is the mystery which was hidden for centuries: the Gentiles can now become one with the original covenant people; the covenant itself has expanded to include the entire earth. Remember Jesus' words: "I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac, and Jacob in the kingdom of heaven" (Matt. 8:11).

Ephesians 3 emphasizes this great mystery of Christ "which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise of Christ Jesus"

(vv. 3-6). Here is grandeur without parallel; we observe with awe that God even now is bringing the nations of the world together in the church, the new Israel, the body of Christ. Our mission is part of this, and now that electronic means can take the message to Gentiles everywhere, it appears that broadcast missions has a special role to play in the realization of God's magnificent purpose.

As a denomination, we may be so very thankful to God that he has equipped us to carry on work that is part of his mission in the world. Those of us who have been set aside by the church to work, day-in-day-out, in this divine mission, as Paul and Barnabas were centuries ago, consider ourselves highly privileged. Your broadcast missionaries cannot begin to express their deep appreciation to our brothers and sisters who have permitted us to pursue and advance this broadcast outreach. In work like this, there is an element of routine, for schedules must be projected and deadlines must be met, and this can be accomplished only if there is regular attention to detail and hard work; even so, we are overwhelmed by what this broadcast mission is. Think of its scope: nine languages are now used regularly. Besides English, there is Arabic, Spanish, Chinese, French, Portuguese, Japanese, Indonesian, and Russian. And in these languages, we are now able to work in television in addition to radio: our Spanish ministries use television regularly, and beginnings have been made in Chinese and French. Many of these are daily radio and television programs.

As we assess the role of a ministry such as this, it is absolutely necessary that we remember that this broadcast mission is ecclesiastical; it is the church in action. Any evaluation of this ministry must bear this in mind, for it is this quality of our broadcast work which distinguishes it from others who use the electronic media for gospel proclamation. As far as we know, there is no other denomination which has committed itself to the use of broadcast media to carry on its mission to the world in the same way the Christian Reformed Church has. Several characteristics follow from this fundamental fact.

First of all, this mission is carried on with an understanding that it is a part of a work of the church which involves activity along a broad front and which includes an expression of its mission in a number of ways. Thus, the role of broadcast missions must be defined with reference to the many forms the church's ministry must take; broadcast missions may not be allowed to dominate because of its intrinsically impressive nature; at the same time, it may not be neglected because of irrational distrust of the media as such.

Second, the ecclesiastical nature of our broadcast mission insures control of activities which are especially in need of such control. It is essential that the church provide a mission such as this with the benefits that accompany continuous and critical appraisal of discrete parts of its operation; and this control is accomplished through synod's appointed board. In terms of this control, there is little similarity between the work of the Back to God Hour and other media ministries today.

Third, the ecclesiastical quality of this work endows it with a unique authority; each minister who speaks on behalf of the church in this organization feels that he is sent by the covenant people of God, and he

speaks on their behalf. The ministers not only receive encouragement from the church, they are also guarded and admonished by the church. Theirs is the poise and confidence that comes from knowing that they represent Christ *and his church*. The speakers on Back to God Hour broadcasts feel themselves exceptionally privileged because they speak on behalf of the body of Christ.

And fourth, the goal of this broadcast mission is the same as the goal of all the church's mission: the bringing of Jews and Gentiles into the church. The call to faith and the call to membership in the church occur together in the message brought, and these are announced over and over again.

A media ministry is ecclesiastical through and through and thus this annual report to the synod; this report is not *pro forma*, but it is an essential part of what we do, another expression of the *churchly* nature of this broadcast outreach. The church must consider this work which it is doing. It must examine, evaluate, and give direction; it must rejoice; and it must rededicate itself to pursuing with unflagging zeal the mission which the Master has entrusted to it, a mission which now includes the use of broadcasting as an essential part.

ENGLISH-LANGUAGE MINISTRY

When we assess the role of English-language broadcasting in the church's mission, it is important to be sensitive to its global significance. Historically, of course, our church (which still used Dutch in many of its worship services) started an English-language broadcast in 1939 in order to proclaim a message which it felt compelled to share with others in North America. Today, the English-language outreach to this continent continues to be a prominent feature of our work, but the English language as such has become a world language of growing significance. *Newsweek* magazine has called it the *lingua franca* of our age, and those who know how the church originally grew rapidly in a time when another *lingua franca* (Greek) united the world, are deeply impressed that our church has had many years to develop its program offerings in English.

The English-language offerings of the Back to God Hour form an impressive list; in radio, these programs are now aired: the well-known BACK TO GOD HOUR broadcast, the BACK TO GOD HOUR (foreign edition), INSIGHT (a four-and-a-half minute daily broadcast), RADIO TODAY (a daily half-hour broadcast heard overseas), FAITH 20 radio (a half-hour radio broadcast adapted from our television broadcast), REFLECTION (a five-minute daily program heard overseas—a translation of the Spanish broadcast *Reflexion*), spot announcements, and special programs for children. These programs are produced by CRC-TV and telecast: FAITH 20, spot announcements, holiday specials, and documentaries.

In order to meet our budget fully during 1982, it was necessary to shift funds from our regular English broadcasting. To accomplish this, certain important stations had to be eliminated, among them WOR, which has long served us in New York City, and WSB, an exceptionally fine station in Atlanta. Other stations were eliminated, too, so that our North

American domestic network is somewhat smaller than it was in 1981. Cutbacks of this kind are not made easily because we are aware that the opportunity of individuals' hearing the gospel is involved; yet it is necessary from time to time to make such changes. We hope our financial situation will permit us to reinstate these stations within the next two or three years.

In spite of these cutbacks, there have been significant advances in English-language programming. FAITH 20 television has achieved an increasingly important place in our outreach. During 1982 the exclusive claim to the early morning market disappeared as other broadcasters presented programs at the same time FAITH 20 is aired. Even so, the daily average dropped by less than one call; they continue to come in to the counselors who answer the phones from 5:30 A.M. each weekday morning. Usually there are well over twenty calls each day; there has been a high of seventy-five. Because of the satellite transmission of the broadcast, we receive calls from places as widely separated as Alaska and Puerto Rico. FAITH 20 is basically a straightforward presentation of the Bible's message of salvation and comfort. We are gratified to observe how well it is received.

Another significant production during 1982 was the documentary program called "Sea Salt," produced in cooperation with the Board of Home Missions. This program portrays the Montreal Harbor Ministry, featuring the work of Rev. Hans Uittenbosch. It provides an extraordinary view of the frustrations and the triumphs that are part of this unique ministry. "Sea Salt" was produced with the CRC-TV staff and Dr. John Hamilton of Del Rey Communications. The program serves two purposes: in the longer version, forty-eight minutes, it can be used by the Board of Home Missions to inform churches about this remarkable ministry to seamen. A shorter version is part of regular CRC-TV program offerings on our FAITH 20 network. "Sea Salt" is also significant because it has shown us how CRC-TV is able to work with other agencies of the church in the production of materials which can be used in a variety of ways.

The development of the programming over the "Voice of Life" station in the country of Dominica has also been a major element of English-language programming during 1982. Rev. Jerry Vreeman has worked with producers of children's programs and with KDCR of Dordt College to provide programs tailor-made for the Caribbean station. All of the regular English-language offerings are also featured on "The Voice of Life." When the opportunity to provide the programming for this station was presented to the church, it was recognized as a new opportunity to further develop our denomination's broadcasting capability (*Acts of Synod 1981*, p. 35). Thus far we have been encouraged by the response to this station from the entire eastern Caribbean. We will continue to evaluate the effectiveness of this ministry and our own capability of providing that much programming for an extended period of time.

Programming of Dominica and other programming activities at the Back to God Hour have been affected by Rev. Jerry Vreeman's leaving the organization, effective March 1, 1983. After six-and-a-half years of dedicated service to the Back to God Hour, Mr. Vreeman was granted a

leave of absence, at his request, so that he could form a production company which will supply churches and other organizations with media materials which will enable them to capitalize on some of the new opportunities which now exist in electronic communication.

During 1982, it also became necessary to drop the daily English-language program RADIO TODAY from Trans World Radio and FEBC. The program continues to be aired on the "Voice of Life" station in Dominica. Such curtailments reflect not only the pressure of budget considerations, but also the decision to focus more of our efforts and finance in the "Voice of Life" project. The church should know that tactical decisions such as this are continually being made by the staff and board of the Back to God Hour. In the broadcasting field opportunities come and go in rapid succession; thus we are required from time to time to drop certain stations in favor of others.

In connection with our church's 125th anniversary celebration, copies of the Heidelberg Catechism were offered over both our radio and television broadcasts. The response to this offer was exceptionally strong. Messages dealing with the Compendium of the Christian Religion are a regular part of the FAITH 20 presentations. These programs stimulate more than the usual number of telephone calls as people request copies of the Compendium so they can follow the lessons. We are encouraged by the interest our listeners and viewers have displayed in the doctrine that have formed our church.

ARABIC MINISTRY

In his book *The Dagger of Islam*, John Laffin describes the phenomenal expansion of Islam. Within a century of the death of its founder, its troops were conquering Europe! This year marks the twenty-fifth anniversary of our broadcast mission to those who today have fallen under the spell of this exceedingly powerful and militantly aggressive non-Christian religion. During the years of this ministry, the Arab world has undergone tremendous changes, and *Saatu'l Islah* has had to keep pace with what has been going on in the region of the world it reaches. The transistor has changed society there—today there are an estimated 80 million radios in the area, compared to 8 million twenty-five years ago.

Rev. Bassam Madany, a native of the Middle East and our Arabic-language minister, describes conditions in the Arab world: "Ever since the Islamic revolution in Iran (1979), the Muslim world has been undergoing significant changes. Even though the type of Islam practiced in Iran represents a minority branch within this world religion, yet the main orthodox (sunni) branch cannot afford to appear less orthodox. This explains the turmoil which is going on in the world of Islam.

"While most of us in the West have become aware of the political, military, and economic aspects of the Islamic 'revival,' yet at its core, it is a spiritual movement. Today, Muslims are reacting to the impact of Western secularism (both in its liberal and Marxist branches) by an attempt to 'return' to the original and pure teachings of the early Muslim centuries. However, our world is vastly different from the days when Islam was in its golden days. Our world is smaller and filled with billions

of people. No nation or culture can live in isolation from the rest of the world.

"The Arabic Broadcast of the Back to God Hour takes all these factors into consideration as it ministers to the Arab part of the Muslim world. During 1982 we received a total of 7,472 letters. While these responses came primarily from twenty Arab countries of North Africa and the Middle East, yet we heard from an additional forty-five other countries! This points to the extent of the modern Arab *diaspora* and to the growing number of Africans who are learning Arabic in sub-Saharan Africa.

"A careful analysis of the mail indicates that our listeners are eager to learn more about the Christian faith and how to respond to the challenge of secularism. We seek to satisfy these needs by expository messages from the Word of God, by systematic lessons on the books of the Bible and by the preparation of special programs which deal with the problems of modern life and the biblical response to neo-paganism."

In 1981 the Back to God Hour entered into negotiations with Cyprus Broadcasting Corporation with a view to our having four hours of time daily for ten years on a new station, then planned for construction in 1984 (cf. *Acts of Synod 1981*, p. 135). For some time, it appeared as if circumstances in the Middle East were going to keep this project from being realized. However, during February our office received a telegram from Cyprus Broadcasting Corporation indicating that the station would be operational by the end of 1985. We view this development as an extraordinary answer to prayer and have notified the Cyprus authorities that we are eager to proceed as planned. At the present time, Arabic programs achieve strong daily coverage in the Middle East and North Africa through releases on Trans World Radio, both in Monte Carlo and Cyprus; over Radio Cyprus itself; over ELWA in Monrovia, Liberia; over FEBA in the Seychelles; and over Family Radio's WYFR in Florida. Because of the dominance of these stations in the regions they serve, it can be safely said that most everyone in the Middle East has heard our Arabic ministry at one time or another.

An important feature of our Arabic ministry is the followup work carried on by the Rev. Victor Atallah, a minister of the Orthodox Presbyterian Church. This church has become deeply involved in this outreach, and the relationship between our board and its committee on foreign missions has proven to be not only cordial but extremely productive. Rev. Atallah works out of the International Communications Center in Palos Heights, and travels three times a year to the Middle East where he meets with those who have responded to the Arabic broadcast. Through his efforts a followup center has been established in Alexandria, Egypt, and there are plans to develop similar centers in Beirut, Lebanon, and Amman, Jordan. By means of this decentralization of our followup ministry, it is possible for our Arabic ministry to cooperate with evangelical churches in the Middle East as they too bring the gospel to those who live in this region.

Another element of our Arabic ministry is a steadily growing range of services which are provided to missionaries, some working in a "tent-making" capacity, as they reach Arabic-speaking people in various cultures. Our Arabic language publications are widely advertised; Mrs.

Madany has written articles which inform others of the availability of this literature. Each day brings requests from many places asking for these materials.

Rev. Madany says: "This ministry has been able to grow and have its impact on the Arabs due to the fact it is done within the context of the rich heritage of the Reformed faith. This biblical tradition equips the radio missionary with the necessary tools and outlook to adequately represent the Christian faith as a total message for all of life. By their background, Muslims are committed to an ideal of a faith which encompasses everything. Islam claims to give mankind a thoroughly theistic worldview. This is why it is so important to approach Muslims not simply from a vaguely defined evangelical point of view, but from the fullness of the biblical faith."

During 1982 there appeared an exceptionally significant book which aids us in evaluating work like our Arabic broadcast. It is the *World Christian Encyclopedia*, a reference book published by Oxford University Press and edited by Dr. David Barrett, an Anglican churchman working out of Nairobi, Kenya. This book recognizes broadcasting as an important element in the church's mission outreach and gives information about the impact of broadcast missions as a separate feature in statistics and records for each of the world's 223 countries. Those who have responded to mission broadcasting and who are practicing Christianity in hostile environments, he calls "crypto-Christian." Barrett identifies hundreds of thousands of such Christians living in the countries served by our Arabic-language broadcast.

SPANISH-LANGUAGE MINISTRY

The Spanish-language ministry of the Back to God Hour illustrates the way the Lord has provided special people who are equipped to bring the gospel to a specific part of the world, in this case Latin America. Rev. Juan S. Boonstra, a native of Argentina, directs the work. Working closely with him are Mr. Jack Roeda, a veteran missionary in Latin America, and Mr. Donald Strong, a native of Chile, who for many years was a popular Christian radio personality in the Caribbean and in Argentina. Hortensia Galan, from Cuba, completes this team of people who know a great deal about the millions they are reaching south of the border where today, along with a great deal of social upheaval, God is fulfilling his purposes as the church grows rapidly. Those who work in the International Communications Center in Palos Heights are joined by many workers on the field whose ministries are tied into this phase of the work. Such a person is Mr. Velasquez Iglesias, who had dabbled in several false religions before the Lord used the programs of our Spanish ministry to call him to the light of salvation. Today this man, now a graduate of Juan Calvino Seminary, is pastor of a church in Mexico City which by the end of this century will be the largest in the world—and along with other duties Pastor Velasquez promotes the work of our Spanish ministry.

Describing Latin America today, Rev. Boonstra says: "It continues to be a continent in disarray; economically, some of the largest nations

have been on the verge of international default; socially, the multitudes still long for justice and for upward mobility; politically, there is the entire gamut from promising democracy to oppressive dictatorships. It is part of the world where ideologies struggle for a hearing. Marxism is very much alive and advancing in many areas. Roman Catholicism clings to old structures but is also involved in breaking them. It is in the midst of this explosive situation that the Spanish broadcast must witness to the power and effects of God's proclaimed Word."

Indeed, it is into this dynamic and complex situation that the Spanish ministry sends a number of different programs, each designed to bring the message of salvation through the cross, each with its own way of doing it. *La Hora de la Reforma* has been the mainstay of this ministry since 1963; it is a fifteen-minute preaching broadcast. *Reflexion*, a five-minute daily broadcast, has also become very popular and has penetrated many areas during the last several years. *Alfa y Omega* is a daily half-hour program which includes news, music, and anecdotes along with the main message.

In distributing these radio programs, the Spanish Department monitors the effectiveness of its network carefully, and allocates its budget so that it can achieve the greatest effectiveness per dollar. During 1982 a block of Spanish-language programming was removed from Trans World Radio. This enabled the Spanish Department to place the programs on local commercial stations. Because the broadcasting situation in Latin America is similar to what we have in North America, the Spanish Department is always interested in procuring effective commercial outlets for its programs. In North America, the use of such stations enables the Spanish ministry to cover those areas where there are high concentrations of Spanish-speaking people.

In addition to our church's radio outreach in the Spanish language, Rev. Boonstra and his colleagues have developed an effective television ministry. The approach of the Spanish Department has been to create special programs for Christian holidays and for holiday seasons and to provide these free of charge to television stations both in our country and in Latin America. These materials have enjoyed wide exposure. A special program adapted by the Spanish Department from an existing film on the life of Christ brought the greatest response ever received by the Back to God Hour.

This ministry is also complemented by a literature outreach which is very effective. Each quarter 110,000 copies of the radio messages are printed; they are mailed regularly to 90,000 homes and many of them are used by preachers in their own pulpits. When one remembers that many people read each copy (one estimate puts the number at four families) the extent of this literature outreach is phenomenal. *Curso Basico de la Doctrina Cristiana*, based on a catechism dealing with basic Christian doctrine, has been reprinted many times. Rev. Boonstra says of it: "No other book, outside the Bible, has been more widely read and studied in Latin America." The Spanish Department also provides a booklet of daily devotions, and it cooperates with the Spanish Literature Committee in circulating many of its publications.

A distinctive feature of the Spanish ministry has been the mass rallies

designed to reach listeners and to connect the radio and television ministry with local ministries. Citywide campaigns have been held in Honduras, Chile, Mexico, Venezuela, and Belize; a similar campaign is planned for 1983 in Santo Domingo, capital of the Dominican Republic. These campaigns are characterized by careful preparation; Mr. Roeda works on site with those preparing the campaign. By the time the campaign is held, media saturation and other preparation insure that enthusiasm is high. God has blessed these events with many conversions, and many have been brought into the local churches.

While in the Dominican Republic, Rev. Boonstra had meetings with the Haitian sugar cane workers who first became interested in our church as they listened to *La Hora de la Reforma*. Now that group has grown so there are thirty-six churches and Christian Reformed Board of World Mission missionaries and Christian Reformed World Relief Committee personnel are working among them.

As a denomination we can be deeply grateful to God for allowing us to conduct this effective outreach. When it was authorized (*Acts of Synod 1961*, p. 51) no one could envision what this work was to become. Our Spanish-language missionaries, and all of us, praise God for what he has done!

PORTUGUESE-LANGUAGE MINISTRY

While Brazil, the only Portuguese-speaking nation in Latin America, is similar to its neighbors in many ways, it is exceptional in terms of the freedom given to the proclamation of the gospel. Our denomination began its Portuguese-language radio work in earnest in 1969, though authorization for it had already been provided in 1962. Veteran missionary William Muller was a key person in getting the ministry underway. His pioneer work was carried forward by Dr. Wilson Castro Ferreira, who was our first fulltime Portuguese-language radio minister from 1976-1980. Since then, Rev. Celsino Gama, a national pastor of the Presbyterian Church, has directed this ministry and has become the speaker on the broadcasts, conducting this work from offices in Campinas, next door to the burgeoning city of Sao Paulo. He knows our denomination well since he took advanced training at Calvin Seminary.

Initially, the Portuguese broadcast was part of the "Christian Reformed Radio Overseas" package authorized by synod in 1969 (*Acts of Synod 1969*, p. 55). At that time the major portion of this outreach was achieved through broadcasts from Bonaire. During 1982 it became possible to concentrate exclusively on the use of local commercial stations for this ministry. As this has been done, local Presbyterian congregations have become involved in the local broadcasts—today thirty congregations sponsor the broadcasts in their areas. Back to God Hour funds are used for administration and production and for some air time, but local financial participation is growing yearly.

The Portuguese-language broadcasts are supplemented by literature. Rev. Celsino reports that listeners are eager to use this material for further study. In addition to copies of the messages, the Campinas office produces a devotional guide similar to *Today*.

At the end of 1980 the Presbyterian Church of Brazil sent a delegation to the Back to God Hour to investigate the possibility of expanding our work in their country to include television. In a nation as highly developed as Brazil, we cannot consider our work completed until such a television outreach has become an integral part of it.

The Portuguese-language ministry of the Christian Reformed Church is an example of close cooperation between our church and a church in another country. While the involvement of the national church was somewhat slow in starting, it has proved to be very effective; the cooperative mission has been good for us and for them.

CHINESE-LANGUAGE MINISTRY

It is the policy of the Back to God Hour to insure that ministers who are preaching to other cultures spend a significant amount of time in the cultures they are reaching. When the Chinese ministry was begun in 1974, there seemed to be little hope that our Chinese-language pastor would be able to visit his homeland. As it has turned out, Rev. Jen has been able to travel extensively throughout China over the last three years. In October of 1982 he spent four weeks traveling to many cities which outsiders ordinarily are not able to visit.

Our Chinese programs are now broadcast fifty times a week, from six stations to mainland China, in Hong Kong, Macao, southeast Asia, and in Vancouver, Canada. Christians who visited China recently found the station in Cheju, Korea, could be clearly heard from the eastern coastal areas all the way to western interior China, near the border of Burma. This means our broadcasts are able to reach virtually 90 percent of this nation with the gospel.

Rev. Jen reports some significant and impressive facts about this mission field: "Last summer a new census was taken throughout China. Tens of thousands of census takers traveled to remote villages to interview residents. After careful tabulations, the government announced that the population had topped the one billion mark. China has thus become the first nation on earth to achieve that distinction. Even with a constant campaign for birth control, with promise of financial reward for families having one child, and threat of economic sanctions for those having two or more children, still 17 million new babies were born yearly during the past several years.

"Half of the population is under age thirty-five; that's 500 million people who have known nothing but socialist indoctrination. Yet it is precisely these young people who are earnestly searching for the meaning of life. The great majority of some twenty-four hundred letters that the Hong Kong office of the Back to God Hour's Chinese Department has received during the last four years have been written by young people—high school and university students, young factory workers, teachers, engineers, etc."

The facts that are becoming apparent regarding the growth of Christianity in China are especially astonishing. Rev. Jen reports that when the Communists gained control in 1949 there were an estimated 750,000 Protestants in the country. The "Three-Self Church," which is recognized

by the government, acknowledges that there are now 2 million Protestant Christians in the land; however, estimates of the various house churches indicate that the number is most likely at least 10 times greater—somewhere in the range of 20 to 30 million people!

Because of the need of this vast number of Christians for Bible study and doctrinal instruction, many of the Chinese programs concentrate on this kind of material. Chinese program offerings actually present a three-pronged approach: evangelistic sermons aimed at the general non-Christian public, bilingual and youth-oriented programs specifically targeted to young people, and a "Theology on the Air" program designed to train house church leaders. Recently Far East Broadcasting Corporation asked the Chinese Department to produce more doctrinal and theological programs. FEBC feels that Rev. Jen and his staff are especially equipped to provide this.

Working with Rev. Jen are a number of highly qualified Chinese people who enable him to make a wide variety of programs available in both Cantonese and Mandarin. The Chinese Department also produces much support literature. Personnel in a branch office in Hong Kong are able to respond to listener requests from that location.

Sometime ago, *US News and World Report* magazine carried an article which described how Chinese agriculture is gradually shifting away from the commune system to a more free enterprise form of single family farms (January 17). A picture accompanying this article showed a farmer and his family in their home. Prominently displayed was a large radio, complete with cassette tape player—a mark of the farmer's affluence. Indeed; and it is also a symbol of the new age of missions to China, an age which is capitalizing on the technology of the transistor and the battery. That radio is the link between him and the gospel, between his family and the cross, between his nation and the love of God. We are grateful to our God that we have such a significant part in making that link meaningful and effective.

FRENCH-LANGUAGE MINISTRY

The French language was the leading international language for centuries. Though no longer as dominant as it was, French remains one of the world's most important languages. It is no surprise, then, that the French-language ministry of the Back to God Hour has expanded to the point where it is truly international in scope. More than 150 million people outside of France itself speak French, many of them in Belgium, Luxembourg, and Switzerland; many of them in formerly French colonies in Africa and Canada.

Because of the international orientation of our French-language work and because impressive efficiencies in both program and literature production can be realized in North America, the headquarters of the French ministry was transferred to the International Communications Center in Palos Heights. Locating the work of Rev. Aaron Kayayan, our French-speaking pastor, here has enabled him to increase his already large output and opens the way for his aligning his work more fully with our church's interest in evangelizing French-speaking Canada. In response to

the needs of Quebec, Rev. Kayayan now produces a program designed especially for that province: *Perspective Bibliques*. This takes its place alongside the regular French-language program called *Perspective Reformee*.

For his five weekly programs broadcast to Europe, Rev. Kayayan uses two very powerful stations to achieve blanket coverage of all of Europe along with North Africa. A local Paris station covers that urban population of ten million. Another station in a Roman Catholic province of Belgium touches the lives of students at the famous university at Louvain. In Africa, the French-language ministry has two weekly programs and one daily release which covers the entire French-speaking population of that continent and the French-speaking islands of the Indian Ocean. Six daily programs from Dominica cover a part of the French Antilles. Within North America, there are five programs in Canada, and three each week reach from Florida to Canada, and North Africa and Europe.

Rev. Kayayan reports that between two hundred and three hundred letters are received each month in response to his work, each one representing a person who is reaching out for hope and help. Even those who are avowedly humanistic ask for clear direction in their search. Many members of the Roman Catholic Church ask penetrating questions. Three converted Muslims from Algeria wrote, asking for baptism and expressing a desire to join a Christian church. Rev. Kayayan continues to be impressed by the deep interest in his work at Zaire: "A new group of listeners in central Zaire started with some one hundred people, went to three thousand, and now we are informed of the existence of a group of twelve thousand. The leaders of this group are asking for the Heidelberg Catechism, the Galican Confession of Faith, a Reformed Church Order, Reformed Psalter hymns, and the friendship and spiritual help of biblical and Reformed churches."

As a result of the French-language ministry, two young Africans are studying theology at Aix en Provence in France and expect to enter the ministry in their countries. A Tanzanian is now preparing to join them. And there are others who are looking for training in the Reformed faith. Rev. Kayayan is presently preparing a book of daily meditations and a correspondence course which will cover a broad spectrum of Bible study, doctrine, and church history. He reports that "many youth organizations or evangelism groups are asking, even 'demanding' our literature. . . ."

On January 19 Rev. Kayayan was admitted into the ministry of the Christian Reformed Church after a *colloquium doctum* conducted by Classis Chicago South. We welcome this gifted man into the ministry of our denomination and wish him every blessing of our Lord as he continues to conduct his worldwide ministry.

JAPANESE-LANGUAGE MINISTRY

The development of our church's Japanese broadcast since 1967 is an illustration of the way many church organizations, both in this country and overseas, can be used to bring a project to increasing effectiveness. The ministry began as a part of the work of our World Mission Board. In 1974, it became possible to broadcast the Japanese program into Japan

from Cheju Island in Korea. At that point this ministry became something more than a local outreach and negotiations between the Japan Field Council of the Board for World Missions and the Back to God Hour resulted in the Japanese outreach becoming the responsibility of our organization. Even so, from 1973 until 1980, when he came to the Back to God Hour as Minister for Listener Contact, World Missions' Rev. Henry Bruinooge supervised the Japanese outreach. Since 1980 Rev. Shojiro Ishii has been the minister in charge of the Japanese-language ministry. Thus, the active involvement of the Reformed Church of Japan in this work is ensured. Recently the Japan Mission of the Presbyterian Church in the United States asked our Japanese office to take over the responsibility for programming the air time formerly used by their program "The Hour for Christ" on a station in Kochi, a city which lies south of Hiroshima.

A prominent characteristic of the Japanese-language ministry is its way of using many people with various talents in its program production. Rev. Ishii produces a weekly program; he is joined by other ministers and lay people of the Reformed churches who produce a variety of programs heard throughout the week. One of them, hosted by a Christian housewife who is well-versed in the Bible and Christian doctrine, is especially designed to help women and call them to the Savior. The Japanese office also receives counseling calls at specific times throughout the week; Rev. Ishii and other staff members give those who call careful attention and whenever possible direct them to a local church.

Our Japanese programs are heard over Radio Nippon in the Tokyo area, over KTWR in Guam, and over the powerful medium wave station HLAZ on Cheju Island, Korea, a station that blankets the entire country. A minister of a Presbyterian Church in Wrangell, Alaska, arranged a free airing of the broadcast there; this reaches many Japanese workers in the lumber camps and in the fishing business.

Over the years, the Japanese broadcast ministry has developed ingenious ways of encouraging listeners to find their own way to local churches. A card of introduction which they send to listeners who write in or call enables the listener to identify himself when going to a local church. The Japanese office also arranges for listener conferences, meetings which are held over a two-day period and which offer opportunity for in-depth study of the Bible and of Christian doctrine.

How appropriate that this nation that caused the electronic revolution which has made worldwide radio and television missions a reality is being reached by this means!

INDONESIAN-LANGUAGE MINISTRY

It is significant that our denomination, with its strong historical ties with the Netherlands, is now carrying on an important radio outreach to Indonesia, a land which has been molded by a Dutch presence for several centuries. In God's providence, Rev. Junus Atmarumeksa was led into this work. Rev. Atmarumeksa, one of the 2.2 million Chinese population in this country, was converted to the Christian faith from Buddhism while he was a medical student. He changed his career plans and attend-

ed Calvin College and Seminary, graduating from the seminary in 1969. Contacts with Rev. Madany, who became his personal friend, a visit to the Youth Missionary Conference in Champaign Urbana, and contacts with representatives of Far East Broadcasting Company convinced him that he should begin a radio mission to his country.

Though Indonesia has had firsthand contact with the Reformed faith over the years, the country is predominantly Muslim, and Rev. Atmarumeksa conducts his work in a context in which persecution can erupt at any time. As he constructs his messages, he must always be conscious of the peculiar mixture of religious freedom and religious repression that exist side by side in his country. As a member of the Chinese population in that country, Rev. Atmarumeksa is especially vulnerable, for there is a history of persecution directed against this element of Indonesian society. Clearly, our radio minister in Indonesia has a great deal on his mind; even so, his ministry has grown over the years, and has brought change into many lives. But there is always the feeling that much, much more must be done in this heavily populated nation. It is the fifth largest nation in the world and the thousands of islands that make it up cover an expanse which is equal to the distance between Maine and Seattle. Radio is especially useful in a country as populous and as large as this one.

Today our Indonesian broadcasts come into this country from the FEBC station in Manila, the Philippines, and from the Trans World Radio station in Guam. Throughout Indonesia itself, several local stations carry the broadcast. Usually they carry it free of charge in exchange for our allowing them to keep the tape after they have played it. Rev. Atmarumeksa and his staff produce three programs: a fifteen-minute sermon called "The Majestic Plan," and two five-minute programs called "Word for Today" and "Guidelines for Living." The Indonesian broadcast is augmented by a literature ministry which consists of two Bible correspondence courses and an Indonesian version of *Today*, called *Wasiat*, which has a mailing list of 20,000.

A gratifying development over the last years has been the growing interest of the Indonesian churches in Rev. Atmarumeksa's outreach. When the ministry began, the Reformed churches were not in a position to become directly involved in it, but now the feeling is growing that the church should capitalize on the presence of this witness in their land. Our synod's action of last year, requesting the East and West Synod of the *Gereja Kristen Indonesia* to establish an advisory committee to work with the Back to God Hour's Indonesian ministry (*Acts of Synod* 1982, p. 81), opens the way to a close and meaningful relationship with the Reformed community in Indonesia. We are in correspondence with the Central Synod with a view to their becoming involved in our work too.

RUSSIAN-LANGUAGE MINISTRY

This ministry is carried on in cooperation with the Slavic Missionary Service and the Russian-language staff of Trans World Radio. It differs from our other ministries in that it consists of translations and adaptations of our English-language programs. This process is carried on by

people who are familiar with Russia and who know its special needs. English-language programs are carefully selected to assure that the topics covered will be appropriate for the Russian people.

All of us feel instinctively that this element of our ministry is extraordinarily important and should be expanded. It is our prayer that the day will come when we have our own Russian-speaking Back to God Hour pastor to develop this work.

The program has been on the air for two-and-one-half years, and we have been encouraged by reports of its effectiveness as part of the Trans World Radio Russian block which we know is being heard throughout the Soviet Union. Responding to listeners is of necessity left to Trans World Radio; we know that their dedicated staff is doing all they can to help in this regard.

In addition to the Trans World Radio transmission of this program, WFYR, a short wave station in Florida which is part of the Family Radio Network, also carries this program regularly. They do not charge us for this, and we deeply appreciate what they do to give our Russian broadcast even broader coverage.

BROADCASTING AND THE CHURCH

At the beginning of this report, we pointed out the ecclesiastical nature of this broadcast ministry. As church members whose views of themselves and their mission are conditioned by a covenant viewpoint, we know that those who are converted by the word of the cross do not complete their spiritual change until they are a part of the people of God, a part of the church. For this reason, the Back to God Hour is deeply concerned to establish contact with listeners and viewers that goes beyond the broadcasts themselves. Therefore, our ministries seek to foster deeper relationships with listeners so that they can be helped to the fullest extent possible.

Rev. Victor Atallah travels regularly throughout the Middle East. Because of the hostile environment he is always worried about being "set up" — that someone will arrange to meet him somewhere on the pretext of being sympathetic with his position and will then harm him. Christians in Middle Eastern nations who witness to their faith occasionally disappear without a trace. Rev. Atallah, with his broad experience in the area, has thus far avoided any special problems as he has met with both Muslims and Christians and talked to them further about the truth which they had first heard about on *Saatu-L-Islah*.

The frequent visits to the field by members of the Spanish Department are also designed to establish a relationship between the broadcasts and local churches. Mr. Jack Roeda is able to create deep and long-lasting ties with local congregations as he periodically travels throughout Latin America. And the special campaigns which Rev. Boonstra carries on in countries like Chile, Venezuela, Honduras, Belize, and the Dominican Republic encourage people not only to come to Christ, but also to become living members of local congregations.

Rev. Kayayan is also extremely interested in seeing the listeners to the French-language broadcasts benefit from the full fellowship of the

church. His trips to Africa, especially to the country of Zaire, have encouraged his listeners to develop a meaningful church life.

The Japanese outreach has created unique means to encourage listeners to visit our churches. In Indonesia and Brazil, there is a growing interest of the church in the broadcast ministries we are carrying on.

Domestically, there is a strong drive to find ways to enable our listeners to benefit from the full ministry of the church, not only of our own, but also the ministry of others. Rev. Henry Bruinooge is developing a growing followup work among those who listen to the BACK TO GOD HOUR, and to our FAITH 20 telecasts. Mr. Mike Meekhof, a Calvin Seminary intern, is presently working with him in this demanding work. Dr. Alexander De Jong, minister emeritus, works parttime in English-language listener contact as well.

The daily FAITH 20 telecast provides us with special opportunities to emphasize the local church and urge people to attend. The programs themselves frequently make the point that church membership is essential if one is to experience the full benefits of faith in Christ. The programs also feature spot announcements that emphasize the local church—a series of special announcements which show local churches in action are prominent elements of the program. Spot announcements telling women about the Coffee Break ministry also encourage listeners to benefit from the special opportunities for fellowship which our churches offer.

The FAITH 20 counselors who answer the six phones that are open each morning when FAITH 20 is played are also a direct tie between the church and the listeners. These dedicated people come into our office at 5:15 each morning to minister to those who call. Through contact with these counselors, those who call are actually in touch with the church itself. And those who respond are urged by the counselors to make use of the services of a local congregation. In many instances, those who respond to our programs on radio and television visit Christian Reformed churches, and in some instances become members.

The usual stereotype of electronic ministries gives the impression that there is interest exclusively in the masses. Anyone familiar with the day-to-day operation of the Back to God Hour, however, would observe that our ministry does not work out that way. Prayer lists of listeners who have special needs are circulated regularly. In some instances our staff becomes involved in helping people find work; in other situations they help individuals escape harassment at the hands of city officials. Working with such people is a time-consuming and continuing element of Mr. Meekhof's ministry.

While the Back to God Hour seeks to establish a connection between its work and the local church, it is also active in helping churches use electronic means themselves to make their outreach more effective. Rev. Jerry Vreeman has worked with local churches in the preparation of media packages which were designed to raise community awareness of the church. An especially significant project has been the customizing of the FAITH 20 broadcast for release in Anchorage. There the program appears with a special introduction and other program elements that relate the broadcast directly to our Anchorage church. The Back to God Hour

has also worked with Third Christian Reformed Church in Kalamazoo, Michigan, as it has become an important center for cable broadcasting in their community. Working with churches in this way is part of the mandate of our organization (see *Acts of Synod 1970*, p. 28), and the Back to God Hour urges churches to exploit to the full the new opportunities for programming in their local areas.

ADMINISTRATION

The administration of the Back to God Hour has been divided into two parts, one a ministry element, the other a business, or operational, element. This means that in addition to their production responsibilities, each minister has administrative responsibilities related to the ministry dimension of his work. Dr. Joel Nederhood is the Director of Ministries, Rev. Isaac Jen supervises the ministerial elements of the Japanese and Indonesian ministries, and Rev. Juan Boonstra supervises the Portuguese-language ministry.

Mr. Ira Slagter was appointed executive director of the Back to God Hour by the Synod of 1981. He controls the business dimension of the work. During 1982 he arranged for the transferring of our French-language broadcast to Palos Heights and for the sale of our Paris building.

In the nature of the case, the ministry and business element of this work are closely connected, and the day-to-day administration of Back to God Hour activities involves continual communication between those involved in ministry and those involved in business; on the deepest level, these cannot be separated. There were many discussions during 1982 related to the economic climate and the resulting impact on our revenue flow. It was necessary to curtail certain broadcasts, and each minister participated in this painful process. The presence of a strong business administration in the Back to God Hour imposes necessary constraints on the operation and provides it with a measure of realism that is especially necessary in these uncertain times. On the other hand, participation of the ministers in the decision-making process insures that financial considerations do not become the only considerations when decisions are made. The resulting interaction creates circumstances where faith and work come together in a very dynamic way.

Mr. Slagter also works closely with the two agencies that help us immeasurably in our work: Advertising Marketing and RACOM. The first of these handles all our broadcasting accounts and helps us with our direct mail fundraising. RACOM also works in a fundraising capacity, though more with individual donors; it also provides us with opportunities such as the provision of the radio station on Dominica. Mr. Slagter closely monitors the performance of both these organizations and insures that their activities serve Back to God Hour policy. We express great appreciation to both of them for the outstanding work they are doing on our behalf.

When one surveys the many programs and the literature produced by the Back to God Hour, it should be clear that such output could only be accomplished through a host of dedicated people working together

smoothly, all committed to a common cause. The staff of the Back to God Hour consists of seven ministers working in the Palos Heights office, and three working overseas. In the Palos Heights office, there are approximately thirty-five staff members in all; overseas there are approximately another fifteen working in Tokyo, Campinas, and Jakarta; this means that fifty to fifty-five people are carrying out the work described in the foregoing pages. That such a small number is able to do this is evidence of the efficiencies that have been introduced into the mission of the church through electronic media.

Our full financial statement is a part of the special agenda prepared for the Synodical Finance Committee; Mr. Slagter will be meeting with them regarding it before synod meets. And we would like to assure the church that our organization is in compliance with synod's salary guidelines. We also wish to state that, in our judgment, these guidelines provide the church with adequate norms as salaries are determined.

The Back to God Hour carries out the policies set for it by the synod of the Christian Reformed Church. It was very gratifying for us that synod approved the Special Synodical Report presented last year as a "compilation of the policy and precedent which govern the Back to God Hour operation" (*Acts of Synod 1982*, p. 81). This report continues to be a comprehensive description of the Back to God Hour's mandate and related matters.

In addition to this special report, the Back to God Hour wishes to present a document which is similar to the orders that have been prepared by the Board of Home Missions and the Board for World Missions. This Global Media Missions Order is a response to Article 80 of the *Acts of Synod 1982*.

GLOBAL MEDIA MISSIONS ORDER

Article 1: *Introduction*

The mission of God from which the church derives her mission is that activity of the triune God whereby he reconciles the world to himself through the Lord Jesus Christ, the Sent One (II Cor. 5:19; John 20:21).

In this mission God vindicates his honor through the defeat of Satan who falsely claims the world as his own, and through the creation of a redeemed people who are the first-fruits of his triumph over sin (Rev. 14:4). The Son, Jesus Christ, establishes the kingdom of God through his redemptive acts, empowers his people to be his witnesses by the work of the Holy Spirit, and sends the church as his body into the world (Matt. 28:18-20). This community of sent ones heralds the gospel of the reconciliation which will be fully realized at the consummation of his kingdom on the last day (Col. 1:20; Eph. 2:17; Rev. 11:15).

The twentieth century, having witnessed some unique events such as the tremendous rise in the population of the world, the fall of most colonial empires, the birth of new nations, and the communications revolution, demands that the church use the media to further the cause of evangelizing the nations (Rom. 10:17). Millions of people can hear the gospel only through the responsible use of the marvelous means of mass communications.

Article 2: *Mandate*

The Back to God Hour of the Christian Reformed Church, an Illinois not-for-profit corporation, has been established by the synod to give leadership in media missions and to supervise the production of denominational radio, television, and other electronic programs which express the Reformed faith in response to man's need for conversion, edification, and cultural direction. The Board of the Back to God Hour, hereafter referred to as *the board*, is required to insure that its programming be accompanied by appropriate followup activities and literature, and it is required to give leadership to the denomination as a whole and to its congregations in the use of available communication media.

Article 3: *Program*

Section 1—Scope

Global Media Missions programming shall have as its goal the proclaiming of the distinctive truths of the Christian faith in the light of our Reformed confessions as they relate to the church, the home, the state and society, the disciplining of people, and the extension of the church. Programs supervised by the board shall supplement, complement, and enhance activities of the Christian Reformed denomination and churches on the North American continent and shall reach out to every inhabited region in major world languages, stressing at all times the word of the cross and calling men everywhere to faith in and obedience to Jesus Christ, urging them to join themselves to his church; all such programs shall convey the message of the infallible Scriptures, in harmony with the Reformed confessions, according to this Order and applicable synodical decisions.

Section 2—Coordination

The board will conduct its work in the full awareness of the activities of other synodical agencies and will, whenever possible, coordinate its efforts with those of other synodical boards.

Section 3—Ministries

Recognizing the responsibility of the Christian Reformed Church in North America to use mass communication techniques such as radio, television, print, and other methods which may become available, the board shall promote media missions vigorously. It shall recommend such media ministries as the ministerial and financial resources of the denomination permit.

Section 4—Supervision

Synod shall exercise supervision over all ongoing work of the Back to God Hour, and will approve all major program changes, with the understanding that the board will have the prerogative of making major program decisions of an interim and provisional nature when such action becomes necessary because of unusual circumstances which demand immediate evaluation and response. It is to be understood, however, that whenever interim and provisional decisions of major magnitude are taken, they shall be considered in force only until they have been reviewed by the next synod, and will continue in force only if they have been ratified by this synod.

Article 4: *The Board*

Section 1—Relationship to Synod

While appointing the board as its agent, synod shall retain for itself the following responsibilities:

- a. Adoption and revision of the constitution of the Back to God Hour of the Christian Reformed Church in North America.
- b. Appointment of the members of the board.
- c. Appointment and reappointment of the executive director and the director of ministries and the approval of the positions of broadcast ministers.
- d. Approval of annual quotas for the financial support of the program based on a proposed budget.
- e. Adoption and revision of the Global Media Missions Order.
- f. Approval of major policy changes.

Section 2—Administrative Responsibility

The board shall:

- a. Conduct its affairs in accordance with the Word of God, the laws of the United States and Canada and such other countries in which it operates, and in harmony with the regulations of the Church Order and the Global Media Mission Order.
- b. Direct all national and international media mission activity.
- c. Encourage the development of new programs and engage in long-range planning to meet the global media mission challenge.
- d. Arrange for the calling, appointment, and supervision of its ministers.
- e. Administer all funds relating to the tasks assigned to it by synod.
- f. Adopt or amend regulations and policies as may be required by decisions of synod.
- g. Submit to synod an annual report with appropriate recommendations.
- h. Meet as a full board at least three times a year to discharge or arrange for the discharge of its duties.
- i. Incorporate under the laws of the state of Illinois having its main office in Illinois, with appropriate incorporation in Canada.

Section 3—Members

- a. The number of directors on the board shall range from thirteen to eighteen members.
- b. The membership of the board shall ordinarily be divided equally between laymen and clergy.
- c. The membership of the board shall represent the various geographic areas of the United States and Canada.
- d. All directors shall be elected for three-year terms and shall be eligible for a second term according to the normal rules of synod.
- e. Vacancies on the board may be filled according to the rules of synod.

Section 4—Corporate Officers

a. The corporate officers of the board shall be the president, vice president, secretary, treasurer, and such assistants as the board may deem necessary.

b. The duties of the officers shall be those usually associated with such offices and such other duties as the synod of the Christian Reformed Church may designate.

c. Any officer may be removed by the board whenever in its judgment the best interests of the corporation would be served thereby.

Article 5: *Personnel*

1. The director of ministries shall be an ordained person responsible to the board for the programs of all Back to God Hour ministries.

2. The ministers shall be ordained persons who are responsible to the director of ministries and the board for the execution of their gospel ministry.

3. The executive director shall be responsible for the execution of the business policies and decisions of the board. He shall supervise and coordinate the administrative, production, and business staffs so that they support and facilitate the ministry of the Word. He shall perform other assigned duties as directed by the board.

* * * * *

The staff of the Back to God Hour carries out its work under the supervision of the Back to God Hour Board which meets triannually to evaluate staff performance, to provide the staff with directives, to establish policy for this ministry in accordance with synodical mandates, and to report to synod. The Back to God Hour Board consists of the following members: Rev. H. Uittenbosch, president; Rev. K. D. Koeman, vice president; Dr. K. Bootsma, secretary; Mr. J. Hertel, treasurer; Mr. E. Begay, Mrs. J. Bilthouse, Dr. J. Hielema, Mr. R. Loerop, Rev. L. Kerkstra, Dr. H. Ottens, Rev. F. E. Pott, Rev. A. Vanden Ende, Mr. S. Vermeer, Rev. H. J. Vugteveen.

The work of the Back to God Hour has gone forward during the year 1982 under the direction of God and it is a part of his great saving outreach to our world. We who are part of this work are deeply grateful for the many prayers which are continuously being offered on behalf of this work. It is extremely complex, and each day brings the necessity for making judgments which will affect many lives. As the board meets, it is confronted by a wide variety of circumstances that need careful evaluation and response. All of us feel that God has guided in many ways once more, and we thank him for what he has done.

We are always especially aware of his safekeeping in connection with the many demands that are placed on all of us. We think of journeys into hostile environments where Rev. Boonstra, Rev. Jen, and Rev. Atallah have felt the hatred and opposition of the enemies of Christ. We are also grateful for the answered prayers offered for Dr. Nederhooft's recovery when in December he was operated on for a malignancy. We are happy

to report that prayers have been answered in his case, and there is no further trace of the cancer. And with all the prayers, there are so many which are offered for those who listen to and view the programs. In the astonishing responses that come over the phone and through the mail, we see that God is working in many hearts.

A report such as this simply cannot capture what really happens as the *word of the cross* goes out over the airwaves and through the printed page. There is no power anywhere that is greater than the power of the gospel. Often when we think of the gospel's power, we feel that the word *power* in this instance is a figure of speech, for the gospel does not appear extremely strong in some cases. But the use of the word *power* when we talk about the gospel is not a figure; in contrast to all other powers in this world, this power alone is real, for all other powers will ultimately be overcome. The power of the gospel is being used by God to usher in the kingdom that is eternal, and the most recalcitrant and stubborn hearts can be changed by the gospel's sound. And it is this sound that we bring, over and over again, in many ways.

The Back to God Hour broadcast mission of the Christian Reformed Church is another expression of our denomination's conviction that the Word of God proclaimed is effective. In its essence, this broadcast outreach is simply our church's continuous attempt to deliver the message of Jesus and his cross to as many people as possible. So long as our church's enthusiasm for the power of the Word proclaimed continues, we know that all of us will continue to thank God for the extraordinary privilege he has given us all in enabling us to continue this worldwide broadcast outreach.

The Board and the staff are convinced that the electronic media which God has made available to his church in this age are a special means which God has raised up for this time of expanding world populations; we believe that he has ordained that these means be used now to bring about the circumstances which will usher in the end of the age. We believe that our denomination must learn to use these means with increasing effectiveness, and that denominational mission priorities must be established in terms of the opportunity we now have to use radio and television to bring the message of the kingdom. We are excited about working in this mission and look forward to a future when our church will be able to expand and strengthen this significant element of our total mission outreach.

MATTERS REQUIRING SYNODICAL ATTENTION

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

2. The board requests that Rev. Bassam Madany, who this year celebrates the twenty-fifth anniversary of the Arabic language ministry, be given permission to address synod on behalf of the Back to God Hour.

3. The board requests that synod approve the Global Media Missions Order.

Grounds:

- a. The board deems such an order wise, and presents it to synod as a response to Article 80 of *Acts of Synod 1982*.
 - b. This order is similar to the orders that govern other denominational mission agencies.
 - c. The Back to God Hour Board judges that this order properly represents synodical mandates and precedents which have determined the operation of its work in the past.
 - d. The Back to God Hour Board judges that this order provides an efficient document to govern current operations and future expansion.
4. Nominations for board membership will be forwarded to the synodical offices and placed on the ballot for synodical elections.
 5. The board requests that the proposed budget for 1983/84 be approved and the quota of \$45.00 be adopted for the Back to God Hour ministries, and the quota of \$15.00 be adopted for CRC-TV ministries.
 6. The board requests that synod recommend the Back to God Hour for one or more offerings for above-quota needs.
 7. The board requests that synod recommend CRC-TV for one or more offerings for above-quota needs.
 8. The board requests that synod authorize a special "Arabic-25" offering for the Arabic ministries of the Back to God Hour, commemorating twenty-five years of God's blessing on this unique broadcast outreach.

The Back to God Hour Board
Joel Nederhood, director of ministries
Ira R. Slagter, executive director

REPORT 2
BOARD OF TRUSTEES
CALVIN COLLEGE AND SEMINARY

I. INFORMATION

A. *The Board of Trustees*

1. The semiannual session of the Board of Trustees was held February 7-10, 1983. The board is composed of forty-nine members, of whom forty are classical trustees and nine are district trustees. Thirty-one ministers and ten laymen represent the classes; seven laymen and two women make up the nine district representatives. Of the ministerial trustees, five are not serving churches and two are retired.

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

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

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

4. Faculty-Board Conference

The faculty-board conference held during the February meeting brought trustees and members of both faculties together for discussion and fellowship. The conference centered on the theme, "The CRC: A New Mosaic." Participants were Dr. John H. Kromminga and Dr. Melvin D. Huguenot of the seminary, and Rev. James B. White and Dr. John Ngusha Orkar of the college, with Dr. Theodore Minnema presiding.

5. Policy Related to Student Life

Rev. Bernard E. Pekelder, vice president for student affairs, presented two documents entitled, "College Policies and Student Life" and "Life Together at Calvin College." The board took the opportunity to ask questions and to offer suggestions for enhancing positive Christian student life at Calvin College.

6. Retirement of President John H. Kromminga

Norman De Graaf, chairman of the Retirement Committee, presented a schedule of events planned for Thursday, May 19, in recognition of President Kromminga.

As a fitting remembrance of the services of Dr. Kromminga to the seminary as professor and president, the board approved the establishment of the John H. Kromminga Scholarship for Multiracial Leadership Development.

B. *The Seminary*

1. Faculty and Staff Matters

a. General Information

There have been no new appointments to the regular faculty and no retirements during the past year.

Mr. Barry Bandstra functioned as a replacement for Dr. Marten H. Woudstra, who is on sabbatical leave. Mr. Bandstra will continue to serve next year, when Professor John H. Stek will be on leave. Rev. Carl E. Zylstra served during the first two quarters for Dr. Carl G. Kromminga, who was also on leave. Dr. Henry Schuurman has been serving as instructor in Philosophical Theology for his second year. Further assistance is offered on a parttime basis by Melvin Berghuis and Verlyn Verbrugge.

Dr. David Engelhard has resumed his duties as academic dean after an eighteen-month leave of absence. Since Dr. Melvin Hugen is involved in the work of developing a program of minority education, he has been replaced in the office of dean of students by Professor Robert Recker. Dr. Fred Klooster serves as faculty secretary.

b. Appointments, see Part II, Recommendations

c. Reappointments, see Part II, Recommendations

d. Leaves of Absence

(1) The board approved a sabbatical leave of absence for Dr. Theodore Minnema for the first quarter of 1983-84 to study the concept of moral power.

(2) The board approved a leave of absence for Dr. Andrew J. Bandstra for the first quarter of 1984-85 to serve as guest professor of New Testament at the Reformed Theological College in Geelong, Australia.

e. President-elect James A. De Jong

Dr. De Jong has spent a busy and productive period since September 1, 1982, acquainting himself with various geographic areas of the denomination. He has served on the Curriculum Revision Committee, met with the Board of Trustees at its February meeting, and has kept in close touch with President Kromminga during the entire time. He has expressed his appreciation and thanks to the board for the period of orientation.

2. Academic Matters

a. New Courses

The board approved the following new courses:

"The First Epistle to the Corinthians"—Verbrugge

"Rhetorical Analysis of Old Testament Literature"—Stek

"Organization of the Church for Ministry"—taught at Rehoboth by De Ridder

"Studies in the Gospel of Mark"—Van Elderen

"John Calvin's Institutes of the Christian Religion"—President-elect De Jong

"Preaching in the Reformed Tradition"—De Jong

b. Curriculum Revision Committee

The committee has been at work since its appointment in May 1981. The membership is composed of two trustees, three faculty members, two students, two alumni, two educators, and two lay people.

The committee brought a progress report to the February meeting and will present a final report to the board in May 1984.

c. Discussions with Professor Stek

The seminary faculty has continued its discussion with Professor J. Stek through a select group of faculty members who have indicated an interest in the matter and who bring some of their expertise into the ongoing discussions. Neither the board nor the faculty has indicated a suitable time for the termination of the discussions. President Kromminga has continued to keep the board informed.

d. Credit Transfers

The board approved the transfer of credit from the following institutions:

(1) Missionary Internship—a course entitled "Theological Education by Extension"

(2) Cook Christian Training School—"Principles and Practice of Preaching"

e. Terry Hettinga Memorial Scholarship

The board gratefully acknowledged the gift of Mr. and Mrs. Peter Hettinga, members of the Maranatha Christian Reformed Church of Woodstock, Ontario, who have established a scholarship fund in memory of their son Terry, who died in an automobile accident during 1982. The fund is in the amount of \$50,000, the income from which is to be used for annual scholarships to enable students from foreign countries to study at Calvin Seminary.

f. Minority Recruitment and Education

For several years the seminary has been giving attention to the recruitment of students from minority races and the development of special educational programs designed to equip them for ministry in the Christian Reformed Church. Considerable progress has been made in this effort during the past year.

The chief concentration this year has been on programs for pastors in the Indian congregations of the Southwest. Each of the minority communities has its own distinctive characteristics and needs. There is a recognized need, not only for Native American pastors, but for replacements for those who will soon be retiring. The emergence of Classis Red Mesa and the special synodical provisions for that classis have opened the way to the developments which have already occurred or are underway.

A degree program has been devised which will qualify its graduates for ordination under the conditions envisioned by synod for Classis Red Mesa. It is a two-year program, with one-third to one-half of the courses to be taught in residency at Calvin Seminary, and

the balance to be taught by extension in Classis Red Mesa and by approved Theological Education by Extension courses taught at Cook Christian Training School.

This plan was presented to the February meeting of the board, together with current costs, the names of Native American students who might benefit from the program, and a working paper regarding admission requirements and degree programs. The board received all pertinent materials for information, thereby indicating satisfaction with the direction in which the faculty is moving.

It is hoped and expected that some of the features of this program and some of the lessons learned from it may also be applied to Black, Hispanic, and Asiatic minorities in the Christian Reformed Church.

g. The board approved the request of Richard De Vries to be examined for candidacy for the ministry in May of 1983, with synodical approval delayed until 1984.

C. *The College*

1. Faculty

a. Faculty Profile, September 1982

In the fall of 1982 there were 205 persons on fulltime appointment, plus parttime staff who taught the equivalent of another 18.5 full-time faculty.

b. Staff needs

The student-faculty ratio of 17.8:1 will be used as a guideline for staffing in 1983-84. Using this ratio, and considering resignations and proposed leaves of absence, there will be a reduction of seven positions for six departments. There are staff openings for four regular positions and fourteen temporary positions.

c. Leaves of absence

Sabbatical leaves of varying lengths were approved for sixteen faculty members and nonsabbatical leaves were approved for seven faculty members for 1983-84.

d. Appointments, see Part II, Recommendations

e. Reappointments, see Part II, Recommendations

2. Academic Matters

The board approved the following:

a. Nine new courses

b. New program entitled, "American Studies Program of the Christian College Coalition"

c. Establishment of a parttime position (reduced load for a faculty member) in academic advising

d. Four-Year Engineering Program

e. Calvin Research Fellowships to Edward Ericson and Howard Van Till

f. The selection of the topic "In Search of Responsible Technology" in the Calvin Center for Christian Scholarship for the 1983-84 year

g. Five-Year Plan

Shortly after taking office President Diekema presented the board with a five-year plan entitled, "A Margin of Christian Excellence." That five-year plan is now completed and has been evaluated as a successful venture into the arena of Christian liberal arts education.

Anticipating the conclusion of the five-year plan, President Diekema appointed five task forces to consider the various aspects of the ongoing challenge and direction of the college. After some refinements the reports of the task forces were included in the president's report entitled, "Christian Excellence: Vitality for a Decade of Challenge."

The board endorsed the plan in concept with the understanding that the implementation will follow approved policy and procedure governing faculty and Board of Trustees approval and authorization. The plan will be implemented immediately and will be evaluated annually.

The rationale for the board's endorsement indicated that the plan is consistent and builds upon the previous plan, "A Margin of Christian Excellence." It also maintains the liberal arts emphases which have guided the college in the past. The new plan provides creative new ways of meeting the challenges of expanded services and declining enrollments. It provides for the exploration of new ways of bridging the theoretical and the practical application of the educational experience. Because there is now less need for capital expenditures, this plan moves the Calvin community in the direction of greater emphasis on faculty scholarship and development.

h. Dance Policy

The board approved the following policy statements regarding the dance:

- (1) The board gave tentative approval to a college policy that allows for social dancing as a legitimate all-campus social activity for Calvin students and staff subject to the stipulations of the committee's report.
- (2) The basis for the dance policy for the college shall be the guidelines on dancing adopted by the synod of the Christian Reformed Church (*Acts of Synod 1982*, pp. 556-75).
- (3) The board called attention to the decision of the Synod of 1982 (*Acts of Synod 1982*, Art. 90, 5, b, p. 91) and encouraged the administration to pursue that part of synod's guidelines.

D. *Business and Finance*

1. The board approved the fees for room and board for 1983-84 at \$1,980.

2. The board adopted the revised operating budget for 1983-84, which shows a total projected income of \$17,095,000 and total projected expenditures of \$17,053,900.

3. The board adopted the following seminary tuition rates for 1983-84:

Undergraduates	\$50 per hour
Graduate students	77 per hour
Field Education Units	25 per unit

4. The board adopted the following college tuition rates for 1983-84:

Category	83-84	82-83	\$Increase	Denominational Grant-in-Aid		
				83-84	82-83	\$Increase
Non-CR	\$4,280	\$3,950	\$330	—	—	—
Grand Rapids CR	3,930	3,620	310	\$350	\$330	\$20
Outstate CR	3,830	3,520	310	450	430	20
Outside Mich.						
within 300 miles	3,510	3,220	290	770	730	40
300-1,000 miles	3,410	3,120	290	870	830	40
Over 1,000 miles	3,310	3,020	290	970	930	40

II. RECOMMENDATIONS

A. Seminary

1. The board recommends the following appointments:

a. John Cooper, Ph.D., to teach the core course in Philosophy of Religion during the academic year 1983-84

b. Henry Schuurman, Ph.D., to teach the core course in Apologetics and two elective courses in the Department of Philosophical Theology during the academic year 1983-84

2. The board recommends the following reappointments:

a. Robert C. De Vries, Th.M., Coordinator of Field Education for three years

b. John Vander Lugt, B.D., Registrar for four years

B. College

1. Administrative Appointment

The board recommends the following administrative appointment:

M. Howard Rienstra, Ph.D., Director of the H. H. Meeter Center for Calvin Studies for two years. Dr. Rienstra will also continue as Professor of History (reduced load).

2. Faculty Reappointments

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

(1) Sandra K. Ariza, M.A., *Associate Professor* of Spanish

(2) Martinus A. Bakker, M.A., Drs., Associate Professor of Germanic Languages

(3) Claude-Marie Baldwin, M.A., Visiting Associate Professor of French

- (4) Bette D. Bosma, Ph.D., Associate Professor of Education
 - (5) Kenneth D. Bratt, M.A., *Associate Professor* of Classical Languages
 - (6) Ynes M. Byam, M.A., Assistant Professor of Spanish
 - (7) Barbara Carvill, Ph.D., Associate Professor of Germanic Languages
 - (8) Bradley M. Class, Ph.D., Associate Professor of Spanish
 - (9) Derald D. De Young, Ph.D., Visiting Associate Professor of Music
 - (10) David J. Diephouse, Ph.D., Associate Professor of History
 - (11) Eugene R. Dykema, M.B.A., Associate Professor of Economics and Business
 - (12) Carl W. Kaiser, M.Mus., Associate Professor of Music
 - (13) Carl T. Mulder, Ed.D., Professor of Education
 - (14) Merle Mustert, M.M., Assistant Professor of Music (reduced load)
 - (15) Delvin L. Ratzsch, Ph.D., Associate Professor of Philosophy
 - (16) Shirley J. Roels, M.B.A., *Assistant Professor* of Economics and Business
 - (17) Corwin E. Smidt, Ph.D., Associate Professor of Political Science
 - (18) Michael J. Stob, Ph.D., Assistant Professor of Mathematics
 - (19) Gerard A. Venema, Ph.D., Associate Professor of Mathematics
 - (20) Glenn D. Weaver, Ph.D., Visiting *Professor* of Psychology
 - (21) James B. White, M.Div., Th.M., Associate Professor of Sociology
 - (22) Karla M. Wolters, M.A., Visiting Assistant Professor of Physical Education
- b. The board recommends the following reappointments:
- (1) Gertrude H. Huizenga, Ph.D., Associate Professor of Music (reduced load) for one year
 - (2) Charles E. Strikwerda, Ph.D., Associate Professor of Political Science (reduced load) for two years, terminal
 - (3) Randall Van Dragt, M.S., Instructor in Biology for two years, terminal
- c. The board recommends the following staff reappointments:
- (1) Warren J. Boer, B.D., M.A., D.Min., Director of the Broene Counseling Center (with faculty status) for two years
 - (2) Dale J. Cooper, B.D., College Chaplain (with faculty status) for four years
 - (3) Marilyn E. (Joy) De Boer, M.S.W., Dean of Women (with faculty status) for four years
 - (4) Donald G. Distelberg, A.B., Director of Development for four years
 - (5) Richard J. Eppinga, Ph.D., Director of Alumni Relations for four years

d. The board recommends the following reappointments with tenure:

- (1) Thomas Hoeksema, Ph.D., Professor of Education
- (2) Corrine E. Kass, Ph.D., Professor of Education
- (3) James Penning, Ph.D., Professor of Political Science
- (4) LeRoy D. Stegink, Ph.D., Professor of Education

Board of Trustees
Calvin College and Seminary
John M. Hofman, secretary

REPORT 3

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

In its simplest form, a statement of the goal of World Missions is "the planting and development of the church." The work is done on three continents—Africa, Asia, and South and Central America. Headquarters for the work is on yet another continent, and from this continent most of the missionaries come.

World Missions has 182 positions, which were over 80 percent filled throughout this year. With spouses, there are over three hundred persons in our overseas service. They have with them about three hundred children, including some twenty who are dependent but living in North America, many in college. We are a large family, united in faith, creed, goals, and work.

World Missions is working in twenty countries overseas. In most of these a national church is forming, growing in numbers, increasing in influence in its society, and developing its God-given resources in further outreach. These churches take many different names: the Independent Presbyterian Church in Mexico, the Presbyterian Church in Brazil, the Reformed Church in Argentina, the Christian Reformed Church of Nigeria, the NKST (Tiv), the Reformed Church of Japan, the Christian Reformed Church of the Philippines, the Faith Reformed Presbyterian Church of Guam, among others.

The maturity of these churches is extremely difficult to gauge. Some of them are still in stages of dependency on overseas leadership, funding, or programming and management. Some of them are as mature as we in North America think we are, and are frankly telling us so. Some are engaged in battles against principalities and powers that we in North America have not yet dreamed about: state control of the church, demonic powers attacking members of the church in visible ways, or determining the church's responsibilities to its members in time of famine.

Some of these churches are exhibiting courage and strength in the face of opposition, persecution, injustice, and apparent defeat. We who have the safe political refuge of North America look with awe at what our brothers and sisters must experience in the affirmation of their faith.

During this year we witnessed a healing in our relationship with emerging churches. We wanted them to grow in independence, but on several occasions this growth caused growing pains. Patience and understanding of pastors and elders in other lands and cultures, coupled with diplomacy on the part of experienced missionaries, have healed many breaches. We are today rejoicing with brothers in Taiwan, Mexico, Nigeria, Argentina, and other places also, at what God has wrought among his people this past year.

"Judge her not for work undone," we pray for the church. Nor should we judge the church for what it did not intend to do. We made no promise that thousands would be baptized. When that happens, as in Nigeria where the related churches baptized over seven thousand people into the faith, we bow in humility, recognizing that God has used our brothers overseas more spectacularly than he has used us in our own land.

The number of Christians in Korea, where we have no missionaries at all, outstrips anything that we can expect in countries called "Christian"—England, Canada, Australia, Germany, or Scandinavia. The growth of the evangelicals in Latin America is either pleasing or shocking, depending on your viewpoint. The growth of the church in China, both in the Three Self Movement congregations and the house fellowships, is a miracle of growth which the Western churches are just beginning to comprehend.

World Missions is dedicated to the growth and development of the church. Its work of world missions is therefore to be judged by the health and welfare of the national churches with which we work in close alliance—churches which increasingly assume coordinate relationship with the synodical agencies of the Christian Reformed Church in North America. Several national churches have themselves become sending agencies, with their own mission boards and missionaries. Many of our CRWM missionaries are working under the direction of national churches. Such progress indicates that World Missions is fulfilling its goal and, in those countries where it is most successful, "working itself out of a job."

I. ADMINISTRATIVE MATTERS

A. *The Board*

The annual meeting of the board was held February 15-17, 1983. The executive committee met bimonthly, in accordance with the Mission Order. The officers during 1982 were Mr. David Radius, president; Rev. Herman J. Schutt, vice president; Mr. Jack De Kruyter, treasurer; Mr. John S. Brondsema, recording secretary.

The eighteen members of the executive committee are elected annually by the board. During 1982 eleven laypersons and seven clergymen made up this committee (so also in 1983). Each member serves on certain administrative subcommittees which bring recommendations to the executive committee. Generally the materials are received from the fields and generated by the field councils. These field councils are intimately related to the national churches, and in several instances the national church is the controlling entity overseas. An Interdependence Policy defines the manner in which CRC resources are distributed in such cases. The CRWM Global Outreach Committee meets twice yearly to assess overall deployment of resources and to coordinate the current and future strategies for the global endeavor.

Administrative positions and personnel are as follows: executive secretary, Dr. Eugene Rubingh; Africa secretary, Rev. William Van Tol; Asia secretary, Rev. Edward Van Baak; Latin America secretary, Rev. Bernard Dokter; business secretary, Mr. Donald Zwier; communications

secretary, Rev. Louis Tamminga. The board regularly monitors the performance of the synodical appointees. The performance of those serving without synodical appointment is regularly monitored by the personnel committee.

B. *Representation at Synod*

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

C. *Members-at-large*

World Missions has appointed no members-at-large this year. It recommended to the Interagency Advisory Council that "we support the synodical decision to discontinue members-at-large on boards when their present terms expire, but allow opportunity to appoint three regular consultants for purposes of professional or financial expertise." This is consistent with CRWM's request to the Synod of 1982.

D. *Presentation of Missionaries*

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

II. GENERAL MATTERS

A. *Communications*

The CRWM staff has always been aware of a special obligation to the CRC as the body that sends out missionaries. And that not for utilitarian reasons. Missions is first and foremost an ecclesiastical activity. The church that owes its existence to the Word is itself Word-bearer at heart. In its communications efforts the CRWM staff is basically guided by the one overriding concern: that the churches that send missionaries may learn what the Word of God accomplishes in the power of the Holy Spirit in widely varied cross-cultural situations so that the members of those churches may themselves be more firmly grounded in that Word. Missions communications, then, seeks the well-being and edification of the denomination in the confidence that the denomination in response will provide the spiritual and material means to carry on a well-appointed mission program. And that confidence has never been put to shame. Though the income of 1982 was affected by the economic recession of the early eighties, CRWM was able to maintain the challenge of gospel proclamation at an effective level.

CRWM would be remiss if a word of deep appreciation were not first of all directed to all the churches for their faithful contribution toward missions via the synodical quotas. Just under half of the annual budget, now over eight million dollars, is covered from this source of income.

We must also thank the nearly five hundred congregations who, besides contributing quotas, support one or more missionaries whom they have "adopted" as their own. Income from this source covers about 25 percent of the budget. We are excited about this special Missionary Support Program since it brings churches close to missions and missions close to churches, benefiting both. Through this program many individual church members have established close personal relationships with missionaries around the world.

The rest of the budget must be met from free gifts and extra offerings. It is in this category that the economic woes of our times have been most keenly felt. It is our prayer that the Lord, who himself is the source of all good gifts, will visit his people with blessings from which they may supply those responsible for maintaining a mission presence in so many parts of the world.

In order to carry out this diversified communications task, CRWM availed itself of a variety of media. Periodicals such as *The Banner*, *Calvinist Contact*, and *Missionary Monthly* willingly and faithfully reported mission news and concerns. Their fine cooperation is hereby acknowledged with much gratitude.

Also worthy of mention are the dedicated efforts of the missionaries themselves. Not only do they send newsletters to their supporting churches, while on home service every third year they visit many congregations, reporting in person on their activities. They, too, deserve a word of gratitude for inspiring and challenging the congregations.

The communications effort is completed with the publication of a number of pamphlets on a variety of topics, manuals for congregational involvement, newsletters mailed periodically to all or part of the church membership, a large number of excellent audiovisual programs, and a never-ending flow of correspondence with young and old from all over the United States and Canada.

One additional matter bears mentioning. This is the third year we have published the World Missions Calendar. On it are marked the birthdates of all missionaries and spouses and it gives their addresses. The reception has been enthusiastic, not the least by the missionaries themselves who are delighted with the many letters they now receive. Some have questioned whether the expense of this calendar is warranted. However, when we learned that the Board of Publications could print the calendars for forty-three cents each and the United States Post Office offered a very advantageous bulk rate, we felt strongly that publication of this calendar should continue. Christian Reformed families contribute, on the average, over one hundred dollars annually to missions. These calendars represent a thank you and they are a daily challenge to remember missionaries by prayer support as well.

CRWM's comprehensive communications program is periodically subjected to close scrutiny with a view to its quality and effectiveness. In 1982 the Board of CRWM requested the communications department to draft a five-year plan for its activities. This plan was submitted to and approved by the board in its meeting of February 1983. Earlier the board had accepted a detailed statement dealing with a Christian perspective on

communications. These two noteworthy documents will be sent to anyone who requests copies from our office.

CRWM missionaries, staff, and board express their gratitude to God for the support and encouragement the churches have afforded them. CRWM also expresses appreciation for the able and congenial leadership provided to the department by Rev. Louis Tamminga. Recently Mr. Tamminga left the communications secretary position to become the denominational Director of Pastor-Church Relations. Procedures are being studied for the appointment of a successor.

B. Testimony on Justice and Oppression

The concerns of the board and the missionaries on the effect of injustice of all kinds on the spread of the gospel were reported to synod in 1982. The events of the past year, correspondence with missionaries, and specific occurrences on various fields have provided a great deal of practical experience regarding the nature and extent of formal and informal expression which may be made in matters of injustice which directly affect the mission of the church.

In accordance with advice given by a special committee of the board, a letter was sent to all missionaries advising them of their responsibilities in informing the sending churches of situations in which injustice and exploitation occur. The difficulties, risks, and complexities involved are apparent to those who carry the gospel to other lands, and to the board. The need for honesty and courage, as well as discretion and prudence, has been enjoined.

C. Australia and New Zealand

Four years ago synod requested the board to administer a modest program to assist the Reformed Churches of Australia and New Zealand to supply pastors to their congregations. Funds were provided to supply supplementary funding to CR ministers on loan to, and working under the call and direction of, consistories in Australia and New Zealand. These loans have been done in response to correspondence with, and later invitations and calls from, the consistories of three congregations. Rev. John Houseward serves in Toowoomba, Queensland, Australia; Rev. Paul Stadt in Christchurch, New Zealand; and Rev. Clarence Van Ens in Box Hill, Victoria, Australia.

The service of each man is reviewed annually by the consistory he serves and by the board which administers the supplementary funds which make continuing this program a possibility. The churches in Australia and New Zealand are providing all salary, housing, on-field transportation, and medical coverage. Synod provides funds to continue pension payments and Social Security assistance, for travel to and from overseas places of work, and for exceptional obligations that may continue in North America. (An exception to this is the agreement with Box Hill, in which we cover only the pension and Social Security items.)

The churches "down under" have gained pastors through the training facilities of Geelong Theological College and through immigration of pastors from other countries. They also report losses of pastors through

retirement, resignation from the ministry, and death. The need for North American pastors persists, they report. The three pastors from the CRC are pleased with their work and relationships, and each has made another one-year commitment. At least one of the three will return to North America at the end of 1984.

The board requests synod to continue its funding for three positions of ministers on loan for 1984, at a ten-cents-per-family quota for each position (included in the total CRWM quota request) to be used for supplemental funding of ministers' travel and amenities.

D. *Jordan, the Middle East*

As reported to synod last year, the board continued the services of Rev. Edward Vander Berg as minister on loan to the Amman International Church in Jordan. This congregation supervises his work, and provides a substantial part of the Vander Berg family support.

During this year a board committee was appointed to make a feasibility study of CRWM outreach in Jordan and other places in the Middle East. This report was made in cooperation with, and contains valuable advice from, other agencies working in the Middle East, including the Back to God Hour and Presbyterian and Reformed churches.

The report has been submitted to the board and will be further refined and amplified for continued consideration. A report and recommendations may be included in the supplementary report to synod.

E. *CRWM/CRWRC Relationships*

An extensive report regarding interagency relationships was made to synod in 1982. With this report a request was made to interview the agencies' mandates. Members of the staff and some of the missionaries on home service participated with synod's *ad hoc* committee in the review conducted by that committee.

Four persons representing CRWM met frequently with a cognate committee from CRWRC to discuss the implications of the issues raised at the respective executive committee meetings of the agencies with the *ad hoc* committee of five appointed by synod.

A statement of joint ministries presented to both agencies by the four persons from each agency failed to pass at the annual meeting of the Board for World Missions. CRWM awaits advice from synod.

III. FIELDS

A. *Africa*

1. Missionaries

Liberia

Rev. & Mrs. Rensselaer O. Broekhuizen
Miss Margaret Enter
Rev. & Mrs. Kenneth Lotze***
Mr. & Mrs. Joseph Owens
Rev. & Mrs. Mark Scheffers

Mr. Edward Shering*
Rev. & Mrs. Donald Slager
Mr. & Mrs. Timothy Slager
Mr. Richard & Mrs. Kathy Stehouwer
Rev. & Mrs. J. Perry Tinklenberg

Nigeria

Rev. & Mrs. Sid Anderson***
 Mr. & Mrs. Gerard Arends
 Mr. & Mrs. Lee Baas
 Rev. & Mrs. Ralph D. Baker
 Mr. & Mrs. Frank Bakker*
 Rev. & Mrs. Willem Berends
 Mr. & Mrs. Al Bierling
 Dr. & Mrs. John Boer
 Miss Mary Bratt
 Mr. & Mrs. James Broersma
 Miss Bonnie Brouwer
 Mr. & Mrs. Ralph Cok
 Mr. & Mrs. Gerald Cremer
 Rev. & Mrs. Roger De Young
 Mr. & Mrs. David Dykgraaf
 Mr. & Mrs. Donald Dykstra
 Mr. Neal Eldrenkamp
 Mr. & Mrs. Mark Geerlings
 Mr. & Mrs. Ronald Geerlings**
 Mr. & Mrs. John Gezon
 Dr. & Mrs. Herman Gray
 Mr. & Mrs. William Hart
 Mr. & Mrs. Mark Hoekman
 Mr. & Mrs. Mark Hoekstra
 Mr. & Mrs. Andrew Horlings
 Mr. Steve Huiskens**
 Miss Fran Karnemaat
 Rev. & Mrs. Harvey Kiekover
 Mr. & Mrs. Dennis Kooiman
 Mr. & Mrs. Tom Koop
 Mr. & Mrs. Rob Koops****
 Mr. & Mrs. Cornie Korhorn
 Dr. Austin Lamberts*
 Mr. & Mrs. Pieter Niessink***

Dr. & Mrs. Koen Oosterhuis***
 Mr. and Mrs. Allen Persenaire
 Dr. & Mrs. Keith Plate**
 Miss Chris Roos
 Mr. & Mrs. Otto Rouw
 Mr. & Mrs. Ken Schemper
 Mr. & Mrs. Dick Seinen
 Rev. & Mrs. George R. Spee
 Mr. & Mrs. Edward Stehouwer
 Miss Ethel Suk
 Miss Leny te Nyenhuis**
 Mr. & Mrs. William Termorshuizen**
 Mr. Phillip Terpstra
 Mrs. Beverly Tinklenberg
 Mr. Keith Tinklenberg
 Mr. & Mrs. James Van Anel*
 Miss Gerry Vanden Berg
 Mr. Mike Van Der Dyke
 Mr. & Mrs. John Vander Steen
 Miss Wilma Vander Steen
 Miss Frances Vander Zwaag
 Dr. & Mrs. John Van Dorp
 Rev. & Mrs. Frederick J. Van Dyk
 Miss Tina Van Staaldunen
 Mr. & Mrs. Case Van Wyk
 Dr. & Mrs. Fred Veenstra
 Miss Ruth Velkamp
 Miss Marcia Vermeer*
 Mr. & Mrs. Norman Viss
 Dr. & Mrs. Henk Visser
 Mr. & Mrs. Abe Vreeke
 Dr. & Mrs. David Young*
 Mr. & Mrs. Steve Zuiderveen

Sierra Leone

Mr. & Mrs. William De Kuiper
 Rev. & Mrs. Stanley A. Drenth
 Rev. & Mrs. Paul Kortenhoven

Rev. & Mrs. Roger Kraker
 Mr. Ken Pohler*

Islam-in-Africa Project

Rev. & Mrs. George Whyte

Research in Francophone Africa

Mr. & Mrs. Larry Vanderaa

Key:

- *Short term, volunteer or seminary intern
- **Associate missionaries
- ***On loan from other missions
- ****On loan to the United Bible Society

2. General Information

Africa struggles with its own development. The continent now has nearly 500 million people. Of those 25 million face famine. Another 100 million are malnourished. Africa has 10 percent less food per person now than it did ten years ago. Some of its countries are in financial crisis because the cost of energy is too high. Others—Nigeria, for instance—face enormous debts because the price of their oil is too low.

But there are also bright spots in the continent's development. Certainly the rise of the church is the brightest. From Nigeria your missionaries

report worship services at which over two hundred adults were baptized. In Sierra Leone large crowds in Kuranko villages are gathering to hear for the first time the story of salvation. In Liberia, the Vai people, nearly 100 percent Muslim, are welcoming us into their towns and homes. So it is across Africa as each day fifteen thousand people decide to become Christians.

Development came to Africa slowly. For too long its resources have been exported to sustain industrial development in the West. This is changing slowly as Christians in Africa discover that God gives them the capacity to develop responsible social institutions and interpersonal relationships. The search for equity is apparent as the poor gain influence, leverage, and power. The gospel of Christ promises not only eternal rest from the pain of life but also hope for a better tomorrow.

The challenge of the church and its mission is to sustain this powerful message of real and lasting development in the midst of famine, drought, fragile soils, unemployment, power shortages, poor wages, pollution, sickness, inadequate sanitation, and poor housing. Only the power of God can free Africa from the anguish of life. The prayers and gifts of God's people for the development of his kingdom in Africa were blessed in 1982. Many people now see the Son of Hope on their horizon.

3. Liberia

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

a. Mission to the Bassa People

We have one mission to the Bassa people, numbering about 250,000, who live in Grand Bassa County. An integrated ministry to stimulate the growth and witness of small independent churches includes programs of Theological Education by Extension (TEE), community (health and agricultural) development, Bible translation, literacy, literature production and distribution, and scholarship assistance. This integrated ministry is named Christian Extension Ministry (CEM).

CEM was placed under the auspices of the Christian Education Foundation of Liberia (CEFL) in 1981. In 1982 we agreed to transfer CEM land and immovable property to the CEFL. Under our Policy for Interdependence we will be loaning missionaries and providing grants to the CEFL on an annual basis for CEM. We expect that Liberian teachers will be trained and local sources of income developed so that eventually it will no longer need CRWM grants or missionaries.

A full team of seven missionary families has now been appointed to serve in Bassaland. Learning the Bassa language has proved difficult but progress is being made as learning materials are improved.

Bad roads, equipment breakdowns, illness, and the death of James Besteman, a Liberian leader employed by CEM, were all obstacles to program progress this year.

Four Liberians are now employed by CEM and one of them, Henry Goeh, is the principal.

There are at least sixty-seven independent denominations (many with only a few churches) in Grand Bassa County. The major goal of the mission is to strengthen and unify these churches and their members in all areas of their lives and witness. The CEFL is seeking additional support from us to develop Liberia Christian College in Buchanan and a Bassa-language radio station. These possibilities are being explored.

b. Mission to the Vai People

Originally we had planned to establish a second mission among the Loma People. However, when the Lutheran church decided to expand its efforts among these people we redirected our efforts to a work among the Vai people in southwestern Liberia.

Three missionary families have been appointed for service among the Vai people. One of them is supplied by the mission of the Associate Reformed Presbyterian Church.

The Vai, predominantly Muslim, number about fifty thousand in Liberia. They extend into Sierra Leone and border on the Krim people. There they are known as the Galina.

c. CRWRC-CRWM Relationship

In Liberia CRWRC and CRWM are now constituted as one mission which is registered with the government as the Christian Reformed Mission in Liberia. We expect to work jointly among the Vai people.

4. Nigeria

Johanna Veenstra arrived in Nigeria as a missionary of the Sudan United Mission in 1920. She died in 1933 but her vision and persuasion brought other Christian Reformed missionaries and eventually our mission to Nigeria. In 1940 a synodical decision made our mission an autonomous branch of the Sudan United Mission with responsibility to evangelize an area that today is called Southern Gongola State.

We are still known as the Sudan United Mission, Christian Reformed Church Branch. This identity is fostered every few years when the International Committee of the Sudan United Mission meets. It will meet again from October 29 to November 1, 1983, in the Cameroon.

In Nigeria we are engaged in two mission efforts and are planning a third. The entire mission is served by one general secretary and one treasurer and by a joint service program, which also reports to CRWM.

One mission effort serves the Christian Reformed Church of Nigeria (CRCN) located in Southern Gongola State where Johanna Veenstra began her work in 1920. A group known as "EKAN Takum" separated from CRCN in 1973. CRCN has thirty-seven congregations, 230 unorganized churches, and an average Sunday attendance of 70,000. Twenty-two missionaries (including wives) from CRWM and one person from CRWRC serve in this area.

A second mission effort serves the Church of Christ in the Sudan among the Tiv (NKST), located primarily in Benue State but spreading to the larger cities of Nigeria. Begun by the Dutch Reformed Church Mission of South Africa in 1911, this work was transferred to CRWM in the late 1950s. NKST now has eighty-five congregations, 1,815 unorganized

churches, and an average Sunday attendance of 313,620. Forty-one missionaries (including wives) serve with the NKST.

In 1982 the mission began planning for new outreach in Northern Nigeria. Through a survey, two sites have been selected for further investigation—one in Bornu State among the Kanuri people and one in Kwara and Sokoto states among a number of small ethnic groups (Kambari, Dukkawa, Gungawa, Dakkakari, Fakawa) surrounding Kainji Dam and Reservoir on the Niger River.

We also loan ("second") one missionary to the Institute of Church and Society and one to New Life for All.

Our Associate Missionary Program and supporting services, such as the aviation program (SUMAIR), maintenance, Hillcrest School, Mt. View Hostel, and Christian Central Pharmacy, are administered by or through the Nigerian Mission Services Committee (NMSC).

a. Christian Reformed Church of Nigeria (CRCN)

The CRCN mission committee now supports sixteen evangelists (home missionaries). Case Van Wyk supervises their work on behalf of the committee. The committee is exploring the possibility of new work in Bornu State. The CRCN established another board for evangelism among the Fulani people and appointed Miss Ruth Veltkamp to direct this outreach among the 50,000 to 75,000 Fulani in the CRCN area. The possibility of new work among the Daka, Jibu, and other peoples is also being studied.

Twenty-two additional pastors are being trained at TCNN and Veenstra Seminary. About 150 future church leaders are being trained at Smith Memorial Bible College and the three training centers at Baissa, Wukari, and Serti. The second arm of Smith Memorial Bible College, Theological Education by Extension (TEE), will be developed this year. CRCN is moving ahead with plans to relocate Veenstra Seminary at Tella.

The Literature Ministry, called *Haske da Gaskiya* (Light and Truth), has been relocated from Lupwe to Takum and is expanding its distribution. Three new bookstores were opened this year.

The poor development of literacy and church education programs continues to hamper the CRCN. This is due to a heavy reliance on Hausa, the trade language—a majority of people do not know Hausa well enough for it to be effective in communicating basic Christian truths. We hope to be able to provide the CRCN with consultants in these areas.

Ethnic hymnology is developing throughout CRCN. For years the church relied on Hausa translations of Western hymns, but increasingly the message of Christ is being sung in all of the ethnic languages of CRCN.

The major church council of CRCN struggled to reorganize itself this year. Some desire decentralization in order to give the districts in ethnic areas more responsibility and authority. No solution has yet been found and another committee was appointed to propose a revised constitution.

Church leaders consider the Rural Health Ministry vital to their

total witness. Many congregations are opening new dispensaries and maternity centers. Improved health and declining rates of infant mortality are important messages of God's grace in cultures that value children highly. This program will depend on CRWM for a doctor for some years to come. They will also need midwives in addition to those nationals already trained.

EKAN Takum, which separated from CRCN in 1973, has asked us to send missionaries to help them. CRCN, the Fellowship of Churches in Nigeria (TEKAN), and CRWM has not officially recognized EKAN Takum. At the same time, the witness and development of the church among the Kuteb people needs our prayer and support. CRWM is giving this problem careful consideration.

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

There are over two million Tiv people. Of these 300,000 attend NKST and about 200,000 attend other churches (mostly Roman Catholic). So 25 percent of the Tiv attend church. About 150,000, or 15 percent, are baptized members. Growth is slowing. It is our task to assist the NKST to evangelize the 1.5 million non-Christian Tiv.

The Reformed Theological College of Nigeria (RTCN) has about sixty students served by six teachers, three of whom are missionaries. Additional facilities are being built with grants provided during the last two years by CRWM. Benue Bible Institute (BBI) has seventy-three students, forty wives in the women's school, and eight teachers, three of whom are missionaries. Last year eighteen were graduated. Twelve became evangelists and six became Bible teachers in primary schools. Both schools have trained a large number of leaders. BBI, for example, in its twenty years has graduated 318 people. Forty-four have gone on to become pastors. Most of the others are evangelists, elders, deacons, or teachers. The value of this school is often underestimated.

Recently NKST has begun broadcasting Tiv religious programs on Benue State radio. The NKST synod authorized appointment of a fulltime radio pastor.

Lamp & Word Books, the literature distribution arm of NKST, must find ways to increase its sales and generate more income for the development of church education and liturgical materials. Ralph Baker continues to produce Tiv literature. Three more commentaries are ready for print.

NKST is expanding its involvement in Christian education. The church now has thirty-five secondary schools in various stages of development. Throughout the years hundreds of primary schools have been opened under its auspices. These were taken over by the government but it appears that a bill in legislature will return them to NKST in 1983. This is important to NKST and her children but the enormous energy exerted in the field of education draws from what could be expended to evangelize others.

Medical outreach through Mkar Christian Hospital and a vast rural health program now serves over one-half million patients each year. It has greatly reduced infant mortality which has made a good

impact on church growth. This \$5,000,000 per-annum operation receives no money from CRWM. Our contribution is limited to paying part of the salaries for four missionaries.

The SUM-CRC continues to own and operate the Benue Leprosy Settlement. We are seeking a satisfactory way of transferring it to NKST. This church, however, hesitates to assume ownership because of the lack of local income to operate it. Leprosy is still a major disease in Benue State and the clinic's ministry is an important witness. Increasingly, the hospital also treats other physical disabilities.

c. Nigerian Mission Services Committee (NMSC)

Rev. Harvey Kiekoover is General Secretary of the SUM-CRC. This demanding task places him on boards and committees, and involves him in a variety of relationships with churches, institutions, other missions, and government. Mr. Tom Koop is assigned to the supervision of language and culture study of missionaries. The aviation program, based at Lupwe, continues to provide efficient transport that keeps our travel costs in Nigeria comparatively low. We now fly two planes, a Piper Navajo and a Partenavia which was purchased in Europe and flown to Nigeria in 1982. Mr. Gordon Buys, pilot, will conclude nearly twenty years of service in June and will be returning to the States.

Missionary children who require boarding facilities live at Mt. View Hostel in Jos. Our relationship to Hillcrest School was re-evaluated this year. In spite of its changing educational philosophy, changing enrollment, and increasing cost, we are continuing to use it for the education of missionary children.

The building service of the mission has been closed. Two builders are now loaned to NKST and CRCN as consultants. One missionary mechanic continues to service vehicles and machines of church and mission.

The Associate Missionary Program is administered by NMSC. We presently have six associate missionaries. The structure of the program was changed this year and we expect to expand the number of teachers if contracts are offered by the Ministry of Education in 1983.

d. ICS and NLFA

The ministries of Dr. John Boer at the Institute of Church and Society and of Mr. Lee Baas in New Life for All are presently supervised by NMSC. ICS stimulates the churches and Christian community to give serious thought to an holistic witness in Nigerian society. A national campaign against bribery, now so endemic in Nigerian society, is being organized. NLFA brings the gospel through radio, TV, and literature; it also mobilizes local congregations of evangelical churches for witness. Limited resources may force us to restrict our support to NLFA in future years.

e. CRWRC-CRWRM Relationships in Nigeria

Since 1968, CRWRC has provided staff and money for the Christian Rural Development Program in CRCN area. Two years ago the

SUM-CRC transferred this program to CRCN with the concurrence of CRWRC.

CRWRC has now requested an equal relationship or partnership in Nigeria and will not commit itself to future work until agreement is reached. A new agreement is being discussed by staff in Nigeria.

5. Francophone Africa

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

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

The countries of primary interest to us are located in West Africa. Preliminary research suggests that there are unreached peoples in Guinea, Mali, Togo, Benin, and Cameroon. The mandate given this project also requests investigation of the challenge presented by the independent churches in countries such as Zaire.

Missionary Larry Vanderaa is assigned to this project. He is completing a period of French language study in Switzerland. General survey work has begun and some countries have already been eliminated from further consideration.

We expect that a location and strategy for mission will be proposed to synod by June 1984.

6. Islam-in-Africa Project (IAP)

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

IAP has African or missionary regional advisors in a number of countries. In 1981 we offered the services of Rev. and Mrs. George Whyte to IAP and they were assigned to the Ivory Coast. Acceptance of IAP's ministry by evangelical churches in Ivory Coast has been slow. During 1983 we will reassess our relationship with IAP. An alternative may be to assign the Whytes to our Francophone mission.

7. Sierra Leone

In Sierra Leone we work with CRWRC under an agreement approved in 1980 which assigns CRWM the responsibility of church development. The program is called Christian Extension Services (CES). Sites, strategy, and missionary recruitment were approved in March 1980. A different but interim administrative agreement allowing for one on-field administration was approved by both boards in 1982.

Among the Kuranko people, CRWM's missionaries have now had two years during which to establish themselves and learn Kuranko culture and language. A church development strategy that is appropriate to Kuranko culture is taking shape. Regular witness is now being carried

out in eight villages. The response is good. We expect rapid development of churches in the next few years.

CRWM's missionaries to the Krim people arrived in September 1982. They are learning the Mende language spoken by the Krim.

Our participation in this ministry is supported by the World Hunger Fund. We have reviewed and jointly recommend the 1983-85 Sierra Leone budget presented by CRWRC.

CRWM also decided to support a joint CRWRC/CRWM proposal for development of a second world hunger project, provided the Sierra Leone Project is not endangered. Meanwhile, we concur with a CRWRC proposal that it seek permission from synod to use up to \$500,000 from the World Hunger Fund in 1983-85 for emergency and direct hunger relief with the provision that the need is documented, the funds are used effectively, and long-term hunger projects are not endangered.

B. Asia

1. Missionaries

Guam

Rev. & Mrs. Norman L. Meyer*
Mr. & Mrs. Sidney Norman

Rev. & Mrs. John Van Ens (med. lv.)

Japan

Miss Pamela Bouma*
Rev. & Mrs. Michiel M. De Berdt
Rev. & Mrs. Philip V. De Jonge
Mr. & Mrs. Alan Herweyer
Rev. & Mrs. Raymond Hommes
Rev. & Mrs. Arnold S. Kress

Mr. & Mrs. Wayne Leigh**
Rev. & Mrs. Lawrence K. Spalink
Rev. & Mrs. Richard D. Sytsma
Rev. & Mrs. Richard E. Sytsma
Mr. & Mrs. Paul Theule**
Rev. & Mrs. George R. Young

Philippines

Mr. & Mrs. Vicente Apostol
Rev. & Mrs. Gary Bekker
Rev. & Mrs. Henry De Vries
Mr. & Mrs. Richard De Vries*
Rev. & Mrs. Joseph D. Fox
Rev. & Dr. Adrian Helleman
Rev. & Mrs. Mark Knoper
Rev. & Mrs. Gerrit Koedoot
Rev. & Mrs. Dick J. Kwantes
Mr. & Mrs. Alex Munro

Rev. & Mrs. Cornelius A. Persenaire*
Rev. & Mrs. Henry Smidstra
Mr. & Mrs. Henry Steen**
Rev. & Mrs. David Stravers (lv. of ab. '83)
Rev. & Mrs. Edward Vander Berg
Rev. & Mrs. Maas Vander Bilt
Rev. & Mrs. Ronald Vander Griend
Mr. John Van't Land**
Rev. & Mrs. William Versluys II

Taiwan

Rev. & Mrs. Carl J. Afman
Rev. & Mrs. William Oppelaar***
Mr. Tom Reilly
Rev. Gary Roest

Rev. & Mrs. Peter Tong
Dr. & Mrs. Richard Van Houten
Rev. & Mrs. Mike Vander Pol

Missionaries on Loan

Rev. & Mrs. Albert Hamstra, to Bangladesh Bible Society and Portable Recording Ministries
Rev. & Mrs. Thomas De Vries, Mr. & Mrs. Nelson De Vries*, and Rev. & Mrs. Erik Schering, to Pacific Island Ministries in Papua New Guinea
Rev. & Mrs. Edward Vander Berg, to Amman International Church in Jordan
Rev. & Mrs. John Houseward to Toowoomba Reformed Church, Queensland, Australia, and Rev. & Mrs. Clarence Van Ens, to Box Hill Reformed Church, Victoria, Australia
Rev. & Mrs. Paul D. Stadt, to Christchurch Reformed Church, New Zealand

Key:

*Short term or intern

**Newly appointed

***Associate missionary

2. Introductory remarks

On his return from a visit to Asian countries earlier this year, Secretary of State Schultz said that the future of the world will be decided in Asia. This was a courageous statement when one considers the overwhelming ethnic relations we have with Europe coupled with the consequent interest in the "Winds of War" which waft us back to European roots. The reason Mr. Schultz sees Asia loom so large in North America's future is that it is an expanding trade partner, consumer, and producer.

Those of us in missions see global significance for Asia because we proclaim the gospel of the kingdom also in that area. In the past year we have made significant progress in continuing outreach to places of influence on that large continent.

3. Reports from the fields

a. Taiwan/Hong Kong

Our oldest mission field in Asia is China. The history of our work, begun there in 1920, is fraught with many interruptions and disappointments. With the arrival of Rev. and Mrs. William Oppelaar from New Zealand as associate missionary, all of our planned positions in Taiwan were filled at the beginning of this year. Two positions in Hong Kong are filled. The China staff met there in 1982 for fellowship and planning.

The Christian Reformed Presbyterian Church of Taiwan maintained its witness this year, and healed some of the wounds in its body. Two pastors left the fellowship and emigrated to the United States and one pastor is in graduate studies in Hong Kong. Another pastor has been ill. Yet the church speaks and acts evangelically and continues its plans for outreach in a deeply disturbed and confused society.

We have learned these past two years that the church on the mainland has grown in numbers and is capably witnessing in a land where the government is hostile. Although the church is tolerated at present, this is merely a step toward containing its growth and curtailing its activity until finally the government will seek to eliminate the church completely. In spite of this, it is estimated there are over thirty million Christians in China.

The promise of Jesus to his flock was, "I am with you always, even to the close of the age." The reliability of that promise is being publicly challenged. We are due to see some exciting events unfold as the church demonstrates Christ's resurrection power.

b. Japan

The loss, by transfer and resignation, of two families created a morale problem in our Japan staff. At year end replacements had replenished the staff so that although the pain of loss lingers, God's provision gives reason for joy.

The Japan mission is now working with three presbyteries of the Reformed Church of Japan. Each presbytery functions in its own way, but they all work harmoniously with our Christian Reformed and other Reformed missions.

The unprecedented success of this relationship has been too little studied, emulated, and imitated. Perhaps it is unique to Japan, where there is no colonial past. The relationship was written in Japan and originated by the church. It is remarkably simple, and depends on Japanese custom and usage in its approach to problems, management, stewardship, and sharing. We are now into our fourth decade of mutual assistance, and both church and mission are eager to broaden the base of the established church until the renewal of or breakthrough into the society of Japan is accomplished by the power of the Word.

In 1982 three new evangelistic stations were begun, and four congregations which had begun some years ago achieved autonomy.

c. Guam

The districts of Micronesia surrounding Guam continue to debate their relationship to the United States although there is no agreement between the six districts. Guam has an envied status as a part of the United States politically, while culturally it is Guamanian, religiously Catholic, and geographically Micronesian.

Our staff changed this year, the first time in the history of the mission that both missionary pastor and bookstore manager rotated in the same calendar year. The pastor is being supplied by his Michigan congregation, the Calvin Christian Reformed Church in Muskegon, which has graciously lent his fully paid services to our mission on Guam. This is a most appropriate and appreciated gift. The expansion of the ministry and the growth of the facilities are being studied by a hopeful and expectant church and bookstore.

d. Philippines

The planned growth of the Philippine mission staff continues. New families arrived for language study; new appointees for 1983 arrival have already been processed and are being oriented to their work. New mission posts were begun, and newly self-sustaining congregations in Pasay, Sum-ag, and Pangasinan were added to the sister denomination which calls itself the Christian Reformed Church of the Philippines. The church wishes to manage its own theological training for lay persons and clergy. The congregations seek to sort out the confusion of dealing with two agencies of the church, World Missions and World Relief, which in 1982 drifted further apart in communication and organization. Much time is being spent in defining areas of responsibility, with the ultimate goal, we hope, of abetting the growth of the church.

e. Loaned ministries

Three families were loaned to Pacific Island Ministries in Papua New Guinea for all of 1982. The purpose is to enhance church planting and development in the Sepik Valley. Three years of a five-year loan program have been completed.

One family is on loan to the Bangladesh Bible Society in an ambitious program to reach illiterate people with taped recordings of the Scripture and the distribution of inexpensive players in cooperation with Portable Recording Ministries of Holland, Michigan.

As detailed earlier in this report (see Section II, C and D), three CRC pastors are loaned to congregations in Australia and New Zealand and one family has been on loan to the Amman International Church in Jordan.

f. Middle East

As a result of a two-year investigation, the board is considering a proposal to join other Reformed missions in the Middle East. An element in this proposal is the cooperation of the Back to God Hour and NAPARC missions. Another consideration is a transfer of personnel from Bangladesh and Papua New Guinea. This would depend on whether the goals established in those countries with local missions and churches have been achieved in the time frames mutually agreed upon.

C. Latin America

1. Missionaries

Argentina

Miss Eunice Kimm***
Dr. & Mrs. Sidney H. Rooy

Rev. & Mrs. Harvey A. Stob
Rev. & Mrs. James Zondervan

Brazil

Rev. & Mrs. Carl Bosma
Rev. & Mrs. Charles J. Uken

Rev. & Mrs. Simon Wolfert**

Central America

Belize

Miss Dorothy Meyer**

Costa Rica

Rev. & Mrs. Thomas Soerens*
Mr. & Mrs. Gary Teja

Rev. & Mrs. Michael H. Van Hofwegen

Honduras

Dr. & Mrs. Paul Bergsma
Miss Lori Botting**
Miss Helen De Vries*
Rev. & Mrs. Fred Diemer*
Mr. & Mrs. Samuel Heeringa**
Rev. & Mrs. Thomas Klaasen
Miss Coba Koene
Miss Glenda Konyenbelt**

Miss Grace Kruize**
Miss Arla Kuipers**
Mr. & Mrs. Peter Mulder
Mr. & Mrs. Eric Pennings
Rev. & Mrs. William Renkema
Mr. & Mrs. Gary Schipper
Miss Cathy Vander Goot**
Miss Jane Vander Wal**

Country in Central America not assigned

Mr. & Mrs. Jeff Stam

Dominican Republic

Rev. & Mrs. Raymond Brinks
Mr. & Mrs. Jeff DeJong*
Rev. & Mrs. Wayne R. De Young
Miss Cheryl Duimstra*

Rev. & Mrs. Neal Hegeman
Rev. & Mrs. Jose Martinez
Miss Melinda Vermeer***

Dominica

Mr. & Mrs. Kenneth Oosterhouse**

Mexico

Mr. & Mrs. John De Young
Mr. & Mrs. Dan Geurkink
Rev. & Mrs. Daniel R. Kuiper
Mr. & Mrs. Abe Marcus
Dr. & Mrs. Gerald M. Nyenhuis
Mr. & Mrs. John Paul Roberts

Rev. & Mrs. J. Larry Roberts
Rev. & Mrs. Arnold Rumph
Rev. & Mrs. Jan Van Ee
Mr. & Mrs. Ryan Veeneman*
Dr. & Mrs. Hans Weerstra

Puerto Rico

Miss Jane Bolt***

Rev. & Mrs. W. Thomas De Vries

Miss Winabelle Gritter

Rev. & Mrs. Arie Leder

Mrs. Esther Rottschäfer***

Rev. & Mrs. Frank Sawyer*

Rev. & Mrs. Ronald Sprik

Rev. & Mrs. Thomas Vander Ziel

Venezuela (temporary)

Rev. & Mrs. James Dekker

Key:

*Newly appointed

**Associate missionaries

***Volunteers

2. Introductory remarks

Each year one thinks that the economic and political situation in Latin America cannot get worse—that it *must* get better. Yet once again in 1982 it appears to have gotten worse.

Item

The Malvinas (Falkland) War created havoc in Argentina. It affected the church negatively, made the political situation worse, and destroyed what little respect the Argentine people had for its military government. In addition, United States/Argentinian relations were eroded.

Item

As a result of corruption, mismanagement, a falling demand for oil, and falling prices, Mexico's economic situation has worsened dramatically. Should the country be forced to declare bankruptcy, disastrous consequences would ensue for world banks and economies.

Item

The continuing attack against the Nicaraguan government from Honduras with alleged help from the United States has increasingly destabilized this area and has made a general war in the area much more likely.

It is into this volatile area that the good news of redemption was once again brought in 1982. God's church may not desert this area; rather, just here she must speak and present the redemptive work as God's servants on earth.

It becomes clear that the Latin America area desperately needs the coming of God's kingdom. Specifically, it must be seen that Jesus Christ is king and that his rule and law must be established over nations and peoples.

Some of the missionaries have expressed pain that even the small evangelical community in Latin America has become divided. An international Latin American organization called CLAI was formed. Some church leaders, disagreeing with some aspects of this organization's goals, organized a counter group called CONELA. It is regrettable that even here there is no unity of purpose and goals. Our weak presence is made weaker still.

3. Argentina

For many years now, first in the Dutch immigrant communities and now to the general populace, CRC missionaries have worked with and

through the Reformed Church in Argentina. Due to the national situation, the church has not advanced in the past year. On the contrary, it has become more difficult for the church to meet its economic goals.

4. Brazil

A good step toward the reestablishment of democracy has been made in the past year. Gains have been made in the economic sphere, but a significant percentage of the population does not participate in this growth and are left no better off and in some cases worse off than they were before.

The people of Brazil continue to be receptive to the message of hope the Scriptures teach. No changes as to the numerical strength of our presence there is anticipated at the present time.

5. Central America

Central America is one of the most unstable areas in the world today. The long-term reason is the poverty and oppression which the vast majority of people in these countries suffer. The short-term reasons are these:

- a. The presence of outside influence. On the one hand the United States pours in vast amounts of arms into the area. On the other, Nicaragua, with radically different economic theories and ties to Cuba, causes instability.

- b. The long-term military governments which have very little sensitivity to the needs of the people.

- c. The low prices given for goods these countries have to sell, mostly agricultural products, and the high prices they must pay in manufactured goods and petroleum products.

For mostly political reasons, our missionaries are no longer present in Guatemala, El Salvador, and Nicaragua. Mr. and Mrs. Gary Teja and children left Nicaragua and Rev. and Mrs. James Dekker and children were forced to leave Guatemala. CRWM personnel have begun working in Costa Rica, joining the CRWRC people already there. Growth continues to be evident in the church in Honduras, although there are stresses there as well.

This whole area is in need of much prayer by the Christian church.

6. Cuba

A number of contacts were made with our fellow Christians in Cuba, both by letter and telephone. It was not possible for us to visit Cuba nor to have the brothers from there visit us.

The church continues its struggle to remain true to the Lord and the Reformed faith.

7. Dominica

This island has received a modest amount of attention in the past year. Two teachers were recruited—one, Mr. Kenneth Oosterhouse, is a CRWM associate missionary; the other entered under the auspices of the CRWRC. These missionaries are working as teachers with a local Christian high school. In addition they are seeking to assist the people with whom they work to develop a better standard of living. CRWM serves as

a channel for the administration of some funds but no quota monies are used for the support of this work.

8. Dominican Republic

It is logical, since this is the newest field in Latin America, that this is the area of greatest change.

Two experienced mission families and a volunteer were added to the staff. In spite of this, the work load keeps growing. There are now more than forty groups who have affiliated with the developing CRC in the Dominican Republic. It can be safely said that this entails a lot of training and organizational work.

A team of CRWRC staff expects to join the CRWM effort there early in 1983.

9. Mexico

The Independent Presbyterian Church of Mexico (IPIM) reports that very good growth has been shown again this year. There were many adult baptisms. The Juan Calvino Seminary, which we have supported over the years, has a large and active group of students.

Those of our missionaries who do not work with the IPIM continue to be a problem to them. Their jobs have been carefully defined and it is hoped that the tensions that still exist will be removed soon.

10. Puerto Rico

Puerto Rico, as a United States commonwealth country, is not as subject as others to instability. A veteran missionary, Rev. Merle Den Bleyker, left the field and a new one, Rev. Frank Sawyer, was added.

One of the churches suffered loss of membership due to a controversy that grew out of pentecostalism. Another difficulty is the short supply of ordained national pastors and of students. Efforts have now begun to train laymen to do much of the work.

11. Cooperative International Theology by Extension (CITE)

A lot of work is being done in Theological Education by Extension (TEE). Efforts are being made to coordinate the programs in the various countries so that each can take advantage of that which is being done by others. Rev. Paul Bergsma, Miss Winabelle Gritter, and Mr. Gary Teja have been very active in this program during the past year.

IV. FINANCIAL MATTERS

A. *General Overview*

CRWM gratefully reports that the worldwide mission program was not hindered by lack of funds. Even though our income did not meet projections, CRWM was able to meet all of its obligations to the missionaries and the approved program services. Contributing to this situation is the fact that there are unfilled positions on the fields. Although disbursements exceeded receipts, this was programmed into our fiscal planning by using funds from our cash balance.

CRWM was again faced with high inflation overseas as well as the continued unfavorable economic conditions here in the United States and

Canada. In spite of these adverse conditions, many indications affirmed the fact that the Christian Reformed Church is a mission-minded church. In such a world, CRWM continued to spread the gospel of Christ, helped gather in those called to eternal life, and instructed the redeemed in the works of love and mercy.

B. *Salary Scale Information*

Synod of 1978 instructed all agencies receiving quota funds to provide synod with a schedule of salary and fringe benefits. Since then a Uniform Salary Policy for all denominational employees has been established. The salary ranges and midpoints approved by synod for 1983 have been noted and CRWM informs synod that all office employees are reimbursed within the approved ranges.

Missionary salary scale information for 1983 is as follows:

- | | |
|--|----------|
| 1. Basic Salary | \$11,800 |
| 2. Marriage Allowance | 3,800 |
| 3. Education Allowance: | |
| A.A. Degree | 100 |
| B.A. Degree | 200 |
| M.A. Degree | 400 |
| B.D./M. Div. Degree | 500 |
| Doctor's Degree | 600 |
| 4. Prior service increase: \$75.00 per year of prior service with a ten-year maximum. Applicable work undertaken previous to employment with CRWM in a field similar to or qualifying the individual for CRWM service. | |
| 5. Service increase: \$150.00 per year for each year of service with CRWM. | |
| 6. Children's Allowance: \$500.00 per year per child. | |
| 7. Cost of living subsidy on all fields where applicable. | |
| 8. Payment of 2.5 percent of salary as an allowance to the ordained for Social Security and pension plan purposes. | |
| 9. Payment of pension plan payments and all medical and hospitalization costs. | |
| 10. Payment of 50 percent of dental expenses. | |
| 11. Provision of housing in field and during home service. | |
| 12. Provision of automobile or transportation costs overseas. | |
| 13. Assistance toward exceptional education costs for children. | |

C. *Treasurer's Report 1982*

During 1982, CRWM changed accounting periods from a calendar year to a fiscal year. Therefore, the audited report as prepared by our auditors, Arthur Andersen and Company, is for the period January 1, 1982, through August 31, 1982. These statements will be presented to synod through the Synodical Interim Finance Committee.

D. *Budget for Fiscal 1984*

The CRWM budget for fiscal year 1984 is based on the period from September 1, 1983, through August 31, 1984. A complete breakdown of the budget will be submitted to synod and to members of its finance advisory committee through the Synodical Interim Finance Committee. A summary of the budget follows:

	AMOUNT	% OF TOTAL
INCOME		
Quotas	\$4,575,000	51.9
Missionary support	2,265,000	25.7
Gifts and offerings	1,690,500	19.2
Miscellaneous	80,000	.9
From estates and cash balance	208,500	2.3
TOTAL INCOME	<u>\$8,819,000</u>	<u>100.0%</u>
DISBURSEMENTS		
PROGRAM SERVICES:		
Africa	\$3,167,625	
Asia	2,199,750	
Latin America	<u>2,463,700</u>	
TOTAL PROGRAM SERVICES	\$7,831,075	88.8
SUPPORTIVE SERVICES:		
Management, general	\$ 726,175	
Promotion	<u>261,750</u>	
TOTAL SUPPORTIVE SERVICES	987,925	11.2
TOTAL DISBURSEMENTS	<u>\$8,819,000</u>	<u>100.0%</u>

E. Quota Request for 1984

Quota requested for 1984 per family is \$77.00. This includes thirty cents per family for Australia and New Zealand to be used for supplemental funding of ministers' travel and amenities. (Salaries, housing, and local support is paid by the calling churches in Australia and New Zealand.)

F. Request for Special Offerings

CRWM is requesting approval of a budget of \$8,819,000 and quota income of \$4,575,000 which is 51.9 percent of the total. The balance of \$4,244,000 (48.1%) must be raised through missionary support, gifts and offerings, other income, and also from cash balance. In order to meet this financial need, it is urgently necessary that CRWM be recommended for special offerings. Therefore, CRWM requests that synod continue CRWM on the list of denominational agencies for one or more offerings during 1984.

V. SUMMARY AND CONCLUSION

The events of the past year have been sobering—and challenging. The work planned and prayed for has been disrupted in some areas. Social and political instability has dislocated some missionaries and caused us to reflect, sometimes replan, and at other times redeploy. We have also found that these very problems, so unsettling one month, provide new dimensions of service and new challenges for work the next month.

New avenues of outreach and new relationships have been developed in Central America, in Africa, in Japan, and in Taiwan. In each of the major areas of mission—Africa, Asia, and Latin America—investigation of new missionary opportunities were begun or continued. In each of these investigations the invitation and/or capabilities of a national church group is a significant element in the investigation.

Leaving an established program was necessary in one instance because of the unsettled conditions that prevail in that area. In other instances we have relocated missionaries within a country when congregations have been established, elders and deacons have been appointed, and local leadership has emerged. This permitted the missionary to move elsewhere. This development of local leadership, local initiative, and local support of any given work is the fruit for which we work and pray. Local congregations, even whole classes and synods, are formed to carry on the work which is commissioned by Christ.

Jesus said, "I will build my church." The missionaries of Christian Reformed World Missions have worked with the Master Architect and Builder during this year, and they commit themselves to continued service to him and to his church.

VI. SUMMARY OF ITEMS ON WHICH SYNODICAL ACTION IS REQUESTED

- A. Representation at synod (see Section I, B)
- B. Presentation of missionaries (see Section I, D)
- C. Australia/New Zealand (see Section II, C)
- D. Financial Matters:
 - 1. Budget for 1984 (see Section IV, D)
 - 2. Request for basic quota of \$77.00 (see Section IV, E)
 - 3. Request for special offerings (see Section IV, F)

Board for Christian Reformed
World Missions
Edward A. Van Baak,
acting executive secretary

REPORT 4

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. INTRODUCTION

The goal of Christian Reformed Home Missions is the glory of God through the proclamation of the gospel to the people of Canada and the United States and the drawing of these people into fellowship with Christ and his church. The mandate given by synod has two aspects. The board shall:

A. Encourage and assist congregations and classes in their work of evangelism.

B. Carry on mission activity in places or fields where the program is beyond the scope or resources of local congregations or classes.

In response, Home Missions seeks to link the resources of the denomination to the needs of those who are engaged in outreach ministries. Resources are provided which assist:

- Special mission activities in strategic locations, such as college campuses, harbors, and near military bases.
- Beginning and emerging congregations where there is need and potential for significant ministry.
- Established congregations which are reaching out in their own communities.
- Christians who are using their gifts for the salvation of others.

Home Missions involves the dedicated efforts of a variety of people with a diversity of gifts. Office, regional, and field personnel are driven by an intense desire to live in obedience to God's Word and to invite others to the joy of such obedience. Within the organization, much attention is given to developing relationships, structures, policies, programs, materials, and training. All parties are expected to work as hard as they possibly can, using all the resources that are available, in pursuit of the mission of the church.

But people are not born again, the church is not built, nor is the kingdom established by human might. Such things happen only by the power of the almighty God. The apostle Paul recognized the need for God's blessing and earnestly requested the prayers of his fellow believers. He wrote to the church at Thessalonica, "Pray for us that the message of the Lord may spread rapidly. . . ." (II Thess. 3:1). He implored the Ephesians, "Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should" (Eph. 6:19-20).

People engaged in missions today also feel deeply the need for the prayers of the churches. A "Pray for Us" campaign is presently underway. Many means are being used to bring mission needs and opportunities to the attention of God's people. It is hoped that even this report to synod will encourage people to pray for those who are declaring the gospel.

II. SPECIAL CONCERN

Balancing mission opportunities and financial resources resulted in a healthy tension at the February 1983 meeting of the Home Missions Board. The needs of present programs and personnel coupled with requests for new work result in the need for more funds. On the other side are the churches that support the program and the pressures they experience when there are large increases in quotas. The desire to request a modest increase in quota prompted the staff and board to make several austerity decisions including the following:

- The administration budget was trimmed by \$25,000.
- No Home Missionary Training Conferences are scheduled for 1984.
- Salary increases were set at 3 percent.
- All Grants-in-Aid were reduced from the amounts recommended.
- Second-staff positions, presently unfilled, are to remain so unless special action is taken by the executive committee.
- Some requests for funds were drastically reduced; others were denied.
- Only one new denominational field was placed in the budget.

These austerity measures are going to be restrictive, even burdensome. Some must be temporary. However, it was felt that these were necessary at this time. The board did approve beginning new work if the financial situation allows for it. Funds will be available if one or preferably all of the following things happen: (1) present ministries reach Stage IV, reduce their need for funding, or are phased out; (2) expenditures are less than budgeted; (3) donations exceed what is projected. By exercising careful stewardship and encouraging generous giving, Home Missions expects to meet the challenges facing it.

III. THE BOARD

The board met for its annual session February 22-24, 1983. Between the annual board meetings, the executive committee met five times.

A. *Officers of the Board*

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

B. Committees of the Board

Matters coming to the board and executive committee are given previous consideration by one of the following committees: administration, evangelism, finance, fields, and personnel.

C. Board Members-at-Large

Background: In recent years the Board of Home Missions has included eleven board members-at-large. Five of these positions have been filled by persons from various geographical areas which are distant from Grand Rapids, e.g., Western Canada. Five have come from an area within a radius of two hundred miles and have been members of the executive committee. One was from the Indian field. Synod, in 1982, addressed the question of lay or nonclergy representatives on boards. It decided to favor having approximately half of the members representing classes to be clergy and the other half lay persons. A system for implementation is to be designed. Home Missions is awaiting whatever implementation of this decision may be forthcoming. The decision of synod also eliminated all board members-at-large from several boards while allowing for the appointment of up to three consultants without voting privileges. Home Missions has reviewed this part of the decision and observes the following: (1) Home Missions appreciates the desire to closely link major denominational boards with classes. (2) Since some major denominational projects are directed by committees made up of people who do not represent classes, there would not appear to be anything wrong in principle with a board which includes a delegate from every classis being supplemented with a small number of board members-at-large. (3) Board members-at-large, chosen for their expertise in such areas as real estate, architecture, finance, and banking who serve on the executive committee, provide a very valuable service. (4) Voting board members are much more involved and valuable than nonvoting consultants.

Request: The Board of Home Missions requests synod to allow Home Missions to include four board members-at-large to serve on the board. These members shall be part of the executive committee and shall be chosen for their special fields of expertise and interest. They shall be elected according to the regulations of the Home Missions Order, Article 3, Section 3 (approved by synod in 1979).

IV. OFFICE PERSONNEL AND REGIONAL HOME MISSIONARIES

A. Executive

Executive secretary	Rev. John G. Van Ryn
Treasurer	Mr. Gerard J. Borst
Personnel secretary	Rev. Duane E. VanderBrug
Field secretary	Rev. Peter Borgdorff
Minister of evangelism	Rev. Dirk J. Hart
Associate minister of evangelism	Rev. Alvin J. VanderGriend
Communications Coordinator	Mr. R. Jack De Vos

B. *Administrative*

Controller	Mr. Howard Meyers
Church relations secretary	Mr. Stanley E. Koning
Graphic artist	Mr. Joe Vriend
Coffee Break coordinator	Mrs. Laurie Deters*
Bookkeeper	Miss Jeanne Faber
Planned giving consultant	Mr. Edward Berends**

C. *Secretarial*

Mrs. Gert Rotman
Miss Deb Staal
Miss Karen Talsma
Mrs. Wilma Vanden Bosch*
Mrs. Vicki Vander Lugt
Miss Lori Vis

*Parttime

**Volunteer

D. *Regional Home Missionaries*

Central US	Earl D. Dykema
Columbia	Henry M. De Rooy
Eastern and Central Canada	John Van Til
Eastern US	Ronald L. Peterson
Mid-Eastern US	Paul L. Vermaire
Southwest (Indian Field)	Jack De Groat
Western US	John A. Rozeboom

E. *Developments*

1. Office: There was a minimum of change in personnel. The number of secretaries was reduced by one. A Performance Appraisal and Planning Process was developed; this includes position descriptions for all office personnel plus forms for evaluating performance and planning for the future. Some changes in responsibilities and relationships were worked out. The new process is designed to encourage good communication, increase accountability, and improve the effectiveness of all those who work in the office.

2. Communications coordinator: R. Jack De Vos: In 1981 the board appointed Mr. R. Jack De Vos to the position of communications coordinator. In these two years he has demonstrated both commitment and competence. The board appointed him to a four-year term.

3. Reappointment of Gerard J. Borst as treasurer: The board has a policy requiring that staff persons who serve ten years or more will have an in-depth evaluation of their work by a committee of board members. Such an evaluation was done for Mr. Borst who has been treasurer for seventeen years. The committee's report reflects an appreciation for the excellent accounting systems and financial practices which Mr. Borst has developed. There were also recommendations about organizational and personal relationships which need attention. Mr. Borst's years of experience and his Christian commitment make him a valuable employee. The board recommends to synod that Gerard J. Borst be reappointed as treasurer for a four-year term.

4. Navajo-speaking regional home missionary: Mr. Jack De Groat, an elder in the Window Rock CRC, was appointed to be the RHM for the Indian field. His love for the church, administrative abilities, sensitivity to the needs of the Lord's people, and vision for the future qualify him for this important position.

V. FIELDS

A. General

A ministry or mission activity in a particular place which is linked administratively to the Board of Home Missions is called a "field." There are approximately 140 fields, 100 are administered primarily by the board (denominational fields). Forty are administered locally with the board giving assistance (Grant-in-Aid fields). Within both of these administrative categories, there are two types of ministry: church planting and specialized ministries. Church planting is the beginning and developing of congregations. Specialized ministries are fields where ministry is done without the goal of starting a congregation, for example, campus ministry. Approximately 57 percent of the budget is designated for church development and 28 percent is for specialized ministries. Another 5.5 percent is used for Grant-in-Aid fields (GIA), which this year is approximately \$400,000.

B. Present Fields and Missionaries

INDIAN MINISTRIES

Classis Red Mesa was organized in September 1982. In the following list the * indicates the organized churches. They, along with Bethany Gallup, constitute the classis.

Reservation Churches

Church Rock, NM—Mr. B. Garnanez
 *Crownpoint, NM—Rev. G. T. Stuit, Mr. A. Becenti
 *Farmington, NM—Rev. S. T. Yazzie, Rev. T. Niehof
 *Ft. Wingate, NM—Rev. G. Haagsma, Miss S. Clahchischilli
 *Naschitti, NM—Mr. C. Brummel, Mr. A. Henry
 Navajo, NM—Mr. Tom Tso (parttime)
 Red Valley, AZ—Mr. H. Begay
 Rehoboth, NM—Mr. R. Slim
 Sanostee, NM—Mr. F. Curley
 Shiprock, NM—Rev. A. W. Koolhaas
 *Teec Nos Pos, AZ—Rev. P. H. Redhouse, Mr. J. Talley
 Toadlena, NM—Mr. F. Frank
 *Tohatchi, NM—Rev. E. Henry, Mr. G. Klumpenhower
 *Tohlakai, NM—Rev. M. Harberts
 *Window Rock, AZ—Mr. C. Grey
 Zuni, NM—Rev. R. D. Posthuma, Mr. R. Chimoni

Specialized Ministries (On-Reservation)

Crownpoint, NM; Christian school—Mr. R. Donkersloot, Miss B. Van Meekeren
 Rehoboth, NM; Christian Education Office—Miss H. Nyhof
 Rehoboth, NM; Christian school:
 Houseparents: Mr. & Mrs. S. Gonzales, Mr. & Mrs. S. Hirdes, Mr. & Mrs. R. Kamps, Mr. & Mrs. J. Lee, Jr., Mr. & Mrs. J. Lineweaver

Dining & kitchen staff: Mr. W. Hoekstra, Miss N. DeKleine, Mr. A. Johnson
 Education staff: Mr. Gordon Kamps, supt.; Mr. B. Bosscher, Mrs. A. Boyd,
 Mr. J. DeKorne, Mr. M. De Young, Miss J. Ensink, Mr. K. Faber, Mr. G.
 Hendricks, Miss L. Jelgerhuis, Mrs. A. Johnson, Miss J. Kaemingk, Mr. C.
 Kloosterman, Mr. K. Kuipers, Mr. F. Kurley, Mr. S. Pikaart, Mr. D. Van
 Andel, Mr. K. Vander Laan, Mrs. L. Vander Laan, Mr. J. Van't Land, Mr.
 T. Weeda, Mr. E. Yazzie
 Maintenance: Mr. R. Kerr
 Rehoboth, NM; Industrial staff—Mr. E. Oppenhuizen, Mr. A. Bosscher, Mr. J.
 Den Bleyker, Mr. P. Goudzwaard, Mr. T. Tibboel, Mrs. V. Henry
 Zuni, NM; Christian school—Mr. S. Vander Molen, Prin.; Mrs. B. Berghuis,
 Miss N. Chimoni, Mr. S. Chimoni, Miss J. Davey, Miss W. Van Klompenberg

Churches off-reservation

*Albuquerque, NM—Rev. A. J. Veltkamp
 Chicago, IL—Rev. R. J. Van Antwerpen, Mrs. M. Strouse
 Denver, CO, Chr. Indian Center—Rev. H. A. Van Dam
 Salt Lake City, UT, Chr. Indian Center—Mr. H. Bielema, Mrs. S. Haswood

Specialized ministries (off-reservation)

Phoenix, AZ, Cook Chr. Training School—Rev. H. deJong
 San Francisco, CA, Friendship House—Rev. D. J. Klompeen, Mr. J. Richards,
 Mr. T. Van Engen

CITY & SUBURBAN

Church Development

Anaheim, CA (Spanish)—Rev. C. J. Nyenhuis; Miss C. Nyenhuis
 Appleton, WI (GIA)—Rev. D. J. Steenhoek
 Atlanta, GA—(recruiting)
 Boise, ID—Rev. J. P. Vosteen
 Brigham, City, UT—Rev. E. Boer
 Burke, VA—Rev. V. Geurkink
 Calgary, AB (GIA)—Rev. K. J. Verhulst
 Cedar Rapids, IA—Rev. K. D. Van De Griend
 Champaign, IL—Rev. J. Reiffer
 Chicago, IL
 Hispanic—(recruiting)
 Hyde Park (Chinese)—Rev. P. Han
 Lawndale (GIA)—Ms. B. Clayton
 Muslim—Rev. P. Ipema
 Pullman (GIA)—Rev. C. Kromminga, Jr.; Rev. R. E. Williams
 Roseland (GIA)—Rev. A. Van Zanten
 Tinley Park (GIA)—Rev. E. R. Hommes
 Cochrane, ON—(recruiting)
 Columbia, MO—Rev. T. Pettinga
 Corvallis, OR—Rev. H. B. Spaan
 Crystal Lake, IL (GIA)—Rev. D. J. Einfeld
 Davenport, IA—Rev. R. D. Goudzwaard
 Dayton, OH—Rev. A. A. Arkema
 Denver, CO, Sun Valley (GIA)—Rev. J. Vande Lune
 Detroit, MI, Nardin Park Community—Rev. N. Newell
 East Grand Forks, MN—Rev. J. Lion; Mrs. D. Hovland
 East Islip, NY—Rev. M. A. Davies
 El Paso, TX—Rev. W. C. De Vries
 Enumclaw, WA (GIA)—(recruiting)
 Fairfield, CA—Rev. G. G. Hofland
 Flagstaff, AZ—Rev. D. J. Klop
 Flanders Valley, NJ—Rev. D. Recker
 Fort Collins, CO (GIA)—Mr. P. Jorden

Ft. McMurray, AB—(recruiting)
 Fresno, CA—Rev. A. Schaap
 Gaylord, MI (GIA)—Mr. V. Schaap
 Grass Valley, CA (GIA)—Mr. D. Berkompas
 Helena, MT (GIA)—Rev. C. Pool
 Hialeah, FL—Mr. J. Sanchez
 Honolulu, HI—Rev. R. Palsrok
 Houston, TX—Rev. J. Holleman
 Indian Harbour Beach, FL—Rev. J. G. Aupperlee
 Jackson, MS (GIA)—Rev. C. G. Van Halsema
 Jacksonville, FL—Rev. F. Wevers
 Kamloops, BC—Rev. D. J. Tigchelaar
 Kanata, ON—Rev. H. G. Gunnink
 Kincheloe, MI (GIA)—Rev. N. J. Thomasma
 LaCrosse, WI—Rev. A. L. Louwerse
 Los Angeles, CA
 Community—Rev. S. E. VerHeul; Rev. T. P. Doorn
 Crenshaw—Rev. G. Van Enk
 Korean (GIA)—Rev. K. Cho
 Monterey Park (Chinatown)—Rev. J. T. C. Tong
 Vietnamese—Rev. N. Bao
 Loveland, CO—Rev. H. De Young
 Mason City, IA—Rev. M. L. De Young, Rev. J. Vanden Heuvel
 Meadowvale, ON—Rev. H. Lunshof
 Miami, FL, Good Samaritan (Spanish)—Rev. R. Borrego, Mrs. S. Menchaca
 Montreal, PQ—Rev. H. Kallemeyn
 Nanaimo, BC—Rev. A. Likkel
 Nashville, TN—Rev. R. Brouwer
 New Glasgow, NS—Rev. A. De Vries
 Norfolk, VA—Rev. J. C. Rickers
 Ogden, UT—Rev. A. W. Heersink
 Paterson, NJ
 Madison Ave. (GIA)—Rev. J. A. Algera, Miss J. Gill
 Northside (GIA)—Miss J. Harrington
 Porterville, CA (GIA)—Rev. B. N. Huizenga
 Redding, CA (GIA)—Rev. D. W. Lagerwey
 Richfield Springs, NY (GIA)—Rev. F. J. Macleod
 Riverside, CA—Rev. L. Van Essen
 Roseville, MI (GIA)—Rev. J. Busscher
 Salt Lake City, UT., Immanuel—Rev. J. J. Vanden Hoek
 Seattle, WA, First (GIA)—Mr. J. Schipper
 South Orange County, CA—(recruiting)
 Sun Valley, CA (Hispanic)—Rev. L. Wagenveld
 Syracuse, NY—Rev. R. D. Steen
 Tacoma, WA (GIA)—Mr. H. Bauer
 Terre Haute, IN—Rev. C. Aardsma
 Traverse City, MI—Rev. J. De Bruyn
 Vanastra, ON (GIA)—Mr. J. Visser
 Vancouver, BC (Chinese)—Rev. S. M. Jung
 Virginia Beach, VA—Rev. W. D. Ribbens
 Washington, PA—Rev. D. Bouma
 Windsor, ON—Rev. P. C. Hogeterp
 Winnipeg, MB, Hope Centre (GIA)—Rev. D. N. Habermehl
 Yakima, WA, Summitview—Rev. D. Vander Wall

SPECIALIZED MINISTRIES

Campus

Akron, OH (GIA)—Mr. K. Hermann
 Albuquerque, NM—Rev. A. Begay
 Ames, IA (GIA)—Rev. F. J. Walhof
 Boulder, CO—Mr. A. De Jong

Columbus, OH—Rev. E. T. Lewis
 Detroit, MI—Rev. J. D. Natelborg
 Edmonton, AB (GIA)—Rev. T. J. Oosterhuis
 Guelph, ON—Rev. E. Den Haan
 Hamilton, ON (GIA)—Rev. A. P. Geisterfer
 Iowa City, IA—Rev. J. Chen
 Kingston, ON—Dr. W. Van Groningen
 Lafayette, IN—Rev. W. Lenters
 London, ON—Rev. P. R. Slofstra
 Madison, WI—Rev. W. K. Bulthuis
 Minneapolis, MN—Rev. R. Drake
 Mt. Pleasant, MI (GIA)—(recruiting)
 Paterson, NJ—Rev. K. J. Vander Wall
 Tempe, AZ—Rev. M. C. Nieboer
 Toronto, ON—Rev. D. Pierik
 Waterloo, ON—Rev. G. Morbey

Seaway

Long Beach, CA (GIA)—Rev. J. Koopmans
 Montreal, PQ (GIA)—Rev. H. Uittenbosch
 Puget Sound, WA (GIA)—Rev. J. Moes
 Vancouver, BC (GIA)—Rev. J. E. F. Dresselhuus

Servicemen's Homes

Honolulu, HI—Mr. & Mrs. W. Vander Heide
 Norfolk, VA (Men)—Mr. & Mrs. B. Frens
 Norfolk, VA (Women)—Mr. & Mrs. H. Olthoff
 San Diego, CA—Mr. & Mrs. D. Rottenberg

Unclassified

Middlesboro, KY, Appalachia—Rev. T. Limburg
 Salt Lake City, UT, Mormon—Mr. M. Anderson

C: 1982 in Review

1. New Ministries: Work was initiated in:
 - a. Hialeah, FL (Spanish-speaking church development)
 - b. Los Angeles, CA (Vietnamese-speaking church development)
 - c. Norfolk, VA (home for women in the military, specialized ministry)
 - d. Traverse City, MI (church development)

Efforts continue to begin new ministries in South Orange County, CA, and the Hispanic community in Chicago, IL.
2. Graduating Churches: Four congregations reached Stage IV.
 - a. Golden Gate Chr. Ref. Church—San Francisco, CA
 - b. Bethany Chr. Ref. Church—Gallup, NM
 - c. Fresno Chr. Ref. Church—Fresno, CA
 - d. Fredericton Chr. Ref. Church—Fredericton, NB
3. Changes in San Francisco Friendship House: The San Francisco Indian Church was phased out as a congregation in September. Significant changes in the situation and program of the Friendship House made this advisable. Home Missions provided the facilities, some personnel, and other assistance to a group of Christian Reformed people who desired to carry on a treatment program for alcoholics which was designed to be

self-supporting. In February 1983 the Home Missions Board decided that it could not provide assistance in addition to that which had already been committed. It now appears that this alcoholism recovery program will be discontinued.

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

4. Statistical Overview

	Denominational	GIA	Total
Total A.M. attendance	4,838	2,666	7,504 ¹
Total P.M. attendance	1,783	1,087	2,870
Total church school attendance	2,344	1,433	3,777
Total number infant baptisms	193	129	322
Total number adult baptisms	61	33	94
Total number professions of faith	131	94	225
Total number reaffirmations of faith	71	49	120
Total number of families	1,405	671 ²	2,076

¹ In addition, approximately 2,000 attend worship conducted by campus pastors.

² Does not include the churches where the GIA supports the second staff person.

5. Progress in Church Development (cf. *Acts of Synod 1982*, pp. 234-36 for details of this design)

A significant step in the implementation of the church development design was taken in January 1983. Thirteen Home Missions churches entered Stage III of the design. These congregations assumed increased responsibility for the supervision and employment of their pastor. Home Missions support changed from providing a pastor and/or staff member to providing a grant of money to assist the church with its total budget. This approach is similar to the practice of the Fund for Needy Churches. Home Missions churches are expected, if possible, to contribute at least the same amount per family to the pastor's salary as synod decides is appropriate for FNC recipients. The intention of this change is to encourage increased local responsibility. Such local ownership and decision making is essential to the development of a healthy congregation.

E. Plans for 1983

1. Organizational Development of Churches

Assistance will be given to churches in continuing their development through the various stages. It is hoped that three more congregations will graduate by December 31 and an additional eleven churches will be able to enter Stage III. Several others will be seeking permission to organize as congregations within their respective classes (Stage II).

2. New Fields

Beclabito, New Mexico, has been a preaching station under Teec Nos Pos for many years. It is now being recognized as a Stage I church within Classis Red Mesa.

The board approved the opening of the following new ministries as funds become available:

a. Chandler, Arizona: Located in the metropolitan area of Phoenix, this community has been experiencing rapid growth. Projections are for more of the same in the coming decade. This will pro-

vide an excellent opportunity to begin a church in this vibrant sunbelt city.

b. Springfield, Illinois: Attempts to begin a congregational ministry in this state capitol date back several years. Now a committed nucleus of Christians hopes that their dream will become a reality. Perhaps this church will be one of the building blocks for the development of a Classis South-Central Illinois.

c. Bremerton, Washington: Just southwest of Seattle on the coastline of Puget Sound is the quaint community of Bremerton. The developing nuclear submarine base nearby promises to significantly expand that community. Such expansion will provide many ministry opportunities. We hope a Christian Reformed Church will be there to receive the people in the name of Christ.

d. A Korean Ministry: Several Korean congregations have been emerging in the Christian Reformed Church in recent years. The presence of these churches in the denomination is making the need for ministry to second-generation Koreans more apparent. Home Missions responded by authorizing that such a ministry be initiated in a place to be determined, as soon as qualified pastoral leadership and funds are available.

3. Grants-in-Aid Fields

The board approved the following Grants-in-Aid. Grants usually extend over a three-year period and are reviewed annually.

	1983	1984	1985
a. 1981-83 Grants (last renewals)			
Ames, IA	\$11,500		
Long Beach, CA	16,200		
Porterville, CA	7,800		
Winnipeg, MB	17,600		
b. 1982-84 Grants (renewals)			
Fort Collins, CO	15,900	\$15,400	
Fox Valley, IL	8,800	7,600	
Grass Valley, CA	11,800	9,500	
Los Angeles, CA—Bellflower (Korean)	14,100	12,500	
Puget Sound, WA	15,700	15,200	
Redding, CA	12,700	11,400	
Rudyard, MI	9,800	8,500	
Seattle, WA	11,800	8,500	
Tinley Park, IL	8,800	7,600	
c. 1983-85 Requests (new)			
Akron, OH	17,500	17,000	\$16,500
Appleton, WI	8,800	7,600	6,400
Arlington Heights, IL	17,100	13,300	9,200
Big Rapids, MI	\$16,100	\$17,200	\$18,400
Calgary, AB	5,900	4,700	3,700
Chicago, IL/Lawndale	12,700	11,900	11,000
Chicago, IL/Pullman	9,300	8,500	7,800
Chicago, IL/Roseland	9,800	9,500	9,200
Denver/Sun Valley	11,800	11,400	Pending
Edmonton, AB	6,400	5,700	5,100
Enumclaw, WA	4,900	3,300	1,800
Fresno, CA	17,600	15,200	12,900
Gaylord, MI	3,900	2,800	1,800

Hamilton, ON	3,900	3,600	3,300
Helena, MT (1 year only)	12,700		
Jackson, MS	6,900	5,700	4,600
Montreal, PQ/Seaway	4,400	4,300	4,100
Mt. Pleasant, MI	4,900	3,800	2,800
Owen Sound, ON (one year with opportunity for renewal)	2,000		
Paterson, NJ/Madison—Algera	9,800	9,300	9,000
Paterson, NJ/Madison—Gill	12,900	12,100	11,200
Paterson, NJ/Northside	12,600	12,900	13,200
Richfield Springs, NY	11,800	10,900	9,200
Roseville, MI	9,800	9,500	0
Stockton, CA	9,300		
Tacoma, WA	5,900	4,700	3,700
Vancouver, BC	4,400	4,300	4,100

4. Researching New Ministry Opportunities

Home Missions is improving its approach to researching new ministry opportunities. A manual for procedure has been developed. Present plans call for researching up to ten new ministry opportunities this year. Opening such fields would depend on board action in 1984 and available financial resources.

VI. PERSONNEL

Pastors, teachers, evangelists, houseparents, industrial workers, administrators, secretaries, youth workers, seminary interns, volunteers—254 people with a rich variety of gifts from God work in the Christian Reformed Home Missions team in 140 different places or fields. All of these employ their gifts for the extension of the kingdom of our Lord.

A. Personnel Recruiting

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

Because right placement is most important, even though quick placement is often desired by a vacant field, the vacancy is a prime time for renewal. The developmental tasks of working through the grief, of breaking with the past, and of developing a new vision for the future is the hard work that must be done for a productive future. To help in this, Home Missions has two interim home missionaries. Rev. and Mrs. Earl Marlink and Rev. and Mrs. William Vander Hoven have been doing this specialized interim work since September 1982.

At the beginning of 1983 Home Missions had its lowest number of vacancies in more than seven years. While this is gratifying and an answer to our prayer, this has taxed the budget.

B. Personnel Assessments

Personnel assessment practices (as approved by synod in 1976) have continued to be valuable in the lives of the fields and of missionaries. The assessments are a regular part of Home Missions' effort to use money, time, and gifts as faithfully as possible.

C. Personnel Training

Since training is an integral part of Home Missions' work, much emphasis is put on this so the missionary can continue to grow in ministry and performance. Individualized training is provided in keeping with recommendations that come from personnel assessments. In the spring of 1983 a conference was provided for home missionaries. Calvin Theological Seminary cooperated in presenting seminars and workshops in skills, and concepts important in mission work were stressed by Drs. James De Jong, David Engelhard, Marion Snapper, John Kromminga, and Lewis Smedes.

D. Personnel Changes

During the year, more people joined the ranks of Home Missions than left, resulting in a net gain of twenty-four. Three missionaries who were very active in telling the story of Jesus went to be in Jesus' presence. Rev. Walter Ackerman, engaged in church planting in Enumclaw, Washington, died unexpectedly at the age of sixty-four. Mrs. Ella Henry, wife of Rev. Ed Henry of Tohatchi, New Mexico, suffered from cancer and passed away at the age of sixty-five. Rev. Wesley Smedes, minister of evangelism, emeritus, after struggling with the effects of a malignant brain tumor for two-and-one-half years, died at the age of sixty-four. These believers worked faithfully, using the gifts God had given them. They lived by faith and died in Christian hope.

VII. EVANGELISM

At the center of the church's mission to the world is the work of evangelism: the articulation of a clear gospel call to repentance and faith. As the church itself hears this call, it is renewed in its vitality and becomes a community that welcomes and nurtures new believers. Home Missions, charged by synod to encourage the churches in this work, seeks to do so in a variety of ways. Those described under A through D require initial participation of staff and regional home missionaries; such assistance is not necessary for those described under E, F, and G.

A. Congregational Evangelism Training

This program provides a method to train members of the congregation in evangelistic visitation skills and personal witnessing. Five intensive week-long seminars were conducted in 1982, including a somewhat modified seminar at Calvin Theological Seminary. Materials are used by other Reformed churches in Zimbabwe, South Africa, and Australia. Several world missionaries have attended the training seminars.

B. Coffee Break

During 1982 Discover Your Bible, Inc., transferred its ministry to Home Missions and discontinued its existence. Coffee Break is now entirely administered by Home Missions. It uses inductive Bible study as the means of bringing people to a saving knowledge of Jesus Christ and nurturing new believers. Several different workshops are available to the

churches. Forty-eight such workshops were conducted throughout the denomination. Home Missions rejoices in hearing many favorable reports of successful Coffee Break programs in the churches.

C. *Discover Your Gifts*

This workshop attracted the attention of several other denominational groups. A revised edition will make it easier for this material to be taught in a workshop as well as in church school settings. Discover Your Gifts helps members to identify and develop their God-given abilities and thus motivates them to engage in fruitful participation in the work of the kingdom.

D. *Witnessing Where You Are*

Churches which wish to encourage their members in daily personal witnessing within their circle of influence often request a Witnessing Where You Are conference. Thirty-four such conferences were conducted in 1982.

E. *Stop! Love and Listen! and Close-Up*

These two programs may be purchased by churches and used without preliminary training by staff. Stop! Love and Listen! is a three-hour workshop which helps participants sharpen their listening and friendship skills. Close-Up enables a consistory, an evangelism committee, or other groups to take a close look at the church, its community, and the potential for growth by evangelism.

F. *Summer Workshop in Ministry*

Home Missions, the Young Calvinist Federation, Young Calvinist leagues, seventy-four ministry locations, and 352 young people cooperated to put together another profitable SWIM season. The program is now being evaluated.

G. *Mailing Programs*

Many churches have a mailing program which images the church and provides an opportunity for followup. Six issues of *Our Home* were published for this purpose. A new design with more explicit gospel content will begin in 1983.

H. *General Assistance*

Advice, consultation, and encouragement are provided in other ways as well. "Reach" is a one-page newsletter that is sent to pastors and evangelism committees six times a year. Sometimes other helpful literature is included, such as issues of *Inform* by Lyle Schaller. Witnessing, followup, and nurture materials are available in several formats as well as pamphlets and booklets which introduce the Christian Reformed Church. Staff and regional home missionaries meet with churches for consultation on an informal basis or provide a three-day on-the-scene evaluation of a congregation's work, complete with a printed report which lists recommendations.

I. *New Evangelism Helps Being Made Available During 1983*

- A workshop on evangelism and worship.
- A pastor's class handbook.
- New Bible study and followup materials.
- The first chapters of a handbook on evangelism.
- Computerized statistics from the 1980 US Census are available to churches from the Home Missions office. We hope in the future to have something available to Canadian congregations as well.

VIII. COMMUNICATIONS AND CHURCH RELATIONS

A. *1982 in Review*

Home Missions personnel had a variety of opportunities to personally present their work. Invitations to preach, speak, and present programs resulted in over 580 appearances. Audiovisual programs produced in the office were also widely used by churches and societies. "Sea Salt," a 16mm movie about the seaway ministry in Montreal, Quebec, was a joint production by Home Missions and CRC-TV.

Communicating the needs and results of mission work in Canada and the United States is an ongoing task that is accomplished in many ways. Letters were sent to pastors, consistories, church societies, and classes. Three issues of *Home Missions News* were inserted in *The Banner*, and four issues of *Mission Courier* were cooperatively produced by CRWRC, the Back to God Hour, and World and Home Missions. Salary support flyers and prayer cards were used by church members and assistance was given to sixty-nine churches requesting help in planning mission emphasis weeks. Churches requested 69,000 bulletin covers. The year-end appeal for special gifts from individuals was the only direct mail solicitation for funds sent to all members of the denomination.

The "Pray for Us" devotional guide was prepared and sent to churches and inserted in *The Banner*. Specific requests for prayers were part of the devotional guide, especially for the week of February 21-27, 1983, the time of the board meeting.

Communicating the needs had good results. Salary support relationships increased to 583, 46 more than in 1981. There are 305 churches giving salary support to missionaries, an increase of 22 over 1981. Total salary support dollars increased to \$1,238,200 in 1982 (1981—\$1,157,200). Above-quota giving reached \$479,000 (1981—\$470,800). Women's Missionary Unions gave approximately \$29,850 for Home Missions causes. Pledged funds continue to be received for the Houston church property. In 1982, \$42,000 was raised in cooperation with Classis Central California for the San Francisco Golden Gate Christian Reformed Church building. The goal is \$100,000, the balance to be raised in 1983.

B. *Plans for 1983*

Home Missions News will be published and inserted in *The Banner*. One denomination-wide mailing is planned, an appeal for special gifts at year-end. Four *Mission Courier* issues are planned in cooperation with the Mission Coordination Council.

Speakers will be provided for the Women's Missionary Union Tours, mission emphasis weeks, and other church programs. A concentrated effort will be made to serve more churches.

A pilot communications volunteer program will be inaugurated in several classes. Local volunteers will contact area churches as an extension of church relations. The results of this effort will be monitored with a view to a network of local volunteers who will contact churches within specific areas in the United States and Canada.

New audiovisual programs, brochures, bulletin covers, salary support flyers, and prayer cards will be produced and will be available to the churches from the Home Missions office.

Special fundraising efforts will continue for the Land Grant Fund and the New Ministries Fund. A goal of \$250,000 has been set for this individualized special gift solicitation. This is in keeping with the board's goal to attempt to gather more funds from sources other than quota.

IX. FINANCES

During 1982 the accounting year for Home Missions changed from a calendar year to a fiscal year ending August 31. In order to effect this change, the 1983 financial report covers an eight-month period from January 1, 1982 to August 31, 1982. A full, audited report for the year ending August 31, 1982, by Seidman & Seidman, Certified Public Accountants, is being presented to synod through the Synodical Interim Committee.

A. General Information

Actual receipts during 1982 were generally below budgeted expectations. Disbursements for the eight-month period were a little less than planned and the board was able to meet all of its obligations to missionaries and approved programs.

1. The percentage of total quota income received in 1982 (on an annual basis) was approximately .4 percent less than the amount received in 1981. While that decrease is very slight, it is of some concern since the percentage of 1981 quota receipts over 1980 decreased 1.5 percent.

2. Income from missionary salary support for the eight months was 5.3 percent less than planned but was \$13,700 more than the amount received during the same period in 1981.

3. Income from above-quota sources, other than missionary salary support, was also less than planned budget by 4.3 percent but was more than the same period in 1981 by \$10,000. A comparative analysis of the number of churches taking offerings for above-quota needs in 1981 and 1982 reveals the following:

	US Churches		Canadian Churches		Total	
	Number	%	Number	%	Number	%
1981 8 months	324	51	54	28	378	46
1982	278	49	45	24	323	43

The special solicitation (nonbudgeted) for the Houston Property Fund raised \$80,691 during the eight-month period. In addition, \$50,067 was received for the Church Building Loan Fund from undesignated estates and also a special gift of \$46,000 which was earmarked for the Parsonage Loan Fund.

4. Income from real estate payments was approximately \$30,000 over the budgeted amount, with certain churches making an extra payment during the period.

5. The following compilation lists the loans as of August 31, 1982, to those Home Missions churches which have been developed with denominational assistance.

a. Former Home Missions Churches (Stage IV)—\$2,189,904

United States	August 31, 1982	December 31, 1981
Akron, OH	\$ 44,800	\$ 50,372
Albuquerque (Chelwood), NM	64,118	69,046
Anchorage, AK	78,585	78,585
Bakersfield, CA	63,200	63,200
Bellevue, WA	74,575	78,500
Bellingham, WA	16,377	18,877
Binghamton, NY	54,000	57,600
Boca Raton, FL	49,400	52,000
Boulder, CO	44,151	44,151
Chula Vista, CA	42,500	—
Colorado Springs, CO	21,727	24,832
Columbus, OH	8,420	11,788
Ft. Lauderdale, FL	1,063	7,313
Fort Collins, CO	45,000	45,000
Fort Wayne, IN	69,000	69,000
Fountain Valley, CA	64,000	68,000
Franklin Lakes, NJ	3,570	7,140
Gallup, NM	99,208	—
Greeley, CO	65,114	65,114
Hayward, CA	49,000	50,000
Inver Grove Heights, MN	43,789	46,365
Iowa City, IA	50,000	50,000
Jackson, MI	20,531	22,584
Kennewick, WA	50,000	50,000
Madison, WI	—	2,325
Minneapolis (Calvary), MN	26,250	26,250
New Brighton, MN	37,500	40,000
Olympia, WA	78,000	78,000
Orlando, FL	46,524	49,431
Palo Alto, CA	15,000	17,849
Philadelphia, PA	13,473	17,973
Pinellas Park, FL	20,800	20,800
Portland (Calvin), OR	19,800	22,700
Portland (Oak Hills), OR	50,400	53,200
Queens, NY	70,416	70,416
Richton Park, IL	21,260	23,636
St. Louis, MO	66,500	66,500
Sacramento, CA	12,250	16,000
Salem, OR	26,470	33,470
Salt Lake City (First), UT	—	900
San Francisco, CA	51,059	—
Scottsdale, AZ	50,324	57,320
South Bend, IN	7,737	10,937

South Windsor, CT	50,000	50,000
Tacoma, WA	32,500	35,000
Toledo, OH	22,480	26,230
Tucson, AZ	63,192	63,192
Visalia, CA	22,887	22,887
Wappingers Falls, NY	50,000	50,000
Washington, DC	20,000	20,000
Webster, NY	60,000	60,000
Canada		
Charlottetown, PEI	25,000	25,000
Grande Prairie, AB	16,355	18,827
Halifax, NS	39,500	41,000
High River, AB	1,975	5,075
Prince George, BC	37,530	40,140
Stratford, ON	6,785	8,481
Vernon, BC	5,809	6,809

b. Present Home Mission Churches—\$4,072,121

United States	August 31, 1982	December 31, 1981
Albuquerque, NM	\$ 102,353	\$ 102,353
Atlanta, GA	144,957	126,400
Boise, ID	170,200	170,200
Brigham City, UT	40,825	40,825
Burke, VA	148,000	148,000
Cedar Rapids, IA	81,000	81,000
Champaign, IL	35,118	35,118
Columbia, MO	130,000	130,000
Corvallis, OR	36,350	36,350
Davenport, IA	63,728	63,728
Dayton, OH	50,000	50,000
East Grand Forks, MN	30,000	30,000
East Islip, NY	51,005	51,005
El Paso, TX	47,500	47,500
Flagstaff, AZ	75,500	75,500
Flanders Valley, NY	58,052	58,052
Fresno, CA	63,129	63,129
Houston, TX	140,711	205,106
Indian Harbour Beach, FL	60,893	60,893
Jacksonville, FL	142,000	142,000
LaCrosse, WI	124,180	124,180
Loveland, CO	114,400	114,400
Mason City, IA	55,276	55,276
Norfolk, VA	50,800	50,800
Ogden, UT	50,595	50,595
Richton Park, IL	11,823	11,823
Riverside, CA	48,500	48,500
Salt Lake City (Immanuel), UT	50,000	50,000
Syracuse, NY	67,920	67,920
Terre Haute, IN	63,416	63,416
Washington, PA	58,000	58,000
Yakima, WA	65,930	65,930
Canada		
Guelph, ON	78,585	78,585
Fredericton, NB	46,494	46,494
Kamloops, BC	10,000	10,000
Kanata, ON	1,120	—
Meadowvale, ON	100,000	100,000

New Glasgow, NS	64,900	64,900
Toronto, ON	49,176	49,176
Windsor, ON	128,800	128,800

Urban Fields

Chicago, IL—Oriental	118,779	118,779
Chicago, IL—Indian	104,615	104,615
Detroit, MI	26,535	26,535
Harlem, NY	34,000	34,000
Honolulu, HI—Hospitality House	70,000	70,000
Los Angeles, CA—Chinatown	141,500	141,500
Los Angeles, CA—Oriental	59,500	59,500
Los Angeles, CA—Spanish	31,000	31,000
Miami, FL—Spanish	149,926	149,926
Norfolk, VA—Hospitality House	148,005	55,353
Salt Lake City, UT—Indian	17,750	17,750
San Francisco, CA—Indian	259,275	224,275
San Francisco, CA—Oriental	—	52,259

6. Site selection and building program activity on fields is reflected in the following:

Site selection in progress:

Kamloops, BC

Navajo, NM

Fairfield, CA

Corvallis, OR

Building programs in progress:

Norfolk, VA

Riverside, CA

Building program completed:

Atlanta, GA

B. Proposed Budget for 1984

Based on the budget for 1984, summarized below, the board requests synod for a 1984 per-family quota of \$79.50. The 1983 quota was increased \$2.00, or 2.7 percent, over the quota of 1982. These minimal quota increases represent a determined effort by the Board of Home Missions to be sensitive to the current economic conditions. A more detailed budget will be submitted to the Finance Committee of Synod.

CHRISTIAN REFORMED BOARD OF HOME MISSIONS SUMMARY OF PROPOSED BUDGET

Period September 1, 1983 to August 31, 1984

SUPPORT	AMOUNT	TOTAL	% of
QUOTA		\$4,900,000	TOTAL
ABOVE QUOTA			67.9%
Churches and individuals	\$ 580,000		
Church missionary support	1,430,000		
TOTAL ABOVE QUOTA		2,010,000	27.8
OTHER RECEIPTS			
Real estate repayments	140,000		
Indian field payments	30,000		
Interest & other	140,000		
TOTAL OTHER RECEIPTS		310,000	4.3
TOTAL SUPPORT AND OTHER RECEIPTS		\$7,220,000	100.0%

EXPENDITURES

PROGRAM SERVICES			
Evangelism	\$ 290,800		
Regular fields	2,378,800		
Minority fields	1,823,000		
Indian fields	1,190,900		
Indian schools	784,400		
TOTAL PROGRAM SERVICES		\$6,467,900	89.6%
SUPPORTIVE SERVICES			
Management, general	\$ 473,100		
Fund raising	279,000		
TOTAL SUPPORTIVE SERVICES		752,100	10.4
TOTAL EXPENDITURES		\$7,220,000	100.0%

C. *Salaries*

1. Field Personnel

The following schedule for 1983/84 is intended to provide a fair compensation to missionaries for the work they perform. By granting certain allowances (e.g., children's allowance), assistance is given to those with extra responsibilities. This is in harmony with the mandate from synod to adequately provide for missionaries. Housing, hospitalization insurance, and pension are provided, as well as mileage allowance for church business.

Ordained ministers

D.Min./Th.D	\$18,600
B.D./M.Div	18,400
A.B. or less	17,800

Evangelists and unordained workers

Ph.D. Degree	18,400
M.A. Degree	17,800
A.B. Degree	17,100
No degree	14,300—16,400

Service allowance: \$100/year to 20 years

Children's allowance

Ages 1-6	400
Ages 7-14	500
Ages 15-21	600

Christian school tuition allowance, per child
(lesser of \$400 or $\frac{1}{3}$ of tuition)

Social Security allowance (ordained-US only) 50%

2. Office Personnel

Staff and administrative persons are being paid within the guidelines set by synod (*Acts of Synod 1982*, p. 513). More specific reporting is provided in the Home Missions financial report to synod which is processed through the denominational financial coordinator.

D. *Loan Fund*

The Synod for 1982 adopted the revised policy for providing land grants, church building loans, and parsonage loans to Home Missions

churches. The revised policy for the Loan Fund is being implemented and the process of fulfilling the legal requirements has begun. The regulations and procedures concerning the inter-relationship between the Denominational Loan Fund and the Home Missions Church Building Fund will be submitted to synod in the report of the Synodical Interim Committee.

X. MATTERS FOR SYNODICAL ACTION

- A. The board requests synod to grant the privilege of the floor to its president, executive secretary, and treasurer when matters pertaining to Home Missions are discussed.
- B. The board requests permission to present to synod, at one of its sessions, home missionaries who may be present.
- C. The board requests that synod approve the inclusion of four board member-at-large positions on the Board of Home Missions (see Section III, C.).
- D. The board requests that synod reappoint Gerard J. Borst as treasurer for a four-year term (see Section III, E, 3).
- E. The board requests that synod approve the Armed Forces Fund for one or more offerings from the churches.
- F. The board requests synod to place Christian Reformed Home Missions on the list for denominational causes recommended for one or more offerings.
- G. The board requests that synod approve a quota of \$79.50 per family for the year 1984.

Christian Reformed Board of Home
Missions

John G. Van Ryn, executive secretary

REPORT 5

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH

I. INTRODUCTION

The Christian Reformed Church owned no printing presses during her infancy and adolescence.

For her first twenty-five years, she owned almost nothing at all. There was rarely enough money to hire preachers; who was going to buy presses? During her second quarter-century she was convinced the church should be "churchly." Preaching, baptizing, discipling—those were churchly tasks. But paper and ink, editorial slants, and the roar of machinery—those belonged in the marketplace, not the consistory room.

As the twentieth century dawned, so did the Christian Reformed era of publishing. *De Wachter* moved from the private sector to the church ledger while Dutch was still the language of the pulpit. When in 1914 the denomination bought *The Banner*, it committed itself both to a language (English) and to a periodical from which there would be no turning back.

Between the first and second world wars, publication of the *Agenda* (for Synod), *Acts* (of Synod), and *Yearbook* became denominational responsibilities. When the postwar "baby boom" created a market for new educational goods, we filled the Christian Reformed corner of that market with everything from *The Compendium of the Christian Religion* to John Schaal's weekly Sunday school papers.

By the mid-1960s the denomination was churning out literally tons of printed material annually. At a time when most North American churches were selling their presses, we were buying new equipment. We did not lack vitality.

What we did lack, however, was some sense of oneness. Products bearing the denomination's official seal (the *Agenda*, for example) were sanctioned by one group. *De Wachter* and *The Banner* took their orders from another. A "Publications Committee"—a third body, separate from the others—ran what was then called the "Christian Reformed Publishing House" where all the materials were being produced and sold. And church education was being governed by at least two more committees. Perhaps nothing so convinced the synod that it should consolidate these ministries into a single organization as the report that

... the Sunday school committee, while presumably being primarily concerned with evangelistic educational materials, serves mostly covenantal children; whereas the Committee on Education publishes evangelistic Daily Vacation Bible School materials, while presumably having as its primary task the publication of materials for covenantal youth.

(*Acts of Synod 1968*, p. 382)

The 1967 Synod approved *in principle* the consolidation of CRC publishing ministries. The 1968 Synod approved it *in fact*. A full-fledged board was created, existing committees were amalgamated, and previously independent staff members were told to live peaceably together.

The new board's first five years (1968–73) were spent fitting together the people and projects it had inherited, and creating the BIBLE WAY curriculum (first a plan and, since 1972, a product). During those five years the model by which the organization was being guided was clearly that of other denominational agencies. There was a new board and new budgets. The editorial staff quickly doubled. Editorial committees lived by synodical decree, were filled by synodical appointment, generated synodical reports, and increasingly spent synodical funds. By the mid-1970s the Board of Publications took 20 percent of its income from quota.

The past decade has been a steady shift away from the traditional "church agency" model for administering, staffing, and (especially) financing this work. The Board of Publications looks more and more like a Christian publishing company that's governed wholly by the church, allowed no "profit motive," and assigned a single purpose: *ministry*. During the late 1970s first the staff chart was remodeled and then the board/committee structure was overhauled. Finance and production personnel began receiving regular and full reports on the organization's ministry, while editorial staffs and committees learned to live with discussions of research investments, production gains, and cost-efficiency ratios. Despite a decade of unprecedented inflation and tough marketplace economics, the Board of Publications reversed its trend toward quota support. The 1983 budget anticipates 95 percent of its operational income from *sales* (of products, subscriptions, advertising, and printing services).

At its annual meeting in February (1983) the Board of Publications took stock of fifteen years of history, considered present challenges, and started work on a ten-year plan by which to develop CRC publishing ministries over the coming decade. It'll take at least a year to create that long-range plan. But if all goes according to schedule a full set of publishing plans for the coming decade could be available for review by the 1984 Synod.

The Board of Publications has made two firm commitments that already mark our day-to-day operations and will soon show up in the planning effort. First, we intend to develop only ministries that are thoroughly *necessary* and necessarily *Reformed* (our uniqueness in North America isn't found in creating needs, but in meeting them with Reformed materials). And, second, we mean to work with standards and guidelines, professional commitments and organizational structures, market analyses and financial projections—all drawn from the world of publishing—while accountability and purpose remain strictly denominational. We've made this second commitment not because it's best for our checkbook but because, we're convinced, it's best for the church.

One of the dubious joys of publishing is that it encourages humility. Many of our private mistakes when printed become public and are mailed

around the world. Years later, errors sit on bookshelves and glare at us. We cannot hide from critics. We sometimes tax both the church's patience and our own. A book or course or article will sometimes succeed brilliantly *in spite of* (rather than *because of*) what we did to it. So we pause, at least annually, to make candid evaluations of our ministries. The 1983 Synod will help by measuring our progress and acting on proposals for the coming year.

Meanwhile, both the delegates to synod and we know that synodical judgments, like last week's *Banner*, will soon be eclipsed by others. We all work in humility—synods as well as editors—when we recall that another Judge will one day render verdicts that can be referred to no study committee, subjected to no editorial. In that perspective, we look forward to June.

II. BOARD ORGANIZATION AND MEMBERSHIP

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

B. *Committee Membership* (through August 1983)

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

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

For the Board:	Dr. Roger E. Van Harn, president
	Rev. William D. Buursma, secretary
	Mr. A. James Heynen, executive director
For <i>The Banner</i> :	Rev. Andrew Kuyvenhoven, editor
For <i>De Wachter</i> :	Rev. William Haverkamp, editor
For Education:	Dr. Harvey A. Smit, director
For Business:	Mr. Allen Van Zee, business manager

III. PROGRAM MATTERS

A. Education

In the early 1970s the church created a staff to create a curriculum. BIBLE WAY materials mandated by the 1970 Synod were, taken together, supposed to form a cradle-to-grave "unified church school curriculum." Old divisions between Sunday school and catechism, Scripture and doctrine, were to be ended. A new curriculum would capture all the strengths of both traditions while adopting the weaknesses of neither. A fledgling staff of editors was assembled in the newly formed Board of Publications to turn mandates into materials.

In 1972 the first courses appeared. Predictably, goods produced by flesh and blood could not match the promise of synodical visions. The initial offerings—*Bible Steps*, *Bible Trails*, and *Bible Guide* (for grades one through six respectively)—were greeted with a mixture of enthusiasm and disgust. In 1974 new courses were released for older and younger students. By 1978 materials for young adults and adults were being produced. And over the decade (beginning in 1972) the church approval of these materials increased as teachers became accustomed to the curriculum, editors reflected sensitivity to critics, and a full span of materials became available.

In 1982, new versions ("second editions") of courses originally published in 1972 became available. Students in grades one through six were provided entirely new material—new aims, new strategies, new artwork, all in a curriculum plan. What we learned during the 70s we're now applying during the 80s. The older material had four quarters each year with thirteen lessons in each quarter; new editions carry twelve lessons in the Fall, Winter, and Spring, but only ten sessions, which are fully usable in a Vacation Bible School or church school setting, for the Summer. In addition, regular quarters (not Summer) begin with a "Family Edition" of the takehome paper so parents at home can support what's done by teachers at church.

But revision of older material is only one of the tasks carried on by Dr. Harvey Smit and his Education Department staff. Synod's review of their work should also include:

1. *Young Adults*: During the past year a new course was added to the young adult curriculum. *Welcome*, a seven-lesson preparation for profession of faith, was written by a team (pastor, educator, theologian) in Toronto. Although it was not released until late fall, considerable interest has been shown in this course and initial reactions are encouraging.

2. *Adults*: One course scheduled for release during the past year (*A Time to Keep*, the Christian Reformed Church history being prepared by Dr. Herbert Brinks and Mr. A. James Heynen) was delayed. It's now planned for use in the churches next fall.

Space for God, a ten-session course on prayer and meditation (authored by Rev. Donald Postema), should be released sometime during the summer months. Also intended for use by September is Dr. John Timmer's new Bible survey course (again, ten sessions) entitled *They Shall Be My People*. A study of the Epistle to the Philippians is being

added to the popular Revelation Series; author of this study is Dr. Roger Van Harn. Planned for release by late fall is a nine-session course on the church's worship (written by Dr. James A. De Jong).

Bible studies published as inserts to *The Banner* are also prepared by the Education Department, as are leader guides for these materials. We were uncertain what response these inserts would bring when they appeared for the first time last September. Consequently, we were also unprepared: we needed to reprint the fall series twice to meet our orders.

3. *Special Education: The Friendship Series*, a special curriculum for persons with mental impairments, was released for the first time last fall. Workshops explaining the program and materials were held across the United States and Canada. Aided by a \$20,000 grant from the Reformed Church in America, we produced a promotional and training film, "We Are the Church Together." Advertisements were placed in some periodicals, and special articles were published in others. Beginning this spring (1983), David C. Cook Publishing Company—reputedly the world's largest independent producer of Sunday school materials—will list the *Friendship Series* in their catalogs and promotional literature.

By the end of 1982, less than six months after the materials had become available, our records showed 136 churches using the *Friendship Series* in some form of church school program. We'd hoped for 100. We'll now see if we can double that list of users in the coming year.

The curriculum itself is divided into two levels, "youth" and "adult." (Children under the age of ten who have mental impairments are, as a rule, encouraged to participate in a more ordinary church school program.) When all the materials are completed, there will be three years' worth of curriculum which can then be recycled with the same group of students.

We originally intended to produce a special kit designed to help teach the severely mentally impaired. We haven't canceled that promise, but we have been advised by several experts that its usefulness would be questionable. We'll look at that matter again.

Of all the educational programs sponsored by the Board of Publications, the *Friendship Series* is easily the most costly. Development investments are much higher than in more typical curriculum research and design; at the same time, the size of the potential audience is much smaller than for ordinary courses. Therefore, the Board of Publications is requesting the 1983 Synod to designate this cause for "one or more offerings in 1984" in all our churches. A second approach to supplemental funding was approved by the Board of Publications when, in February, approval was given for the creation of a "Friendship Foundation" whose primary purpose will be fundraising (not limited to the Christian Reformed Church).

4. *Teacher Training*: Since 1977 both the Education Department and hundreds of local congregations have profited from the services of two dozen professional teacher trainers. Each year these trainers attend a professional staff conference where they hone their skills, receive new workshop models, and help the staff with suggestions (read: criticisms) from various regions. Between annual conferences with the education

staff, trainers conduct an average of ten or more local workshops in their regions.

5. *Joint Projects*: Working in concert with the Back to God Hour and Board of Home Missions, the Education Department released both a book and a pamphlet this past year. *Belonging* is the title of both little works, written by Rev. Wilbert Van Dyk to explain the faith and life of the Christian Reformed Church. Home Missions promotes the use of these resources in evangelism and community calling. The Back to God Hour uses them in answering questions sent in by listeners and viewers.

6. *Curriculum Reception*: Considering the economic climate in Canada and the United States during the past year, sales of church school materials have been astonishingly brisk. In business terms, sales of education materials are slotted to bring in more than \$1.4 million during the current fiscal year. More important are the numbers of people being reached in a wide variety of churches. As the chart below indicates, there's little room left for added accounts in the Christian Reformed denomination (for which we're grateful, of course). But in other Reformed communities, where the Scriptures and historic confessions form the bedrock of church education, BIBLE WAY materials are increasingly the curriculum of choice.

The present listing of active accounts (those who have ordered during the last twenty-four-month period) includes the following:

Christian Reformed churches	845
Reformed churches ¹	608
Presbyterian churches	547
Anglican churches	30
Baptist churches	24
United Church of Christ churches	22
Methodist churches	11
Congregational churches	10
Evangelical churches	8
Catholic churches	2
Other (unidentified)	106
Bookstores ²	89
	<hr/> 2,302

¹Included in this number are nine Reformed churches in Australia.

²Included here are two bookstores in Australia, one of them being the Australian depot serving an estimated fifty churches. Also included is a bookstore in Guam and a bookstore in South Africa.

There are also at present twenty-two bookstores under our Distributorship Agreement which serve some 120 churches. Some of these churches were previously our customers, and others have been added as a result of the bookstore distributing our materials.

7. *Fraternal Delegates*: The 1980 Synod approved seating two "fraternal delegates" at Board of Publications sessions when church education is being discussed. Since that time Rev. Allan Baldwin (representing NAPARC churches) and Rev. George Brown (representing the RCA) have been welcome participants at our annual meetings.

The board itself had intended to review this arrangement and send a report to the 1983 Synod. However, because synod subsequently approved a revised Board of Publications structure shifting the original ar-

rangement for these fraternal delegates, it was decided to delay the review by one year. The commitment originally made in 1980, "to review this entire action... considering whether such advisory positions should be continued," will be met in 1984.

8. *Psalter Hymnal*: The 1982 Synod handed the Board of Publications what one observer described as "the denomination's hottest potato," a revised *Psalter Hymnal*. We inherited both the project and its architects: The Psalter Hymnal Revision Committee was turned into "a task force of the Board of Publications for the duration of its work" (*Acts of Synod 1982*, p. 66).

At the 1983 meeting of the Board of Publications, this project was not only accepted; it was embraced. We are committed to listen to the skeptics, accept all thoughtful criticism, and then produce a songbook that will help make the chambers of heaven and earth ring with the sound of psalms and hymns.

We've heard objections to the entire project. The most frequent lament in recent months has been "the excessive amount of money" budgeted for this project: \$350,000. In every instance thus far, those who are distressed have also been misled. They were comparing the third-of-a-million figure to *annual* expenditures in local congregations and denominational agencies. It isn't that, of course. It's a total project cost. Its parallel at a local church would be calculating the cost of a clergyman *for eight years*. At today's salaries and fringe benefits (as reported to the CRC Ministers' Pension Fund), congregations calling a new pastor are more likely to get a "\$350,000 preacher" than the denomination is to get a "\$350,000 songbook."

In November (1982) Dr. Emily Brink was selected to be the Christian Reformed Church's first fulltime music editor. She began her work in February. Her credentials, both academic and professional, are excellent. Perhaps more important for her current task are her personal qualities. She's a churchwoman. You need not have a degree in musicology to understand or enjoy her. During interviews she stressed the need for a *Psalter* "that serves the whole church," a hymnbook designed to be "a source of unity rather than division among us."

It seems likely that 1983's Synod will be the last for some years that does *not* receive specific recommendations concerning the new *Psalter Hymnal*. But by the time synod assemblies, more specific plans may be ready for review. A denomination-wide conference on music and liturgy is scheduled for late July (at Dordt College); that *may* be the occasion for unveiling work completed thus far.

B. *The Banner*

Nearly 50,000 subscribers—representing 100,000 or more readers—traveled through the Christian Reformed African mission fields with *Banner* editor Andrew Kuyvenhoven this past year. Not since the days of Dr. Henry Beets, who left the *Banner* office in 1928, has this magazine lavished such attention on the church's response to Pentecost. If plans can be settled, *Banner* readers may take a similar tour of South, Central, and/or Latin America during the coming year.

Interest in *The Banner* is high. We get bags full of mail. More of it is affectionate or congratulatory than a regular reader of "Voices" might suspect. The content of *The Banner* affects, but is not much affected by, the number of readers. The income from subscriptions and advertising, on the other hand, is directly affected by the number and interest of the readers. It's pleasing to note such income is up substantially from previous years.

The most persistent little foxes in *The Banner's* vineyard inhabit the Canadian and the United States postal services. On the same day postal services tell us their rates are going up we hear from subscribers that their *Banners* never arrive on time. And the dollars-and-cents impact of delivery costs is vividly shown in the following chart. When subscribers pay more than they used to, their dollars are going to the post office not the *Banner* office.

Item	1979	1980	1981	1982
US Subscription Price (1 year)	\$10.00	\$11.00	\$11.75	\$12.75
	- 1.25			- 3.30
	<u>\$ 8.75</u>			<u>\$ 9.45</u>
Canada Subscription Price (1 year)	\$11.00	13.50	\$15.75	\$19.00
	- 1.35 exchange			- 3.50 exchange
	9.65			15.50
	- 5.80			-10.60
	<u>\$ 3.85</u>			<u>\$ 4.90</u>
US Postage Costs (50 issues)	\$ 1.25	\$ 1.65	\$ 1.65	\$ 3.30
Canada Postage Costs/ Plus Fee (50 issues)	\$4.30/1.50	\$4.30/1.75	\$4.30/2.00	\$8.60/2.00

One way to reduce delivery costs is to reduce the number of *Banner* issues mailed each year. The Board of Publications has already authorized a reduction from fifty issues to forty-seven (by publishing on alternating weeks from mid-July through August). The matter of weekly versus biweekly *Banners* will be part of our long-range study during the coming year.

The 1979 Synod committed *The Banner* to a three-year experiment with "consulting editors"—unpaid staff persons who volunteer several days each year to give the editors advice. Two-and-a-half years will have elapsed by the time synod meets, and the request below is that synod approve the demise of this extra staffing. Our timing was largely influenced by the resignation of two (out of four) consulting editors. *The Banner* is committed to the use of "guest editorials" without spending more time and money on additional conferences. And the Board of Publications itself, with representatives from all classes, believes that it should provide needed direction to the *Banner* staff, including through its bimonthly meetings of the periodicals subcommittee.

Therefore, we respectfully request that synod approve discontinuation of the "consulting editor program" as required by the 1979 Synod "for implementation in 1980 for a three-year trial period" (*Acts of Synod*

1979, pp. 36-37). *Ground*: The program of "consulting editors" is cumbersome and ineffective, and does not meet the objectives intended by the 1979 Synod.

C. *De Wachter*

For more than a century *De Wachter* has both defined and reported the church's news. From the 1860s, when Rev. Douwe Vander Werp turned a local idea into a denominational paper, into the 1980s, when Rev. William Haverkamp continues to garner warm praise for the periodical, *De Wachter* has been an important part of the Christian Reformed Church's life.

The 1982 Synod, recognizing that the proportion of CRC membership which reads only Dutch has diminished radically in recent years—and faced with "a regularly increasing deficit" for continued publication—decided to terminate denominational publication of *De Wachter* "no later than January 1, 1986" (*Acts of Synod 1982*, p. 65).

During the past year several commercial publishers have expressed possible interest in continuing *De Wachter* as a part of their programs. There are some obvious difficulties inherent in such an idea. But the possibility that *De Wachter* might keep going to readers who love it is also very inviting.

Therefore, we respectfully request that synod grant authority to the Board of Publications to arrange for continuation of *De Wachter* under private auspices provided the integrity of the magazine itself can be assured.

Ground: The church might in this way serve those who have loyally supported *De Wachter* for many years.

IV. GENERAL POLICIES

A. In 1982 the Board of Publications decided that, upon request from the RCA and with the executive director's approval in each instance, we would "print materials for the Reformed Church in America for the period of one year." That year elapsed, we did some printing for the RCA, and no serious problems arose. Therefore, the board took action in February (1983) "to continue the authorization for printing of materials for the Reformed Church in America for a two-year period (extending through February 1985)." While this action does not require synod's approval, we do want synod informed.

B. The 1982 Synod adopted a proposal to restructure several denominational boards, among them the Board of Publications. Although our existing board structure had just been approved by the 1981 Synod, and although the Board of Publications was unaware of any such proposal when we met in 1982, our board was included in the move to revamp board structures—for reasons we do not understand.

Historically, the Board of Publications has never lacked lay representation; indeed, the 1982 resolution will require that we *reduce* lay supervision of our program. Neither has the Board of Publications ever had more than *three* at-large delegates, and all those serve in voluntary

capacities as board members rather than as paid consultants to the staff.

After review of the 1982 directive by a special task force of current, ex-, and non-board members, the Board of Publications decided to respectfully request that synod exempt the Board of Publications from the 1982 decision regarding board composition (*Acts of Synod 1982*, p. 57).

Grounds:

1. Regarding clergy/lay representation, the Board of Publications has a history of compliance with the spirit of this decision.
2. Regarding at-large board membership, the Board of Publications under its new [current] structure approved by the 1982 Synod, has only three members not elected by the classes. In its decision to accept the structure at that time, synod recognized the need to assure that the gifts of Christian attorneys and financial advisors would be readily available to the board. Our short experience of two years has shown the wisdom of this. If such gifts were not represented on the board, the same expertise would have to be secured by other means, at great expense to the board. Furthermore, we believe it is better that these gifts be present at the board level than that they be simply hired at the staff level.
3. In pursuance of the board mandate to act on behalf of the Christian Reformed Church in publishing and distributing religious and educational material, and in promoting Christian education throughout the world, we believe that it is important that the board represent many voices within the church. In its present makeup, both clergy and lay members incorporate this needed diversity of gifts in this ministry. In summary, the existing board structure works very well to accomplish what we were created to do.

V. PERSONNEL

The Board of Publications has approximately sixty fulltime employees. Synod appoints four of those, the board itself appoints another half-dozen, and the executive director is responsible for the remaining fifty. Only three of our fulltime employees are ordained. Most of our staff members fill positions common to any medium-sized publishing firm and are, both by law and by profession, eligible for unionization. The quantity and the quality of our ministry is absolutely dependent on the productivity and excellence of our staff.

Four staff members have retired since the last synod adjourned: Eleanor Prince, for many years the circulation director for *The Banner* and *De Wachter*, ended her fulltime service in August. Gertrude Haan concluded two decades of editing at the end of 1982. Angie Westerhuis, the business office's gifted secretary, retired at the end of February, as did Rev. Arthur Hoogstrate who had visited five hundred churches on our behalf during the previous two years. All these people made different kinds of contributions that were important to our work.

Two current staff members whose appointments are determined by synod are eligible for reappointment this year. The Board of Publications

has made thorough evaluations of their performance and now respectfully requests synod's approval of the following recommendations:

A. That synod reappoint Rev. William Haverkamp as editor-in-chief of *De Wachter* for the duration of the denomination's publication of the magazine (scheduled to terminate January 1, 1986).

Ground: Rev. Haverkamp is eligible for this appointment, and reviews of his performance indicate that he continues to serve the loyal readers of *De Wachter* with competence and vigor.

B. That synod reappoint Mr. A. James Heyen as executive director of the Board of Publications for a two-year term beginning September 1, 1983.

Ground: Mr. Heynen is eligible for this appointment, and reviews of his performance indicate that he is performing in an excellent fashion with efficiency and outstanding competence. (*Note:* At the request of Mr. Heynen, this appointment is for a two- rather than four-year term.)

VI. FINANCE

As in other Christian publishing organizations, economic slumps in both Canada and the United States have had an impact on our ministry. Because we have gone to the marketplace instead of quota for support of our ministries in recent years, we've been sensitive to financial realities.

We are committed to a continued, even expanding, program *without quota increases*. This commitment has required a stricter budget review than may have been evident in better days. One result was a necessary \$165,000 reduction in our 1982-83 budget. That reduction, together with other cuts, is balanced by a 10.6 percent growth of sales during the past fiscal year (for which we are very grateful). And we hasten to add that the Board of Publications is currently (in March) right on target with its financial projections.

A. The Board of Publications respectfully requests that synod approve a quota of \$2.25 per family to support the ongoing ministries of the Board of Publications during (calendar year) 1984. (*Note:* This represents *no increase* from the previous year.)

B. The Board of Publications respectfully requests that synod approve a quota of \$1.75 per family to support continued development of the revised *Psalter Hymnal* during 1984. (*Note:* This represents *no increase* from the previous year, and is planned as "year two" of a three-year allocation.)

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

D. As it has in previous years, the Board of Publications wishes to inform the synod of its salary schedule for all employees. A complete

report on salary schedules for all personnel has been submitted to the stated clerk who will place that information in the *Agenda for Synod 1982—Financial Supplement*.

VII. MATTERS REQUIRING SYNODICAL ACTION

- A. Board of Publications' representation at synod (see Section II, C)
- B. Discontinuation of the "consulting editor" program (see Section III, B)
- C. Authorization to negotiate continuation of *De Wachter* (see Section III, C)
- D. Exemption of Board of Publications from 1982 ruling (see Section IV, B)
- E. Reappointment of W. Haverkamp (see Section V, A) and A. J. Heynen (see Section V, B)
- F. Allocation of quota for Board of Publications (see Section VI, A)
- G. Allocation of quota for revised *Psalter Hymnal* (see Section VI, B)
- H. Designation of offerings for *Friendship Series* (see Section VI, C)

Board of Publications of
the Christian Reformed Church
A. James Heynen, executive director

REPORT 6

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. INTRODUCTION

In 1962 the Christian Reformed Church, in humility and gratitude to God, established the Christian Reformed World Relief Committee to minister in the name of our Lord to people distressed by reason of the violence of nature, the carnage of war, or other calamities of life. In 1982 the people of the Christian Reformed Church gave generously of their time and their money to make that ministry a reality.

A. *Hunger Alleviation Program*1. *Hunger Alleviation Education*

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

We try to *inform* by honestly conveying the facts and dimensions of hunger. Hunger means malnutrition as well as starvation. Moreover, world hunger is part of the broader problem of poverty.

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

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

In its second full year, the CRC's hunger education program "informed and motivated" through five hundred "hunger alleviation coordinators" in local churches. Through their contribution and the support of deacons and pastors, over 90 percent of Christian Reformed congregations took part in last November's World Hunger Sunday.

Contributions for the World Hunger Fund (which supports the Sierra Leone Hunger Project) were considerable—\$716,000—but below last year's total of \$948,000. This is partly due to an awareness of the sizable reserve (over \$1 million) currently in the fund. The reserve is due to a slower-than-expected development of the Hunger Project and prudent use of funds. Furthermore, the devaluation of Sierra Leone's currency permits United States dollars to buy more. The large reserve may also have discouraged commitments to give an extra 1 percent of income for hunger relief—as urged by synod in 1978.

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

2. Hunger Alleviation Action—Sierra Leone

Staff: Robert and Linda Bosch, director
Dirk and Joanne Booy, team leader
Roger and Yvonne De Kraker, church developer
Bill and Jackie De Kuiper, church developer
Patricia De Vries, health worker
Stan and Barb Drenth, church developer
Marc and Jo Hiemstra, literacy specialist
Angie Hoolsema, health worker
Paul and Mary Kortenhoven, church developer
Barry and Tammy Meyer, team leader
Ron and Tena Prins, agriculturist
Harry and Trudy Spaling, agriculturist

Sierra Leone is the Christian Reformed Church's "target country" for its "special world hunger project." The Sierra Leone program is designed to be a fifteen-year involvement addressing the problems of food production, health care, literacy, and church development in three separate regions of the country.

During 1982 the Kuranko program went from preparation to implementation. Early response in the villages is encouraging. CRWRC and CRWM finished recruitment and placement of staff in Krim. Language study, cultural orientation, establishing national contacts, and baseline studies of need will occupy this team.

A third outreach is proposed. The exact nature and strategy is still being evaluated. Things will not change overnight in Sierra Leone—but we are confident that with the Lord's blessing, the support of a caring denomination, and the work of a dedicated staff, physical and spiritual life will improve!

In order to promote further sacrificial giving as part of a "lifestyle" response to hunger, and to use reserve funds to meet the enormous need in the world, World Relief, with World Missions' concurrence, requests the permission of synod to use up to \$500,000 from the World Hunger Fund in the years 1983-85 for emergency and direct hunger relief, provided the

need is documented, funds are used effectively, and long-term hunger projects (Sierra Leone and any others approved by synod) are not endangered.

Further, CRWRC requests synod's permission to investigate the possibilities of a second world hunger project, provided the Sierra Leone project is not endangered. (World Missions concurs in this request.)

B. Relationships with Other Agencies

CRWRC relates to other agencies through one-to-one contacts, through the Missions Coordination Council, and through the Interagency Advisory Council. CRWRC believes that it may be useful to explore the feasibility of having the Synodical Interim Committee, the Interagency Council, and the Missions Coordination Council assume more responsibility for interagency cooperation. Suggestions are being circulated in the Interagency Advisory Council for ways this might occur.

1. Christian Reformed World Missions

Three board members and one staff member from each agency (CRWM and CRWRC) met together on numerous occasions to develop a statement of joint ministries. The intent of this document was to provide overseas staff with broad guidelines under which culturally appropriate local agreements could be worked out. At the 1983 annual board meeting, CRWRC's board adopted this statement of joint ministry. (See Appendix.)

2. Back to God Hour

CRWRC has developed a growing appreciation for the need for agencies to plan together, if we are serious about working together. This year our administrative staffs met together to discuss long-range plans. The feasibility of presenting health care and agriculture education on the radio in Third World countries needs exploration. It will be important to continue these discussions in order to develop specific programs.

3. Christian Reformed Home Missions

We believe that joint planning with CRHM in Canada has become a reality. In addition, a procedure has been established in the United States for joint planning. CRWRC was especially pleased to learn that CRHM is writing a practical book on evangelism which will be available to our field staff when completed.

4. Calvin College

Members of both the Economic/Business Department and the Sociology Department of Calvin College have been meeting with CRWRC's administrative staff to explore ways in which the two groups could benefit from each other, especially through courses on the management of non-profit groups. In addition, Calvin has placed its first student in the CRWRC office this year.

5. Reformed Bible College

Reformed Bible College developed a practical one-day seminar on evangelism for all of our new employees. This supplements our five-

week missionary internship course at Farmington, Michigan. Staff reaction to RBC's course on evangelism has been very positive.

6. Synodical Committee on Race Relations

CRWRC began working directly with SCORR this year by joining SCORR's Minority Leadership Development Advisory Council.

C. *Social Justice*

Hunger and poverty have a structural (or social justice) dimension. To convey this, and to encourage constructive Christian action, we developed plans to publish, with the Board of Publications, a series of social issues papers. These will not take definitive positions on issues but will present pros and cons and the background information necessary for Reformed Christians to make up their own minds. Topics under consideration are the following: refugee and immigration policy, transnational corporations, and land use and the family farm.

We continued to encourage members of the CRC to join organizations like Bread for the World (in the United States) and the Committee for Public Justice (in Canada) whose purpose includes Christian action for political or vocational justice. CRC membership in Bread for the World is small (800 out of 40,000 total BFW members), but growing.

Last year we reported on a conference to pursue the formation of a Reformed coalition for social justice. Fourteen groups were represented at a meeting held at CRWRC's initiative. During the past year the group reflected on and tested the idea of a coalition. Nothing further has developed, however, and it now appears that already busy schedules and other commitments may make a coalition unfeasible.

In 1982 synod adopted this statement:

That synod . . . once again call on our church and her leaders to be prophetic in responding to injustice, oppression, and unrighteousness, being aware of the sin of silence . . . We must pay special attention to the oppression which exists in societies which receive support from us through governments and businesses of North America.

The charge to deacons, in the revised form of ordination, says in part: Therefore, be ministers of mercy to rich and poor alike, both within and outside the church. Teach us to be merciful. Be discreetly compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy to their lives. Guide them to resources beyond your own. Study the structures and patterns of modern society, that you may be counselors to their victims and prophetic critics of waste, injustice, and selfishness.

CRWRC's foreign field directors, asked last summer to struggle with the issue of CRWRC's role in offering testimony on justice and oppression to our church and society, adopted this statement:

The gospel clearly calls us to unite prayerfully and powerfully with the poor and oppressed in promoting righteousness. Such solidarity on our part requires accurate and up-to-date information. In order to facilitate our church's identification with the poor and oppressed, the Board of CRWRC should provide leadership (in this) and institute a means of communicating instances of injustice and oppression to the

church membership. The church needs information and leadership which is rooted in and committed to the righteousness of the gospel. Also, the board should challenge our church members, corporately and individually, to identify ways in which they are contributing to the causes of poverty and oppression and injustice.

Since that time, the officers and the executive committee have been struggling to establish CRWRC's role in dealing with issues of injustice and oppression.

One of the difficulties is the danger that might be created—not mainly for our own staff but for the nationals of the country—if CRWRC is associated with an antigovernment stance. Our people can leave and/or appeal to the Canadian or United States embassy if they are threatened. Nationals cannot. This problem became acute when our Central American field director was kidnapped in Guatemala. Part of the church was telling us to "be prophetic" about the abuses of power in Guatemala; another part was telling us not to endanger Guatemalan lives by taking a public antigovernment stance.

In response to this and similar problems, CRWRC's board adopted the following statement at its annual meeting.*

Statement by CRWRC Board Regarding Political Statements:

Basically, CRWRC does its work on political goals by means of development work. Development work is political in that it opens new alternatives, helps people take charge of their lives, and helps the poor discover the power they can exert through organizing and political activity. However, development is the direct goal; political action is peripheral.

In addition to the political effects of development work, CRWRC *educates* its constituency about issues, including those with political implications. This education takes the form of presenting information about issues, as they are seen from various perspectives.

In some cases, especially where human rights are blatantly violated and the government—United States and/or Canadian—seems to be supporting those violations, the board is open to considering an official statement of position.

Further:

A. The CRWRC administrative staff, field staff, and board will engage in study in order to become appropriately knowledgeable about the societal structures and patterns that contribute to waste, selfishness, oppression, and injustice in both our own and other societies.

B. CRWRC, as an organization, will commit itself to being an example, insofar as possible, of an organization practicing good stewardship, selflessness, and justice.

*CRWRC welcomes the churches' advice and wisdom in dealing with these knotty problems.

C. CRWRC will provide encouragement, support, materials, and training to the deacons of the CRC to help them carry out their mandate to "be counselors to the victims of structures and patterns in modern society," and "to be prophetic critics of waste, injustice, and selfishness." CRWRC will also help deacons lead their churches in such a way that the churches may be examples of good stewardship, selflessness, and justice.

D. CRWRC field staff regularly will analyze the societies in which they operate to identify barriers to the well-being of the poor, including social and political patterns that contribute to injustice and oppression. These analyses regularly will be presented to the board.

Opinions of local Christians and other expatriate Christian leaders should be sought in dealing with these issues. Opinions of local Christians will be given heavy weight in CRWRC actions.

E. CRWRC field staff will give counsel to the victims of society's structures, counsel that is neither reckless nor cowardly, that takes into account the political and social structures of that society, and that gives primary allegiance to Christ and his church.

Opinions of local Christians and other expatriate Christian leaders should be sought in dealing with these issues. Opinions of local Christians will be given heavy weight in CRWRC actions.

F. CRWRC will assign an administrative person to monitor instances and patterns of injustice throughout the world, using a wide variety of resources. This person will make recommendations, when appropriate, about specific instances or patterns of injustice about which the board might wish to take official positions.

Opinions of local Christians and other expatriate Christian leaders should be sought in dealing with these issues. Opinions of local Christians will be given heavy weight in CRWRC actions.

G. Upon recommendation by the field staff, the administrative staff, or individual board members, the board will study and discuss specific instances of injustice or oppression, or specific patterns contributing to such instances, with a view to approving specific statements or positions.

Opinions of local Christians and other expatriate Christian leaders should be sought in dealing with these issues. Opinions of local Christians will be given heavy weight in CRWRC actions.

The goal in such instances shall be for CRWRC to be an effective prophetic critic of waste, selfishness, injustice, and oppression.

These statements will be of two types: letters or statements to the governments of the United States and Canada, or public statements to be disseminated throughout the CRC. In the latter case, administrative staff have responsibility to plan the contents and channels for dissemination. In general, in countries where local people might be endangered by CRWRC's making public statements, statements will be limited to the first type.

II. OFFICERS

The officers who served the board last year are:

James K. Haveman, Jr., president
Edgar Westenbroek, vice president
Dave Gabrielse, secretary
Donald Swierenga, treasurer
Dr. James Hoekwater, vicar
Rev. Jacob Boonstra, ministerial advisor

New officers elected in February are:

James K. Haveman, president
Edgar Westenbroek, vice president
Rodney Mulder, secretary
Donald Swierenga, treasurer
Doris Tuinstra, vicar
Rev. Jacob Boonstra, ministerial advisor

III. DISASTER AND EMERGENCY RELIEF

A. *Domestic Disaster Relief*

Torrential rains along the California coast sent hundreds of families fleeing from their homes during January 1982, and caused devastating mud slides in areas around San Francisco. CRWRC assisted the Central California Diaconal Conference in a disaster response program that provided volunteers and other resources from their classis to aid victims.

When a tornado struck Paris, Texas, in April 1982, CRWRC had volunteers on location within hours, assisting with cleanup, advocacy, and rebuilding. CRWRC developed a long-term recovery program in cooperation with the Paris Interfaith program and continued to provide assistance until October 1982.

Spring floods in 1982 brought havoc to communities in Indiana, Michigan, and Ohio. At each location CRWRC disaster response managers, trained in helping churches determine their most appropriate response, were appointed to provide this specialized service. When a tornado struck Marion, Illinois, in June 1982, again CRWRC volunteer personnel provided consultation to area churches. CRWRC concluded its disaster response program to the Marion community during the month of December 1982.

As 1982 was coming to a close, unusual weather patterns generated floods in numerous communities in Missouri and Arkansas. CRWRC is currently involved in long-term recovery programs in both states; it is anticipated that these programs will continue throughout 1983. The disaster recovery program in Missouri has given our St. Louis Christian Reformed Church several opportunities for service.

Volunteers gave more than ten thousand hours of work in disaster response in the last twelve months.

B. Foreign Disaster and Emergency Relief

Disaster responses are of two types: direct—when CRWRC itself assumes responsibility—and indirect—when CRWRC makes financial contributions to other reputable organizations.

1. Direct

During 1981–82, CRWRC responded to several disasters at the request of our field staff. In Sierra Leone, staff responded to people's needs during the especially severe hungry season. In Haiti, funds were granted to a home rebuilding project following fires during the dry season.

In 1981–82, our budgeted funds for development in El Salvador were used for relief for displaced persons and refugees. (In 1982–83 that practice is continuing.)

In 1981–82 we approved the use of \$20,000 in field funds to aid displaced persons within Guatemala. We also sent funds (\$7,500) to Nicaragua for animal vaccines, funds (\$1,000) for deacons' programs focusing on flood relief in Nicaragua, and food commodities to Nicaragua (\$130,000 value).

2. Indirect

During the current (1982–83) fiscal year, CRWRC has already sent \$50,000 to the Middle East Council of Churches for Lebanon rehabilitation; \$15,000 to a church-based organization in India through Church World Service to deal with a flood disaster; and \$15,000 to the churches of Rwanda and Uganda to assist refugees and displaced persons.

In January 1983, we sent \$5,000 to Plan Hebron (a committee of the National Presbyterian Church of Mexico) to assist Guatemalan refugees in Mexico.

IV. FOREIGN PROGRAM OUTREACHES

A. Background

1. Types of Programs

Overseas, CRWRC carries out development programs which build local ongoing Christian responses to need; direct service programs, which are time-limited responses to immediate needs; and disaster relief.

The work overseas is done with a Christian witness, ideally through a local Christian agency or church. Each program also has a planned termination date so that unnecessary dependency isn't encouraged.

CRWRC concentrates in its development programs on increasing income through food production or cottage industry, improving health care through preventive measures, and increasing functional literacy rates.

2. In March of 1978 staff prepared CRWRC's plan to *phase out* and *phase over* some fields and *expand* in other fields, consistent with board guidelines for our work.

How well have we done with phase overs?

	<i>Planned Date</i>	<i>Phase Over Accomplished</i>
Bangladesh work with Mennonite Central Committee	1979	1979
Jordan	1982	1980
Korea	1982	1981
Mexico-Yucatan	1980	1980
Niger	1983	1982
Nigeria—CRD	1983	Planned for 1985-86
Current Programs*		

*CRD may be requesting assistance with new objectives.

3. These phase overs have allowed us to concentrate resources on other projects. In order of priority they are:

	1980-81	1981-82	1983-84 Goals
a. Costa Rica		5300 families	5634 families
b. Nicaragua		2800 families	5200 families
c. Honduras		1000 families	1750 families
d. Guatemala	1247 families	2636 families	2162 families*
e. Haiti	204 families		640 families
f. Bangladesh-Bogra	3545 families		7220 families
g. Philippines	1394 families		2889 families
h. India	Grant		Phase into development work at Adoni and Tekkali

*CRWRC has maintained five separate programs in Guatemala, usually working through the local Presbyterian church. We recently received word that one of these programs—to the Kekchi—has been discontinued due to the "war." Four of the five Kekchi villages were attacked by the army of Guatemala because of suspected military activity. Many were killed and most of the survivors fled. Funds budgeted for the Kekchi program will now be used to offer relief assistance to victims of the violence.

4. Phase overs have allowed us to expand into new programs in Liberia, Dominica, Dominican Republic, Central America (diaconal development), and Mexico (expansion to Chiapas).

New country programs are being presented for synod's approval in the Horn of Africa (East Africa: Somalia, Sudan, Uganda, Ethiopia, and Kenya), and Ecuador.

During 1983-84 we also plan to expand ministry in the Philippines, Bangladesh, Sierra Leone (a third outreach), and possibly Nigeria.

B. Programs

1. Asia

a. Bangladesh

Staff: Rick and Edith De Graaf, director

Paul Brink, agriculturist

Peter and Olive Vander Kooy, agriculturist and nutritionist

Peter and Geraldine Ysselstein, agriculturist

CRWRC is increasing the economic welfare of the marginal farmer in the Bogra area of Bangladesh. This involves careful selection of participants at the lower end of the farmer spectrum (those who are in danger of losing their land to creditors), identification of the major

barriers to increased production and income, and the execution of a program to break down those barriers.

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

The negative aspect of the Bogra project has been the lack of an evangelism program. Humanly speaking, it is doubtful that the Muslim government will approve of an evangelism strategy in conjunction with this program. We are developing, in cooperation with the Churches of God and World Missions, an outreach at Khanjanpur, north of Bogra City. This is an area of similar need where we will be able to have an evangelism component.

CRWRC's agriculture program benefited 5,135 farm families during 1981-82; their ability to feed their families was increased. On the average, it cost \$80 for CRWRC to help a farmer increase his production enough to feed his family for one extra month.

CRWRC's women's program expanded during 1981-82. It served 87 families by teaching nutrition and income-generating skills (sewing and knitting) to the mothers.

b. India

Staff: No North American staff

The India program, a diaconal outreach to the poor and suffering, is administered by the Rev. Joseph Wycliffe. The project consists of three midday feeding programs in the Adoni area and two medical clinics among the hills people in the Tekkali area, some five hundred miles east of Adoni. It is difficult to actually determine the number of people served by means of our \$13,000 contribution. From reports received, it appears that more than 3,000 instances of direct service occurred in 1981-82.

c. The Philippines

Staff: Ivan and Joy De Kam, director

Bill and Dorothy Fernhout, community developer

Janne Ritskes, community developer

Tony and Rene Romeyn, community developer

Dave and Cindi Veenstra, community developer

CRWRC in the Philippines works closely with the Christian Reformed Church of the Philippines. We work with either the "diaconal assembly" of the church or Christian service groups made up of church members. Currently the CRC of the Philippines is forming a synod which, as a sister church to our own, recognizes World Missions and CRWRC as agencies of the CRC of North America who are partners in ministry to the Philippines.

We are attempting to link our work more closely with World Missions' church-planting endeavors, so that diaconal ministry can be better coordinated.

During 1981-82 the CRWRC program included many types of work: nutrition, sanitation, clean water, family planning, cottage industry, business loans, and diaconal development and training.

We are happy to report that 494 of 686 families increased their income by more than 20 percent, and 993 of 2,229 previously malnourished children gained *normal* weight through participation in the nutrition project.

During the early months of 1982-83, CRWRC has begun a separate outreach with the Ecumenical Foundation for Minority Development, the Aeta Development Council, and Wycliffe to assist 72 families improve their health and income.

2. Africa

Staff: Louis and Jan Haveman, Africa Area Director

a. Liberia

Staff: Paul and Trudi Ippel, executive secretary, Christian Health Association of Liberia

The Christian Health Association of Liberia is composed of Christian missions and care givers. In the past, it has encouraged broader awareness of and responses to health issues. Currently it is attempting to develop a concentration on primary health care (prevention) so that quality health care and an improved health condition can be affordable and available to many Liberians.

In 1983 a new program possibility to the Vai people is being studied with World Missions.

b. Nigeria

Staff: Bulus Ali, director of Christian Rural Development
Steve Nikkel, agriculturist

Christian Rural Development became an entirely independent entity during 1979, attached to the Christian Reformed Church of Nigeria. CRWRC's Steve Nikkel serves as an advisor to Nigerian director Bulus Ali. The program served 515 farmers in 1981-82, increasing their crop production and improving their poultry production.

Fourteen of fifteen congregations met their stewardship goals this year because of CRD's work with their members.

c. Sierra Leone (see Hunger Alleviation Action)

3. Latin America

Staff: Jim and Kathy Boldenow, Central America Director

a. Costa Rica

Staff: Stan and Kitty De Voogd, literacy advisor
Nelson and Betty Grit, diaconal development in
Central America

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

The objective for 1981-82 was to have 5,000 people attain a higher

degree of literacy, as measured by testing. Actually, more than 8,000 achieved this goal.

A *diaconal development* program for Christian Reformed churches throughout Central America is being developed. Training for deacons, funding and planning diaconal projects, and organizing diaconates to assist needy people are the goals.

CRWRC also assists *Caravanes* with a rural development program involving 300 families.

b. El Salvador

Staff: advisor position is vacant

While continuing relief assistance through local Christian inter-faith organizations, CRWRC will also encourage self-help programs for refugees.

c. Nicaragua

Staff: No North American staff

CRWRC participates in the funding of CEPAD (The Evangelical Committee for Relief and Development) and Provalentic, an evangelical health program. Since the revolution we have not had staff in country, but we monitor the use of our funds through visits. CEPAD reached food production goals with 800 farmers in 1981-82, and Provalentic improved health for 4,220 children.

d. Guatemala

Staff: Moises Colop, director, temporarily in Costa Rica

During 1981-82 CRWRC worked with four separate groups in Guatemala. Three of them are presbyteries of the Presbyterian Church in Guatemala, presbyteries which serve native people—the Maya Quiche, the MAM, and the Kekchi.

In the Maya Quiche integrated program 650 families participated, 280 were in the agricultural program; the health program benefited 175 children; 290 individuals were in the literacy program. The MAM program served 400 families; 150 in agriculture, 160 children in health, and 300 adults in literacy.

The Kekchi integrated program, due to the violence, made no report on results in fiscal year 1981-82.

The Fourth of February program, existing in a squatter settlement, moved into income generation projects for 48 families.

CRWRC also supported the Alfalit of Guatemala program which assisted 925 adults learn to read and write.

e. Honduras

Staff: Betty Roldan, director
Robert and Linda Barrett, interns

In Honduras, through regional offices of CEDEN (The Evangelical Committee for Relief and National Emergency), CRWRC supports development in the La Ceiba and Reducto areas. In Reducto, 119 families participate; this work has been closely tied to the work of World Missions. At La Ceiba, 315 families worked toward improved

conditions. At La Ceiba, two-thirds of the work was in villages we had not worked in previously because work in villages in which we had worked in past years is now under local leadership.

f. Mexico

Staff: Tom and Melva Post, director
John Hamstra, agriculturist
Bill and Hilda Vander Klippe, agriculturist
and nutritionist

Through local communities (and the regional Evangelical Committee for Rural Development), 255 village families in Chiapas and Oaxaca improved income and worked together as Christians. Some families also had health and literacy goals.

4. Caribbean

a. Haiti

Staff: Jim and Judy Zylstra, director
Dick and Mary Both, agriculturist
Pat and Eveline Franje, agriculturist/reforestation
Julia Frazier, nurse
Nick and Fanny Geleynse, agriculturist
Lavon Tinklenberg, nurse

The Haiti staff have expanded their constituents from 12 agriculture groups in 1980-81 to 42 agriculture and health groups in 1982-83. This year twice as many farm families are working on yields and good stewardship as last year. Through the health program, child malnutrition and infant mortality are being reduced.

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

b. Dominican Republic

Staff: Peter and Peggi Vander Meulen, director
Hank and Bev Abma, health
Caspar and Leanne Geisterfer, literacy
Joel and Patti Zwier, agriculturist

CRWRC staff arriving in 1983 join the World Missions staff in working with Haitians who are laborers (often illegal) in the Dominican Republic.

Initial needs assessment and strategy development is taking place. CRWRC hopes to work with Christian agencies in responding to the needs of the broader Dominican population as well.

c. Dominica

Staff: Greg and Lavonne Geleynse, teacher/agriculturist

At St. Andrew's High School, CRWRC is developing a vocational program and farm to teach skills to the students.

V. DOMESTIC PROGRAM OUTREACHES

A. *Appalachia*

Staff: Don and Janna Zeilstra, field director

CRWRC's work in Appalachia is in the form of technical and managerial assistance to the projects of the Commission on Religion in Appalachia (CORA).

Nearly thirty local grassroots groups receive help from Don Zeilstra in establishing goals and monitoring progress. CR Home Missions' Tim Limburg carries on work in the same areas, in helping the parishes of various churches develop greater understanding of, and response to, the gospel message.

B. *Mississippi*

Staff: Elvinah Spoelstra, director

Susie Evans, school program supervisor

A renovated warehouse is now a beautiful and well-designed school and work activity center for 70 handicapped persons. Several hundred Christian Reformed volunteers paid their own expenses and gave thousands of hours of work to make the building a reality. When the building was dedicated in October 1982, the community offered many thanks to the Christian Reformed Church. The Mississippi program is under the supervision of a local board called Mississippi Christian Family Services.

C. *Diaconal Ministry*

We reported to synod last year that an administrative reorganization would allow us to put more resources into helping diaconates of the CRC meet needs in their local communities. While there has been no sudden breakthrough in this area, several diaconal conferences are making steady progress. The Holland, Michigan, conference has two projects in operation and is involved in a variety of training activities; several conferences have been using CRWRC materials for training deacons and volunteers; the Florida conference is working with more than 40 refugees with CRWRC assistance; and the Kalamazoo, Michigan, conference continues a variety of activities, as it has for ten or more years.

The All-Ontario Diaconal Conference indicated its interest in an integrated refugee program this past year. Growing out of that concern, CRWRC approaches synod with the request for a refugee program in the Horn of Africa (see VII, C, 1).

The Canadian Midwest Diaconal Conference continues its work with Native Canadians, especially in the area of job training. This program, called RESPECT, served 13 families this past year.

CRWRC regrets a misstatement in its report to the Synod of 1982. We said that we had contributed approximately one-fourth of total program costs to Roseland Christian Ministries Center. We, in fact, contributed only \$5,000 to Roseland that year.

D. Refugee Resettlement

There have been noticeable shifts in CRWRC's refugee program in the United States.

1. The United States government has again reduced the number of refugee permitted into the country.

2. A depressed economy with high unemployment has given rise to a reluctance by many churches to assume sponsorship responsibilities.

3. There are large groups of Indo-Chinese who have moved from their original city of resettlement. CRWRC has been helping congregations who have requested diaconal assistance with working with large numbers of refugees in their communities.

4. While the flow of Indo-Chinese refugees has slowed down, the flow of refugees from Europe increased in the last part of the year.

While the number of refugees sponsored by United States CRCs has dropped from 617 in 1981 to 175 in 1982, the denomination has remained alert and responsive to many diaconal needs among refugee groups. Regardless of the shape of the economy, the denomination will be challenged to respond to refugee needs in the coming year as the United States government formulates its response to the crises in Pakistan, Africa, Central America, and Eastern Europe.

In Canada, 168 refugees were resettled in the past year. A new refugee coordinator was added to CRWRC's Canadian office, and the target for resettlement for 1982-83 is 200 refugees. Canadian government policy is more supportive of resettlement than is the policy of the United States, but economic problems have made resettlement more difficult in Canada also.

E. Disaster Response Services

This program maintains a disaster response network in preparation for disaster. Nineteen couples and four singles make up the CRWRC managers' group. These people are highly trained in several aspects of disaster work and often act as CRWRC's supervisors on disaster sites. In addition, twelve classes have disaster response teams who are available for local disasters, as well as being prepared to move into national disaster areas when asked by CRWRC. The CRWRC Disaster Response Services continues to offer leadership at regional and national levels.

VI. ADMINISTRATION, FINANCE

A. Administration

Mr. John De Haan is CRWRC's executive director and is assisted by Karen De Vos, director of diaconal ministries, United States; Merle Grevengoed, finance director; Wayne Medendorp, planning director; Gary Nederveld, foreign program director; and Harry Veldstra, director of diaconal ministries, Canada.

The salary schedule for executive, administrative, and office staff is within the Synodical Interim Committee recommended range under the Denominational Agencies Uniform Salary Policy.

B. *Finances*

The 1981-82 fiscal year, ended August 31, was an excellent year for CRWRC. Income exceeded expenditures by \$315,573 in the general fund and \$82,601 in the hunger fund. Grants from Canada government agencies totaled \$596,925 and investments produced income of \$353,462.

General Fund	\$3,432,866
Grants	575,925
World Hunger Fund	853,462
Disaster Fund	181,742
Deferred Gifts	7,800
	<u>\$5,052,795</u>

Grant income in 1981-82 and 1982-83 from the Alberta Council for International Cooperation and the Canadian International Development Agency is:

1981-82	
Public Participation—Broadsheet	\$ 2,500
Bangladesh—Women's Group	7,065
Bangladesh—Rural Development	75,600
Philippines—Development	92,000
Nigeria—Rural Development	82,100
Emergency Food and Central America	305,472
1982-83	
Bangladesh—Bogra Agricultural Services	86,000
Haiti—Integrated Community Development	68,516
Philippines—Self-Help Program	88,500
Philippines—Visayas Self-Help	88,500
Nigeria—Mararraba Rural Development	43,123

The following represents the budget for 1983-84:

Foreign programs	\$4,555,399
Domestic programs	243,803
Diaconal development	563,938
Refugees	98,142
Disaster response	83,879
Fundraising	199,039
World hunger education	78,160
Administration	435,782
Resource center	35,000
Deferred giving	35,000
Planning and training	135,000
Contingency Fund	200,00
	<u>\$6,663,142</u>

VII. FEASIBILITY STUDIES AND NEW FIELDS

Paramount to making a decision to begin a new field outreach is the condition that a viable Christian counterpart agency is present with whom CRWRC can work. CRWRC will do all in its power to cooperate with Christian Reformed mission boards and other Christian Reformed boards and agencies.

Basic conditions for consideration of a new field of outreach are:

1. Severe unmet needs exist which are not being attended by existing programs.

2. These unmet needs are felt and have been expressed by members of the community to be developed.

3. A viable Christian counterpart agency is present with whom we can work.

4. The program proposal is based on reliable information and lays out a clear program plan.

A. Planning Activities 1981-82

Planning activities accomplished during 1981-82 include the surveys, needs assessments, and the planned approaches to begin new outreaches in Liberia, Dominica, the Dominican Republic, Bangladesh, India, and Appalachia. These surveys and needs assessments were accomplished in concert with the Christian Reformed Board for World Missions and the Board of Home Missions. Five of the areas were jointly visited and assessments made by members of the home office administrations.

B. Long-Range Planning

CRWRC, as it looks to the 1980s and 1990s, faces a shift in focus from owning and operating its own programs to the development and strengthening of local institutions, both foreign and domestic, that are engaged in addressing deficiencies in their own communities, regions, and countries. During the last two decades many poor countries have learned new and effective food production techniques, improved health care measures, and educational basics that have resulted in a skilled and knowledgeable work force. As a result, local organizations at the grass-roots level, regional level, and national level are now rising to the challenge of addressing the needs of their own people. This shift in focus, however, is not to imply that CRWRC will suddenly cease what it has done for the past twenty years; rather, this shift in focus opens new avenues to reach out to the needy of the world with new and innovative approaches.

1. Domestic Programs

Current strategy of CRWRC calls for an emphasis in domestic programs working with, and through, local diaconal groups in the Christian Reformed Church. Diaconal programs currently concentrate on increasing family income and financial skills, and increasing achievement of family members.

2. Foreign Programs

Current CRWRC strategies target the organization's outreach in overseas programs to the small farmer, the urban unemployed, the landless, and refugees. In its outreach to the poor, CRWRC philosophy has been to encourage and train the participants to address and solve their own problems. As Third World countries reap the benefits of increased efforts to train and equip the local population, voluntary agencies find that they must take care that they do not attempt to perform functions that can be accomplished by the local population.

3. Long-Range Strategy

A long-range strategy for CRWRC to consider is to provide expertise and capital whereby developing local organizations can grow and mature to independent entities with the capabilities of addressing their own local needs. Such expertise provided by CRWRC could address the problem of the flow of population from rural to urban areas by increasing employment opportunities; by helping to develop or assist organizations and groups with the development of small industry to employ the growing number of landless people in rural areas; and by being available to advise and work with local church communities in relocating the refugees of the world to become contributing members of local communities, rather than permanent wards of refugee camps.

C. *New Fields*

1. "Horn of Africa" Refugee Program

One official estimate puts total African refugees at two million persons, a fivefold increase in five years. One of every two refugees in the world is located in Africa.

There are five countries where refugees and displaced persons are a serious concern: Somalia (where one-fifth of the population is claimed to be refugees), Ethiopia, Uganda, Sudan, and possibly Chad. All except Chad are in the "Horn of Africa."

The major problem in working with refugees is most governments' resistance to granting legal status and protection. The host government must be willing to provide land. Without land, refugees in agricultural societies are virtually slaves. With land comes employment and income. Subsequent assistance can be offered in health, housing, and education.

CRWRC requests synod's approval to begin work with refugees in East Africa following further investigation and on-site visits. The work shall be of a development nature and seek to incorporate refugees and displaced persons into the life of the host nation in which they reside. This work shall be located in one of the following countries: Somalia, Sudan, Uganda, Ethiopia, Chad, or Kenya.

2. Ecuador

Alfalit International, an evangelical agency with headquarters in Costa Rica, Central America, is dedicated to raising the literacy levels of Latin Americans with the goal of strengthening the evangelical community. CRWRC has worked with Alfalit, providing personnel and funds, since the early 1970s.

An affiliate of Alfalit International exists in Ecuador. The people with whom this affiliate works are Indian and Spanish with a small percentage of Blacks. Day laborers receive about \$67 per month and subsistence farming generates about \$28 per month. The Indian communities are among the poorest in the Western Hemisphere.

The Evangelical Association of Indian Churches in Bolivar is doing a simple but effective development program with these Indian communities. Both Alfalit of Ecuador and the Evangelical Association wish to expand their work to affect more people in a comprehensive way. Ini-

tial assessment indicates that CRWRC could address severe unmet needs which are not being attended to by existing organizations, that these communities have expressed these needs, and that there are Christian agencies present with whom CRWRC can work.

CRWRC requests synod's approval for a "pilot" project in Ecuador. A report of the results of this pilot and the plan for the future will be made to the Synod of 1984.

VIII. REQUEST FOR APPROVAL FOR DENOMINATIONAL OFFERINGS

CRWRC requests that synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustaining basis to provide the necessary funds for this ministry.

IX. ELECTION OF BOARD MEMBERS-AT-LARGE

CRWRC will present names, by means of a supplemental report to synod, of nominees for three board-member-at-large positions and four alternates.

X. REAPPOINTMENT OF THE EXECUTIVE DIRECTOR

The CRWRC board requests that synod reappoint the executive director, John De Haan, for a four-year term.

Grounds:

1. In his six years with CRWRC, Mr. De Haan has introduced information and control systems that have enabled the staff and board to work more effectively.
2. During the past two years, the number of families assisted in long-term (development) programs on foreign fields has increased from 13,758 to 21,596. The goal for 1983-84 is 29,552.
3. The cost per family served increased during the early years of Mr. De Haan's service as the staff concentrated on effectiveness. This year the cost per family is \$179. In 1983-84, it will be \$154.
4. Measurable results are available on every family served in the development programs.
5. Schedules for turning programs over to local people are required and are monitored regularly.
6. Staff job satisfaction rating have improved from 4.8 (on a scale of 1 to 7) to 5.3.
7. Staff turnover has been reduced from 20 percent per year to less than 10 percent per year.
8. Mr. De Haan has dealt with problems and personnel in a manner consistent with Christian ideals.
9. The board unanimously recommends his reappointment.

XI. SUMMARY MATTERS REQUIRING SYNOD'S ATTENTION

- A. Representatives to synod—CRWRC requests that its president, James K. Haveman, Jr.; its minister board member, Rev. Jacob Boonstra; and its executive director, John De Haan, be granted the floor when matters pertaining to our work are discussed.
- B. Approval of plans for 1983-84 budget (see Section VI, B).
- C. Approval of offerings (see Section VIII).
- D. Approval for the use of World Hunger Fund monies for emergency relief (see Section I, A, 2).
- E. Approval to investigate, with World Missions, a possible second world hunger project (see Section, I, A, 2).
- F. Approval for a refugee program in the Horn of Africa (see Section VII, C, 1).
- G. Approval for a pilot program in Ecuador (see Section VII, C, 2).
- H. Election of board members-at-large (see Section IX).
- I. Reappointment of the executive director (see Section X).

Christian Reformed World
Relief Committee

John De Haan, executive director

APPENDIX

STATEMENT OF JOINT MINISTRIES—CRWM/CWRC

Recommendation

1. Recommend the adoption of the *Statement of Joint Ministries* as a policy.
2. The final statement of policy be approved by the executive committee in May 1983 after considering the suggestions and comments presented by missionaries on the field, prior to March 30, 1983, and recommended by the Joint Committee.

Adopted by CWRWC board February 16, 1983

Statement of Joint Ministries

We, the undersigned, as representatives of these two boards, declare that the following statement expresses our belief that we have one calling and one purpose served by the distinct mandates of each organization.

One calling and one purpose.

To reach the world by means of a full-orbed, many-faceted communication of the Word—the power of God unto salvation/discipleship, the rule of the kingdom of the Lord, for the healing of the nations. It is the Word of the Lord—made flesh in Jesus Christ—that brings restoration in a world suffering the destructive power of sin. Sin, man's rebellion against God and the Word of the Lord, lies at the root of man's misery. Where the Word of the Lord breaks through, the power of sin is broken, the church of Jesus Christ is established, and the shalom of the Lord is experienced.

This means:

1. That it is recognized that the Word is to be communicated both through a preaching/teaching ministry, and through deeds of love and mercy. Recognizing that these cannot and may not be separated, it is acknowledged that CRWM sees its primary operational purpose to be the preaching/teaching ministry, and the CRWRC sees its primary operational purpose to be the deeds of love and mercy ministry, as expressed in the constitutions of both organizations. At the same time, it must also be acknowledged that the compelling needs of the helpless or oppressed may demand CRWM involvement in deeds of love and mercy ministry and likewise, that God-given opportunities to proclaim the Good News to the spiritually convicted may demand CRWRC involvement in the preaching/teaching ministry.

2. That the boards and staff of CRWM and CRWRC pledge to work cooperatively wherever in the world we are called to minister together.

3. That wherever World Missions and World Relief work together, the fields are expected to organize their affairs so that a representative group from the two agencies will form and meet regularly to engage in ongoing planning and to deal with requests from the national church or community or the agencies staff.

4. That with reference to the national body of believers, both boards are committed to working through and with the church whenever possible; the goal of our work being the growth and expansion of the church so that it may be better equipped to proclaim and demonstrate God's love.

5. That cooperation and communication will be a high priority at all levels between these two organizations, e.g., exchange of documents, plans, budgets, minutes, and memoranda.

6. That in reference to the formulation of any plan or the proposal of changes to existing policies and procedures, those closest to the work shall always be consulted.

7. That in reference to the resolution of any difficulty, all parties closest to the work will be expected to solve the problem or recommend appropriate action to the next level of responsibility for joint resolution between the agencies. And if still no resolution is found, a joint board/administrative staff committee of the agencies shall meet to resolve these issues. This committee shall be appointed annually by each board for this purpose.

Be it resolved that we intend to go forward in faith, not to be burdened with the past, not to allow the devil a foothold in the carrying out of the Great Commission.

For World Relief

s/James K. Haveman

s/John De Haan

s/Edgar A. Westenbroek

s/Rodney Mulder

For World Missions

s/David Radius

s/G. Bernard Dokter

s/Harold N. Padding

s/Raymond J. Sikkema

REPORT 7

CHAPLAIN COMMITTEE

I. ORGANIZATION

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

Rev. Robert Recker, chairperson, 1983; Mr. Calvin Mulder, vice chairperson, 1984; Mr. Donald Dekker, treasurer, 1984; Mr. Richard Gritter, vice treasurer, 1985; Rev. Carl D. Tuyl (Canadian representative), 1985; Rev. John Van Til (alternate Canadian representative); Mr. Jerry Hop, 1983; Rev. A. Dirk Evans, 1984; Mrs. Eunice Bossenbrook, 1985; Mrs. Gay Newhof, 1985.

Rev. Harold Bode has served the committee as executive secretary since 1974 and in 1982 was appointed for another four-year term.

Rev. Peter Niewiek has replaced Rev. Henry Guikema as assistant executive secretary. This is a halftime position.

Rev. Henry Guikema has returned to active duty as chaplain in the United States Air Force.

II. MILITARY CHAPLAIN PERSONNEL

The Christian Reformed Church has had military chaplains since World War Two. Currently, seventeen Christian Reformed ministers serve as fulltime chaplains with the various units of the military and eighteen serve parttime with Reserve and National Guard units of the military. Two seminarians are in the chaplain candidate program.

Chaplain, Major Herman Keizer, Jr., serves as staff officer for the Department Chief of Staff for personnel in the Pentagon. He has the responsibility of advising his superiors with regard to the moral, emotional, and spiritual effects of military policies as they touch the lives of military personnel and their families. Chaplain Keizer was given this important assignment because he was judged to be intellectually capable of understanding the issues, theologically capable of making the evaluations, and able to speak out with courage and clarity on these matters.

Chaplain, LCDR Ray Swierenga retired this year after serving as chaplain in the United States Navy for twenty-two years. During those years, he ministered on three Navy ships, for nine years with the Marines (including one year in Vietnam), and twice served as chaplain at the Great Lakes Naval Training Center. He is presently taking further training with the Clinical Pastoral Education (CPE) Department at Pine Rest Christian Hospital.

Chaplain, Capt. Marinus Vande Steeg is a new Air Force chaplain. He began his chaplaincy ministry this year at George Air Force Base, California.

Chaplain, Lt. Col. Henry Guikema has returned to active duty after suffering two heart attacks and undergoing seven-bypass open-heart surgery. We rejoice and give thanks with Chaplain Guikema and his family. For the two years and ten months Chaplain Guikema was on inactive duty he served as assistant executive secretary of the Christian Reformed Chaplain Committee. He is presently the senior Protestant chaplain of Eglin Air Force Base, Eglin, Florida.

A roster of active duty chaplains and assignments, with year of induction, follows:

Air Force

Chaplain, Major Ralph W. Bronkema, Patrick AFB, FL (1966)
 Chaplain, Lt. Col. Henry Guikema, Eglin AFB, FL (1962)
 Chaplain, Capt. Richard M. Hartwell, Jr., Norton AFB, CA (1981)
 Chaplain, Lt. Col. Louis E. Kok, Mc Chord AFB, WA (1962)
 Chaplain, Capt. Marinus Vande Steeg, George AFB, CA (1982)

Army

Chaplain, Major William Brander, Ft. Bragg, NC (1968)
 Chaplain, COL John Hoogland, United States Pentagon, DC (1959)
 Chaplain, Major Herman Keizer, United States Pentagon, DC (1968)
 Chaplain, LTC Marvin Konynenbelt, Ft. Knox, KY (1965)
 Chaplain, Capt. Philip Touw, Yale-New Haven Medical Center, CT (1977)
 Chaplain, Capt. Jack Van Dyken, Jr., Ft. Jackson, SC (1982)
 Chaplain, Major Karl Willoughby, Ft. Bragg, NC (1975)

Navy

Chaplain, LCDR Don Belanus, Camp Lejeune, NC (1979)
 Chaplain, CDR Herbert Bergsma, Office of Chaplains, Code 013 Sub base Groton, CT (1966)
 Chaplain, LT. George Cooper, Naval Regional Medical Center, PA (1980)
 Chaplain, CDR Donald den Dulk, USN Credo, San Diego, CA (1975)
 Chaplain, CDR Albert Roon, Alcohol Rehabilitation Center, VA (1966)

III. INSTITUTIONAL CHAPLAIN PERSONNEL

Institutional chaplains serve in a variety of specialized settings. Presently thirty-nine Christian Reformed ministers serve as institutional chaplains. Many of these chaplains are called on to give special lectures and to conduct workshops and seminars on pastoral care. As an example, Chaplain James Kok from Pine Rest will be going to Nigeria this summer to give lectures on pastoral care at the Spiritual Conference in Miango. Rev. Melvin Flikkema is preparing for institutional chaplaincy by taking additional training with the Clinical Pastoral Education Department of Rochester Methodist Hospital, which is associated with the Mayo Clinic Complex. Chaplain Ray Swierenga is in a CPE program at Pine Rest Christian Hospital.

The staff researches other institutions with a view toward placing Christian Reformed ministers in more of these vital ministries.

A glance at the roster below should give some idea of the kinds of needs and opportunities for ministry that present themselves to our institutional chaplains.

Ecclesiastical endorsement has been given by the Chaplain Committee for ministry in specialized institutional settings to the following chaplains:

Chaplain Louis Baker, Evanston General Hospital, Evanston, IL
 Chaplain Robert Brummel, Jackson Memorial Hospital, Miami, FL
 Chaplain Arlo Compaan, Center for Life Skills, Chicago, IL
 Chaplain Harold T. De Jong, St. Peter's Hospital, Olympia, WA
 Chaplain Sidney Draayer, Christian Counseling Center, Grand Rapids, MI
 Chaplain William Dykstra, Southern Michigan Prison, Jackson, MI
 Chaplain A. Dirk Evans, Harper-Grace Hospital, Detroit, MI
 Chaplain Eric Evenhuis, Horizon Hospital, Pomona, CA
 Chaplain Jan Friend, Bethesda Hospital, Denver, CO
 Chaplain Terry Hager, Community Counseling and Personal Growth Ministry, Grand Rapids, MI
 Chaplain Ronald Hempel, Washington Veterans Home, Retsil, WA
 Chaplain Allen Hoogewind, Jellema House, Grand Rapids, MI
 Chaplain Marvin Hoogland, Christian Counseling Center, Chicago, IL
 Chaplain Gordon Kieft, Bethesda Hospital, Denver, CO
 Chaplain James Kok, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Philip J. Koster, Pontiac General Hospital, Pontiac, MI
 Chaplain John H. Lamsma, Federal Correctional Institution, Milan, MI
 Chaplain Peter Mans, Mary Free Bed Hospital, Grand Rapids, MI
 Chaplain Peter Niewiek, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Gerald Oosterveen, Elim Christian School, Palos Heights, IL
 Chaplain Elton Piersma, Marriage and Family Center, Muskegon, MI
 Chaplain Henry Post, Foote Memorial Hospital, Jackson, MI
 Chaplain Fred Rietema, Comprehensive Mental Health Center, Tacoma, WA
 Chaplain Curt Roelofs, Providence Hospital, Southfield, MI
 Chaplain Howard Sponholz, Cabrini Medical Center and St. Vincent's Hospitals, New York City, NY
 Chaplain Robert Uken, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Adrian Van Andel, VA Chaplain, Palo Alto, CA
 Chaplain Larry Vande Creek, Family Practice Department, OSU, Columbia, OH
 Chaplain Thomas Vanden Bosch, VA Chaplain, Sioux Falls, SD
 Chaplain Samuel Vander Jagt, Mercy Hospital, Davenport, IA
 Chaplain Nicholas Vander Kwaak, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain James Vander Schaaf, Criminal Justice, Grand Rapids, MI
 Chaplain Siebert Van Houten, Hamilton Psychiatric Hospital, Hamilton, ON
 Chaplain Peter Van Katwyk, Interfaith Counseling Center, Cambridge, ON
 Chaplain Duane Visser, Pine Rest Christian Hospital, Grand Rapids, MI
 Chaplain Ronald Vredevel, Regional Developmental Center, Mt. Pleasant, MI
 Chaplain Kenneth Wezeman, South Bend Osteopathic Hospital, South Bend, IN
 Chaplain Peter Winkle, Rehoboth Hospital, Gallup, NM
 Chaplain Benjamin Ypma, Koinonia Medical Center, Muskegon, MI

It also should be recognized that many people are served by retired Christian Reformed ministers who work as volunteer chaplains. These volunteer chaplains minister to those living in residences for aging persons, those in hospitals which have no staff chaplains, and those in hospitals who indicate that they have no pastor of their own.

IV. BUSINESS AND INDUSTRIAL CHAPLAIN PERSONNEL

The Chaplain Committee has explored business and industrial chaplaincy during the six years since Synod of 1977 formulated the mandate. Three ministers presently serve as business and industrial chaplains. Each illustrates a different way of structuring business and industrial chaplaincy ministry. Chaplain Menninga provides a pastoral ministry in a large business mall. For various reasons relating to the nature of the Lincoln Mall Ministry, Chaplain Menninga will be affiliating with the Reformed Church of America. Chaplain Van Donk ministers parttime as an industrial chaplain. Under the auspices of the

Hayward Christian Reformed Church, he serves as chaplain to the personnel of several local industries. He also serves Hayward Christian Reformed Church parttime as minister of youth and evangelism. Chaplain Vander Laan's ministry has a very specific focus. He serves as chaplain to the personnel of a single company.

For a full discussion on industrial chaplaincy see IX below.

Chaplain Arlan Menninga, Lincoln Mall Ministries, Matteson, IL
Chaplain Jack Vander Laan, Waste Management, Ft. Lauderdale, FL
Chaplain John Van Donk, Hayward Industrial Area, Hayward, CA

V. LOOKING AROUND

A. *A Challenge to the Constitutionality of the Army Chaplaincy*

In 1979, two Harvard law students filed suit in the United States District Court for the eastern district of New York and charged that the Army chaplaincy violates the establishment clause of the First Amendment to the United States Constitution. The First Amendment states: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. . . ." The students wanted two things: (1) a judgment declaring that the chaplaincy program constitutes an establishment of religion in violation of the First Amendment of the United States Constitution, and (2) an injunction restraining the government from approving or otherwise providing funds or support in any respect to Army religious activities.

Various technical points and substantive issues remain unresolved. A decision with regard to the technical points is not expected until the spring of 1983. If the motions of both parties with regard to technical points are denied, there will be a trial on the substantive issue, probably in the fall or winter of 1983.

B. *A Challenge to State Funding of Chaplains*

On the state level, certain actions of the American Civil Liberties Union and the Association for the Separation of Church and State have challenged the constitutionality of state funding of chaplains. While the courts have interpreted the constitution to preclude "entanglement" of church and state, the legal actions alluded to above seem to result in a separation of faith from life.

The Chaplain Committee continues to keep abreast of these issues and actions. It urges the church to be informed and ready to resist this trend in our society.

VI. LOOKING AHEAD

A. *In Canada*

The Canadian Chaplain Committee members continue their search for suitable candidates for chaplain ministry. This recruitment has had disappointing results, but it remains, nevertheless, a matter of high priority for our Canadian subcommittee.

Bursaries of \$5,000 were again made available by the government of the Province of Ontario for those who wish to involve themselves in a forty-eight-week training program fully funded by the government's ministries.

Members of our Canadian Committee continue to serve in influential positions. Rev. Carl D. Tuyl was appointed chairman of the Ontario Provincial Interfaith Committee on Chaplaincy. Rev. John Van Til represents our denomination at the Federal Interfaith Committee, and Dr. Peter L. Van Katwijk functions as the director of the Cambridge Interfaith Pastoral Counseling Centre. Rev. Dick N. Habermehl functions as chairman of the Interfaith Committee in the province of Manitoba.

In these positions our members have important roles in the forming of government policies, as well as the screening and appointments of chaplains in the government's institutions. Our members have been instrumental in the organization of chaplaincy services. They have initiated the process of reclassification of chaplaincy positions and are, at the moment, engaged in efforts to make more chaplains available in the several government ministries.

This short summary of our work in Canada concludes with the prayer of the committee that God will give us men who are willing to serve as representatives of the church of our Lord Jesus Christ to those people who are in the care of the government.

B. To Specific Strategic Areas of Ministry

The staff continues to explore ways to place a Christian Reformed minister in a cancer research center, a hospice, and a facility specializing in care for aging persons. The need is great for ministry to these groups. Also, the ministers placed in these specialized ministries would become experienced resource persons to us as we seek to increase the amount and quality of ministry to these groups.

C. The Council on Ministries in Specialized Settings

The staff of the Chaplain Committee continues its participation in the Council on Ministries in Specialized Settings (COMISS). This group provides a structure through which denominations can maintain communication with the endorsing agencies and professional organizations. This communication and familiarity is important to our goal to place our ministers in newly available positions.

VII. THE EXECUTIVE SECRETARY

Our executive secretary has continued to make a very valuable contribution to the work of the chaplains during 1982. His pastoral ministry to chaplains in service is singled out with special gratitude by many chaplains. And in some respects, that work is becoming increasingly more difficult and, at the same time, more necessary. Our society and culture continue to experience heightened pressures through an increasing loss of moral vision and vigor.

Visiting of chaplains at their sites, keeping on top of the business of the Chaplain Committee, attending meetings (both locally and nationally),

interviewing prospective candidates, brainstorming and writing reports—all this and more has taken up the time of our secretary this year. But in some respects the year was different for him in that he had a quarter off for reflection, study, and growth. This has provided him with needed refreshment and should enhance his value to the committee.

VIII. THE ASSISTANT EXECUTIVE SECRETARY

With the return to active duty of our former assistant executive secretary, Chaplain Henry Guikema, the committee has employed Chaplain Peter J. Niewiek as the new assistant executive secretary. Chaplain Niewiek is working halftime with the Chaplain Committee and halftime at Pine Rest Christian Hospital, where he has been a chaplain since October 1981. He has recovered very satisfactorily from the effects of cancer and chemotherapy. His disease has been in remission for one year at the time of this writing.

IX. BUSINESS AND INDUSTRIAL CHAPLAINCY

A. The Chaplain Committee bases its request to the synod on the mandate given it by the 1977 and 1980 Synods and outlines the material supporting this request.

1. The Synod of 1977 granted permission to the Chaplain Committee "to explore, design, and initiate active models of business and industrial chaplaincy for a period of three years" (cf. *Acts of Synod 1977*, p. 17 and Report 9, pp. 337-39). In 1980, synod granted permission to extend the period for another three years (cf. *Acts of Synod 1980*, p. 33 and Report 9, pp. 275 and 280).

2. The Chaplain Committee, having studied business and industrial chaplaincy and having field-tested certain models of such chaplaincy during this period, requests this synod to declare that the concept of business and industrial chaplaincy is consistent with the ministry and mission of the church.

3. A summary of our study which supports our request to the synod follows. This summary brings into focus three facets of our study:

- The biblical and historical background against which business and industrial chaplaincy should be viewed;
- Reformed Christian perspectives which bear on the subject of business and industrial chaplaincy;
- A brief account of informational data gained during this six-year period of exploring, designing, and activating models of business and industrial chaplaincy.

One more comment seems appropriate before proceeding to the report. A serious attempt was made in our study to address the right questions rather than give right answers to the wrong questions. Examples of wrong questions, in our judgment, would be: Is business and industrial chaplaincy successful? Or, is it profitable for all concerned?

B. The Biblical and Historical Background Against Which Business and Industrial Chaplaincy Should Be Viewed

According to the Scriptures, God owns the world and continues to lay claim to it. The psalmist caught that perspective when he wrote, "The earth is the Lord's, and everything in it, the world, and all who live in it" (Ps. 24:1).^{*} The Bible is God's great, reliable self-disclosure as to what his purpose is with the world, what he is actually doing in it, and to what good he is guiding it. The church views that as the mission of God in and with the world.

God not only created the world but also richly endowed his creation. In its very structure there is law and order. The laws of creation say something about the Lawgiver—God (Ps. 19). God's creation is rich in differentiation, potential, and purpose. And, "so God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number, fill the earth and subdue it' . . . God saw all that he had made and it was very good" (Gen. 1:27–28, 31). Much is implied in those words, and the creational ordinances flow out of them. The individual, marriage and family, labor and the fruit and purpose of labor, and government are all woven into the very design of creation. One might say that business, trade, and industry lay latent in creation. God placed it there for man to develop for good purposes.

Due to the instigation of the devil and by man's own willful disobedience, sin entered God's good creation. Man's heart was changed. Man "worshiped and served created things rather than the Creator" (Rom. 1:25). Consequently, the way man used and ruled creation changed. Adam and Eve turned their backs to God and became self-centered, but God sought them out, speaking words of judgment and grace, promise and hope. Pain and suffering, thorns and thistles, toil and sweat became part of life. Mankind and creation needed to be redeemed, restored, and reclaimed.

The cultural mandate still stood, but now there was a new dynamic. A struggle for loyalties was on. God had placed enmity between Satan and the woman, between his seed and hers. Satan makes false claims on the world and its inhabitants (Matt. 4:1–11). Paul counters with a different emphasis in writing to the church at Corinth, "All are yours, and you are of Christ, and Christ is of God" (I Cor. 3:22–23). Biblical redemptive history describes this warfare and its outcome. The outcome is decided but the fight goes on and the casualties are still being counted.

What makes this warfare critical in our time are the gradual shifts in the power structures of society. With the period of the Enlightenment, the Western world entered the man-centered age. God's sovereignty was openly disputed, the limited sovereignty of the church openly questioned, and man's sovereignty openly proclaimed. Man planned, developed, controlled, and measured his own destiny and that of the world. Science, technology, the industrial revolution, and business and trade affected the social ordering of North American society. Our society has become ac-

^{*}All Scripture quotations are from the New International Version.

tivistic, pragmatistic, and materialistic. Most of life in modern society is lived horizontally. The questions asked, the demands made, and the rights demanded are horizontal. Society relates to the power structures of the system. The individual, the family, and the church (the small, limited sovereignties by order of creation) make an uneasy peace with "the system" (the power structures of modern life).

In this crucial battle for the loyalties of men and women, is the church sufficiently represented in business and industry through her members? Can the voice of the Lord be heard in the marketplace? Is there sufficient warrant for sending ordained clergy into that battleground for loyalties to enable, inspire, encourage, lead, guide, and articulate the Word in that context? Business and industrial chaplains stand ready to support, comfort, heal, and reconcile in the name of Christ and his body, the church.

C. Reformed Christian Perspectives Which Bear on the Issue of Business and Industrial Chaplaincy

Biblical Christianity takes seriously creation and redemptive history. The Lord God reigns forever (Ps. 145). In the Old Testament, God established and utilized covenant(s) to draw a family, a nation, a people unto himself. He gave them his Word, his Law, his ordinances. He gave them prophets, priests, and kings to guide them. By promise and by grace they became God's covenant people, and in gratitude and obedience they began to reclaim the creational order in the name of Yahweh. For the true Jew, creation and redemption were two sides of the kingdom of God—so ought they be for us today.

Jesus came preaching the gospel of the kingdom. By his person and work he inaugurated the kingdom. By his word of grace he could forgive sins, and by his word of power he exercised control over creation. He now reigns over all at the right hand of God, bringing into subjection under him all alien dominion, authority, and power, and "when he has done this, then the Son himself will be made subject to him, so that God may be all and in all" (I Cor. 15:28).

Reformed Christians believe the gospel of the kingdom is for the whole man and through him for the whole society. This gospel truth has much to say about the practical, social, economic, political, and cultural relationships of life. North Americans have essentially separated religion from the news media, education, politics, leisure time, and from business and industry. Modern man does not require or desire the presence or voice of the Lord in the marketplace. In our land there is more fear of nuclear war than there is fear of God. However, the Scriptures teach "that God was reconciling the world to himself in Christ . . . and has committed to us [new creations] the message of reconciliation" (II Cor. 5:19). God wants the world to hear the message of the Word of the King. The church is the official Wordbearer of the King to a society with all its varied institutions and structures. In theory, Reformed Christians hold that the comprehensive message (the gospel of the kingdom) requires a comprehensive approach by the church in bringing it to the world, but in practice we are rather cautious on issues affecting our approach. The Great Commission is comprehensive. The apostle Paul, who gave so

many instructions regarding the church as an institute, describes his own ministry in these words, "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" (I Cor. 9:22-23).

The mission and ministry of Christ guide us in defining the mission and ministry of the church, that is, how the church accomplishes her mission in the world. Of his mission and ministry, Jesus said, "Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Matt. 20:28). He was anointed and sent by God the Father. He preached and taught with authority. He healed the sick and cast out demons with authority. He claimed power over the wild waves of the sea with authority and they were stilled. He knew where fish were in the sea and that one fish had a coin in its mouth. He recognized differentiation in society and the limited sovereignty associated with it when he said, "Give to Caesar what is Caesar's and to God what is God's." His ministry took him where the people were: fields, market-places, highways, resort areas, the fishing industry, contact with the military, and in homes. Significantly, although he did not neglect attendance in the synagogue or temple, most of his ministry took place outside the synagogue and away from the temple. He was critical of the religious leaders of his day for being more interested in being served than in serving; for being concerned for the minor ceremonial issues rather than for the more weighty matters of the law.

Also characteristic of Christ's ministry was his self-conscious awareness of what he was about. He came to do the will of his Father. He came to bring life, more abundant life. He was aware of the creational purpose of fig trees, corn, and the Sabbath. Jesus' awareness of the social, economic, and political implications of the gospel is very evident in the kingdom parables. He was quite aware when his Father's house became a den of thieves and he spoke and acted prophetically. Jesus hurt on his insides at the brokenness of humanity, at their harassed and helpless condition. "He had compassion [on the crowds] because they were harassed and helpless, like sheep without a shepherd" (Matt. 9:36). Jesus identified with military officers, women, tax collectors, and sinners. He lived on the front lines of life. He got his feet dirty, his eyes on occasion were filled with tears, and his nose knew the stench of death. His hands, head, back, and side knew pain. His mission and ministry touched all of life. The church carries on that mission and ministry in his name. Even as Jesus said to his disciples, "As the Father has sent me, I am sending you" (John 20:21).

Reformed Christians speak with considerable fondness about "faith at work" and say that "principles have their effects." In a society whose structures are deformed by unbelief, it is easier to talk about faith at work than to practice it. The Chaplain Committee believes that chaplains in business and industry must discern the will of God in and for that setting and seek to practice it and assist others in discerning and doing the same—always conscious that greater is he who is with us than he who is with the world. Knowing that "nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account" (Heb. 4:13).

D. *Information Data*

A brief account of information data gained during the six-year period (1977-1983) of exploring, designing, and activating models of business and industrial chaplaincy is presented in this section. After discussing the exploring, designing, and activating of models, the committee wishes to conclude by making four general observations.

1. *Exploring Models.* The Chaplain Committee understood this part of the mandate as saying: study and learn as much as possible about business and industrial chaplaincy. We learned much from the research study made by Revs. Allen J. Hoogewind and Hans Uittenbosch. We became a member of the National Institute of Business and Industrial Chaplains. This organization became an excellent source of information inasmuch as active business and industrial chaplains are members of it. These chaplains serve at airports; in textile, steel, and paper industries; with tobacco, telephone, feed, and publishing companies; with truck lines; motel chains; and at race tracks. The committee learned from industrial executives how they view and value chaplains. For example, the executive manager of Mc Bess Industries stated that other white collar staff persons would be laid off before the chaplain. The chaplain ministers with complete freedom. He works without a job description and is not supervised by management, although he is supervised by the chaplain division of the denomination. The committee learned much more, but this serves as a brief summary.

2. *Designing and Activating Models.* In designing and activating models, the committee realized that there would be variation but that each one would include three basic elements: (1) a strong belief that a comprehensive gospel requires a comprehensive approach; (2) a commitment that the chaplains have the freedom to minister out of a Reformed Christian perspective; and (3) each model was to have a valid prophetic motif.

The committee designed six models: Pastoral-Missionary, Educational-Missionary, Prophetic-Activist, Peripatetic-Prophetic, Evangelistic, and Participating. The committee decided to field-test the Pastoral-Missionary and the Educational-Missionary models. In testing these models, the chaplains were reminded this was a new area of ministry for the committee and that feedback to the committee was important.

The Pastoral-Missionary model was designed to go where the people were—in labor and in management; engage in various kinds of contacts and conversations; develop relationships and trust levels; and make known as widely as possible that pastoral care and counseling was available. The chaplain, through his ministry, was to present the full gospel and lead men and women to Christ and his church. The ministry of Chaplain Jack Vander Laan at Waste Management, Inc., in Florida best reflects this model. Through his ministry, some persons have attended worship services, others have become inquirers in the Christian faith. With some variation, the ministry of Chaplain Arlan Menninga at the Lincoln Mall Ministry in Matteson, Illinois, also reflects this model.

The Educational-Missionary model was designed to equip Christians to witness to persons in their business and industry. Its focus would be on

working out of a local parish whose constituency is primarily involved in business and industry, preferably with a parish located in a business and industrial complex. Chaplain John Van Donk works halftime out of the Hayward Christian Reformed Church in California. He is extensively involved in two industries in which he witnesses to personnel both in labor and in management. Chaplain Van Donk's ministry does not completely fit this model but, of chaplains involved in this ministry, comes closest to it.

The denomination has engaged in "harbor," "seamen," and "campus" ministry for years. Through our experience in and our study of various kinds of chaplaincies, the committee has been made more aware of the many similarities in these ministries, even though there are some differences. Chaplains serving in seamen ministry visit seamen on board ships, witness, discuss issues, provide pastoral care and Christian literature—making Jesus Christ visible in that setting. Campus chaplains provide essentially the same kind of ministry. The Scriptures give ample evidence that the Word is for persons in many kinds of settings.

3. Four Concluding Observations. First, business, industry, the individual, the family, education, politics, and the news media are all subject to the redeeming, reclaiming, restoring work of the King. The church, as an instrument or agent of the kingdom, has responsibility to proclaim the whole gospel by way of comprehensive approach to the whole world and all the social institutions and structures in it. Reformed Christians approach this task conscious of the times and of the means available to them. The Back to God Hour, through radio and television, reaches millions who seldom or never go to church. Business and industrial chaplains could reach such people, and they could serve as enablers, encouragers, challengers to Christians in business and industry who do take their faith to work.

Second, it is not our intention to have chaplains change business and industry by direct confrontation, but business and industry may undergo changes because of chaplains working with Christians and others in such settings. There is need for change according to creational law, order, and ordinances. The apostle Paul provides us with a good model. He was commissioned by the church at Antioch. On one of his journeys, he and Silas wanted to go into Bithynia "but the Spirit of Jesus would not allow them to." Instead a call to Macedonia came by vision and they concluded that God had called them to preach there. Paul ministered to people where they were—to their condition in life—to their needs. On a Sabbath, they met a business woman by a river and led her to Christ. Later they cast an evil spirit out of a slave girl and they landed in prison. In prison they prayed and sang hymns, while other prisoners listened. Meanwhile, an angel before the altar of God was busy (Rev. 8:3-5). This resulted in a desperate jailer learning about the grace of God in Jesus Christ—as did his family (Acts 16). Paul did not separate slaves from masters but brought them together through Christ (cf. Philemon). Through Paul's ministry the gospel reached the very household of Caesar. He was not a revolutionist but a reformer—a restorer of the creational order. His message and approach was comprehensive.

Third, there are multiple conditioning forces bearing on all levels of

society today. Social scientists have written much about these conditioning forces during the last forty years. Their usual method is to select one of the forces and seek to analyze all of society's problems in terms of that one. The church is also in danger of doing this. The church ought not to be lured into addressing the gospel to one issue and not to others. For example, within the educational, social, economic, and political structures of North America, science and technology have brought us not only the nuclear bomb, but also hard rock music, Atari, and the computer. Should the church deal with the bomb and not with Atari and/or the computer? Through the church, the gospel of the kingdom must be brought to bear on Third World issues, on poverty and hunger, on educational and news media trends, on business and industry, among others.

Fourth, the church looks back not only to the creational order and the redemptive process, but also ahead to the restoration of all things in the new heaven and the new earth wherein will dwell righteousness and *shalom*. According to the Scriptures, we are living in the "latter days." The book of Revelation describes the dynamic of the church (churches) being *in* the world but not *of* it. We can withdraw from the world because we are not *of* the world; but then we must ask whether we are being faithful to our task *in* the world. We can also be *so of* the world that we have compromised our witness *to* the world. We can be so afraid of the world and its powerful social structures that we make our indicting pronouncements about them from behind closed doors. Or, we can take our unwanted message to the marketplace as Amos did. The triumphant sounds of Revelation are those of conquering, not of retreat; of walking on the head of Satan (cf. also Gen. 3:15 and Rom. 16:20), not striking at his heel. The unveiled, ascended, exalted Christ *is* the Lord of lords and the King of kings. This world and everything in it belongs to our Father.

X. RECOMMENDATIONS

A. *Representatives at Synod*

We request that our executive secretary, Rev. Harold Bode; or the assistant executive secretary, Chaplain Peter J. Niewiek; or committee chairperson, Professor Robert Recker, be permitted to speak at the synod on matters affecting the Chaplain Committee. In regard to the recommendation respecting business and industrial chaplaincy, the Chaplain Committee requests that certain other persons be allowed to meet with the advisory committee assigned to consider this matter.

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 18, and 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 the churches in the area on Sunday, June 19.

C. *Business and Industrial Chaplaincy.* (Cf. *Acts of Synod 1977*, p. 17 and Report 9, 337-39; *Acts of Synod 1980*, p. 33 and Report 9, pp. 275 and 280; also Section IX of this report.)

The Chaplain Committee requests the synod to declare that the concept of business and industrial chaplaincy is consistent with the ministry and mission of the church.

D. *Committee Personnel*

1. Professor Robert Recker has completed a three-year term of membership on the committee and is eligible for consideration for a second three-year term. With him, we place in nomination Professor Harold Dekker, also from Calvin Theological seminary.

2. Mr. Jerry Hop has served the committee for three years. He has requested not to be considered for reappointment due to a rather major change which has taken place on the employment side of his life. We wish to take this opportunity to thank him for his work with the committee and his service to the church.

To replace Mr. Hop on the committee, we place in nomination: Mr. Neal Berghoef who has served as elder of the Providence Christian Reformed Church in Holland, Michigan. He is the manager of the Holland plant of the Baker Furniture Company and is currently a councilman for the city of Holland. Also, Mr. Donald Schierbeck, who has served as an elder in the Calvin Christian Reformed Church of Grand Rapids and has served as principal of Christian schools. Currently, he is a teacher of mathematics at Ottawa High School and Grand Rapids Junior College.

3. In compliance with permission granted by the 1981 Synod (cf. Art. 32, *Acts of Synod 1981*, p. 33), in order to gain the needed continuity and proper balance of personnel on the committee, we present the following nominees: Rev. Carl L. Kammeraad, pastor of the Neland Avenue Christian Reformed Church and reserve chaplain in the United States Air Force; and Rev. Paul H. Vruwink, pastor of the Thirty-Sixth Street Christian Reformed Church. Pastor Vruwink served as chaplain for twenty years on active duty with the United States Army and was retired in 1982.

E. *Quota Request*

The Chaplain Committee requests synod to approve the quota of \$5.35 per family for fiscal year 1984. Please note that approximately \$133,250 of the quota will be used to pay pension premiums for chaplains.

XI. FINANCIAL MATTERS

The financial statement, auditor's report, and the proposed budget will be published in the *Agenda for Synod 1983, Financial and Business Supplement*, and in that format will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive secretary

REPORT 8

CHURCH HELP COMMITTEE

The Church Help Committee met regularly throughout the year to conduct its business. We granted loans to twenty-one churches for a total of \$375,000. This was somewhat higher than in 1981. Most of the loans were ten-year loans.

We are pleased to report that most of the churches are very prompt in the repayment of their loans. We do contact those who are delinquent and encourage them to repay their loans. We are awaiting the resolution of the legal proceedings re the Center of Hope Church in Denver, so that we may secure repayment of the loan. Dan Pluim, a member of our committee, serves on the Creditors Committee and keeps us informed of the progress being made.

The Church Help Committee will be dissolved at the end of this year. The assets will be given to the Denominational Loan Fund. We judge that the establishment of the Loan Fund is a step in the right direction. The Church Help Committee began in 1894, and has served our denomination for eighty-nine years. Many churches have been assisted by means of this fund.

The terms of Rev. Edward J. Knott, as regular member of the committee, and Rev. Henry Vander Kam, as alternate, expire this year. Because our committee will be dissolved at the end of this year, we are recommending that these men continue to serve until that occurs.

Inquiries concerning loans from the Church Help Committee should be sent to the secretary, Rev. John Ebbers.

MATTERS REQUIRING SYNODICAL ATTENTION

1. We request that our secretary, Rev. John T. Ebbers, and/or our president, Rev. Edward J. Knott, be consulted on matters pertaining to the Church Help Committee when considered by synod or its advisory committee, and that they be given the privilege of the floor.

2. That synod approve the continuation of Rev. Edward J. Knott as committee member and Rev. Henry Vander Kam as alternate until the end of 1983.

Ground: The committee will be dissolved at the end of 1983 and it does not warrant electing new members for such a brief period of time.

Church Help Committee

E. J. Knott, president

J. T. Ebbers, secretary

E. Huizenga, treasurer

B. De Wit

G. Vander Plaats

D. Pluim

REPORT 9

COMMITTEE FOR EDUCATIONAL ASSISTANCE
TO CHURCHES ABROAD (CEACA)

Since the Synod of 1968 called CEACA into being, the committee has carried on its work of aiding Reformed churches abroad with the training of leaders. Accordingly, CEACA distributes theological books for the edification of overseas seminary libraries, supports internships in the United States for foreign church leaders, and, most particularly, sponsors students for work at (primarily) Calvin Theological Seminary and Calvin College.

Though requests for aid are numerous and varied (including, for example, requests for motorcycles and land rovers), the committee adheres to synodical guidelines by limiting support to churches abroad that specifically request aid for promising leaders. In addition, these students and interns must be applying for training not available in their home country and must conscientiously intend to return to their homeland to fill pastoral, administrative, and teaching positions in their churches. It is encouraging to be able to report that CEACA continues to have a perfect record in this respect: to our knowledge all students who have completed their programs under our sponsorship have returned to their home churches.

I. ACCOMPLISHMENTS

CEACA (like some others) is a *working* committee. Members carry a substantial load of counseling, financial, promotional, secretarial, and administrative duties. At the same time, committee members are encouraged by a number of things:

A. Though there are inevitable difficulties in adjustments and financial pinches, students and interns seem almost without exception to profit from their training in the United States. Some, indeed, are heartily enthusiastic about the teaching they receive and the hospitality of churches, individuals, and fellow students. For most of them, the tie that binds in Christian love is blessed.

B. Committee members, fellow students, local churches, and others with whom our aid recipients have to do are similarly enriched by associations with these Christians from abroad. For example, a number of seminary faculty members report enlarging and insightful observations made in class by people who really know something firsthand about animism or about social and political struggles in Latin America.

C. Because of generous individual, church, and foundational gifts in the past, CEACA has been able to support a record number of students over the past year. Though we cannot maintain this level of sponsorship without continued strong financial support and, more soberingly, possible changes in committee size and structure, it has been good to carry on the program we have had.

D. In a move that will have considerable impact on the daily work of CEACA, the faculty of Calvin Seminary made a key appointment in 1982. Dr. Richard R. De Ridder was named Director of International Students. For the past six years, Dr. De Ridder brought his considerable experience as foreign missionary, his pastoral wisdom, and his impressive efficiency to the work of secretary of CEACA. He is therefore admirably equipped not only to carry on his new duties as Director of International Students but also to work closely with the new secretary and to cooperate with the work of the committee as a whole. Though the exact lines of this cooperation have not yet been laid, the committee is confident that they will fall in pleasant places and is grateful for continued association with Dr. De Ridder.

E. CEACA has established an endowment fund with the cooperation and participation of the Finance Committee of the Synodical Interim Committee. There is a good beginning to the fund and promise of future growth.

F. CEACA has benefited from cooperation with the Barnabas Foundation with respect to willed gifts for the work of the committee.

G. A number of local CRC congregations have gone out of their way to make our students feel welcome and to know that they are among Christian friends.

II. PROBLEMS

At the same time, it must be noted that the committee continues to struggle with several vexing and knotty problems.

A. Chief among these, perhaps, is the question of the number of students we can sponsor, given the recently declining level of financial support from churches and individuals, and, further, the time and energy burdens that are imposed on committee members when an ambitious program of sponsorship is undertaken. This matter is now under scrutiny by the committee.

B. Of constant concern to CEACA is the separation of students from their families. The average CEACA student is a person in his (occasionally, her) thirties who has been in church service for several years. Leaving spouses and children behind is a great sacrifice for them and (at least, so one speculates) may not strengthen marriage and home life. But CEACA does not ordinarily sponsor whole families. This would be an expense so great as to sharply reduce the number of students and interns we can support. The committee is now considering ways and means of addressing this dilemma.

Living with these joys and concerns is part of the continuing saga of CEACA. The work continues to be deeply worthwhile. CEACA comes into indirect relations with churches in many countries. Students whom we sponsor are representatives of many denominations (one which, in recent years, would constitute an impressive subcatalog of the Reformed Ecumenical Synod churches abroad). These students carry back with them impressions of our own denomination and her institutions, especially Calvin College and Seminary. Hence we envision not only an immediate work (academic and internship training), but also a more ultimate one (better interchurch relations).

III. RELATIONSHIP TO OTHER DENOMINATIONAL AGENCIES

Though CEACA is a distinct synodical committee that reports directly to synod, relations with other agencies and institutions continue to be important in maintaining our programs. For example, CEACA cooperates with World Missions, the Back to God Hour, SCORR, Home Missions, and the Synodical Interim Committee, as well as Calvin College and Seminary. Note also the remarks in I, F re the Barnabas Foundation.

IV. PROGRAMS COMPLETED IN 1982

The following students completed their programs at the end of the 1981-82 school year.

A. Edward Namukoa (Kenya), a member of the Reformed Church of East Africa, completed his work at Calvin College toward the Bachelor of Religious Education degree and has returned to Kenya to be a teacher of Religious Education and/or Bible school. Mr. Namukoa was partly supported by Wyoming Park Christian Reformed Church.

B. Auke Vander Meer (Brazil) arrived in August of 1981 as a student from Reformed Theological Seminary in Jackson, Mississippi. He is a member of the Evangelical Reformed Church of Brazil and has returned there with hopes of serving his home church as a pastor or missionary.

C. Klaas Laning (Australia) returned to Australia in June 1982 and was ordained in the Reformed Church of Australia. He is now serving a church in Canning, Perth, Western Australia.

D. Itsuro Hijiya (Japan) left in November 1982 to return to his work as Professor of Historical Theology and Homiletics at Kobe Reformed Theological Seminary and as pastor of Itami Reformed Church. He took elective courses and also audited several courses.

E. Seokin Payne (Liberia) unexpectedly left Calvin Seminary and CEACA sponsorship about December 1. Mr. Payne expects to attend Lincoln Christian College, Lincoln, Illinois.

V. PROGRAMS FOR 1983 AND 1984

A. Humberto Casanova (Chile) left for Chile in February 1983 to return to the seminary of his denomination (John Calvin Seminary, Quillota,

Chile) to teach Greek, Biblical and Textual Criticism, Exegesis and Interpretation of the New Testament. He obtained his MTS degree.

B. Lu Fengming (Peoples Republic of China) completed her study of English in May 1983. Her support has come from private sources.

C. John Haverland (Australia), a candidate for the Th.M. degree, will return to his home country in June 1983. There he will become a minister in one of the Reformed churches in Australia-New Zealand.

D. John Rietveld (Australia) will return to his home church (the Reformed Church of South Gippsland) in June of 1983. His work here has been toward a Th.M degree.

E. Sutarman (Indonesia), also a Th.M. student, will return in June 1983 to the Javanese Christian Reformed Church in Indonesia. Rev. Sutarman will be in charge of his church's mission witness and interchurch/ecumenical relation affairs in their synod.

F. Paul Kudoyi (Kenya), a member of the Reformed Church of East Africa, will leave in the summer of 1983 to promote church education and religious education in the schools of the Reformed Church of East Africa. He will receive his M.C.E. degree from Calvin Seminary.

G. Judie Zingoni (Zimbabwe), a member of the A.R.C. Church, will return home to teach other pastors in church education, following completion of an M.C.E. degree program at Calvin Seminary.

H. Dolb Mwananandi (Zimbabwe), a Th.M. student, expects to return to his home country and become a lecturer in a theological seminary. He is a member of the Church of Central Africa, Presbyterian.

VI. STUDENT SPONSORSHIP APPROVED FOR THE SCHOOL YEAR 1983-84

Elizabeth de Jesus (Brazil) M.C.E.

Richard Tom (Republic of South Africa) M.C.E.

Nell Van't Wout (New Zealand) M.A.T. Calvin College

Guy Dube' (Quebec, Canada) Th.M.

CEACA is happy to note that some churches from which these people come pay substantial amounts toward their support. This is particularly true of churches in Australia, Brazil, and Japan. CEACA is accordingly obliged at times to make delicate decisions re the relative abilities of churches overseas to support students, and to factor this into the granting of aid.

VII. LIBRARY ASSISTANCE

Under the capable direction of Peter De Klerk, CEACA this past year sent out 250 books to eleven churches that are at present unable to build and support adequate theological libraries. Contributions of quality theological works are much appreciated. Donors should contact Mr. Peter De Klerk, c/o Calvin Theological Seminary, Grand Rapids, Michigan, 49506.

VIII. HOUSING

As reported to the last synod, CEACA has seized an opportunity to lease a home from Calvin College and develop it into an International House. Located close to the Calvin Campus, the International House is managed in part by the student residents themselves under the guidance of Mr. Gary De Vries, a seminary student who serves as resident director. Delegates may observe that the International House is located on the south side of Burton Street, across from the main entrance to the Calvin Campus.

In an experiment in American living, students learn not only cross-cultural adjustment to the American scene (at any rate insofar as Grand Rapids is representative of it), but also to each other in international fellowship.

IX. FINANCIAL MATTERS

A. See attached report for the year ending October 31, 1982.

B. Once again CEACA asks synod to approve a 50-cents-per-family quota (which will meet about 32 percent of our budget) and asks in addition that we be continued on the list of causes for one or more offerings.

The committee wishes to thank churches and individuals for their continuing support.

C. A budget for 1984 has been submitted to the SIC. Synod will note that if we are to answer affirmatively the minimum number of requests for assistance and to increase even minimally the monthly level of support (which has remained constant for several years in spite of inflation) to sponsored students, we will need the full cooperation of our churches in offerings and faith promise pledges. The drastic increase in travel costs (especially air fares) places a very heavy burden on our committee since the churches requesting our assistance are frequently unable to provide support for travel.

D. See I, E and F for items related to the Endowment Fund and the Barnabas Foundation.

X. COMMITTEE MEMBERSHIP

The committee wishes to thank Ed Van Baak and Wayne Medendorp, who have diligently served six years and are therefore not eligible for reelection.

The following nominations are presented for three-year terms ending in 1986. Incumbents are not eligible for reelection.

A. Mr. James Tamminga
Mr. John Hutt

B. Mr. Michael Bruinooge
Mr. Jay Van Groningen

XI. ITEMS REQUIRING SYNOD'S ATTENTION:

A. We request that our chairman, Rev. Edward Van Baak, and treasurer, Mr. Mark Muller, be recognized as our representatives at synod and that they be given the privilege of meeting with the appropriate advisory committees at synod and of speaking at synod when our report is under consideration.

B. We request synod to express its approval of the work of the committee.

C. We request synod to elect two members to the committee from the nomination submitted (see X).

D. We request synod to adopt a per-family quota of 50 cents for 1984, and to place CEACA on the list of causes approved for one or more offerings (see IX, B).

Edward Van Baak, chairman
Cornelius Plantinga, Jr., secretary
Mark Muller, treasurer
Peter De Klerk
Aldrich Evenhouse
Jacob Hasper
Ruth Hoekema
Wayne Medendorp
Tina Minnema

REPORT 10

FUND FOR NEEDY CHURCHES

I. ORGANIZATION

In keeping with the decisions of the Synod of 1958, the committee is composed of three laymen and two ministers. The present membership of the committee is as follows: president—Mr. George Vande Werken, Westchester, IL (1983); vice president and comptroller—Mr. Herman Ottenhoff, Berwyn, IL (1985); secretary—Rev. George P. Holwerda, Highland, IN (1983); treasurer—Mr. Mark Van Beveren, Western Springs, IL (1984); vicar—Rev. Isaac J. Apol, Highland, IN (1984).

The terms of Mr. George Vande Werken and Rev. George P. Holwerda will expire this year. They are not eligible for another term at this time. The committee will present nominations for these positions.

II. THE WORK OF THE COMMITTEE

FNC Statistics for 1982

Applications processed—137

Assistance granted—134

Children's allowances—264

Years of service allowance—1,379 (10.3 average)

Average size of church—35.42 (4,746 families)

New churches—8

Your committee has sought to deal responsibly, within the framework of the rules that synod has adopted, with the requests that we have received. The aim of this committee, by mandate of synod, is to provide assistance to churches in need, and yet to urge them to become self-supporting as soon as possible. We are encouraged by the determined response of the churches to be as self-supporting as possible. This is evidenced by the fact that seventeen churches have left the Fund in the past year—no longer are they dependent on the Fund for Needy Churches for assistance. This is especially encouraging in the light of our economic times. We have received eight new churches.

III. RELATIONSHIP WITH THE BOARD OF HOME MISSIONS

A harmonious relationship continues between FNC and the HMB. In order to maintain effective communication and cooperation between the two boards, the HMB has appointed the Rev. Peter Borgdorff, field secretary, to serve as permanent liaison. He receives a copy of all minutes and is informed of all meetings, attending whenever necessary.

The purpose of this liaison is to maintain close cooperation in areas of mutual concern such as: churches which are working toward Stage IV, at which point they normally leave the supervision of HMB and come under FNC; and churches under FNC which desire a MAP (Mission Analysis Projection) as a means of evaluating their potential and stimulating growth awareness.

IV. MATTERS REQUIRING SYNODICAL ACTION

A. *Representation at Synod*

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

B. *Recommendations—Financial Matters*

1. That the minimum salary for ministers serving churches which receive assistance from FNC be set at \$18,200 for 1984 (1983—\$17,000).
2. That a service increment of \$100 per year up to twenty years of service continue to be granted.
3. That a child allowance of \$500 continue to be granted for every child up to twenty-two years of age, excluding those who have reached the age of nineteen and are no longer enrolled in an educational institution.
4. That an automobile allowance of \$2,000 continue to be granted (FNC to pay \$1,000, church to pay \$1,000).
5. That a salary allowance for stated supplies of \$175 per week be granted (\$175 per week in 1983).
6. That the per-family contribution toward the minister's salary in congregations receiving aid from FNC in 1984 be not less, and if possible more, than \$320 (\$305 in 1983) in both the United States and Canada.
7. That the quota for FNC for 1984 be set at \$17 per family (\$20 in 1983).

C. *Recommendation—Committee Membership*

That synod elect two members to the committee from the following nominations:

Ministerial Member:

Rev. Calvin L. Bremer of the Bethel CRC, Lansing, IL.

Rev. John L. Meppelink of the First Oak Lawn CRC, Oak Lawn, IL.

Nonministerial Member:

Mr. John A. Dekker—former accountant and superintendent of the budget department of Natural Gas Pipeline Company. He has served as elder in the Orland Park CRC, and as a board member of Roseland Christian School. At present he serves as treasurer of Classis Chicago South.

Mr. Harry Kortenhoeven—former management person in General Motors. He has served as a Christian school board member, as board member of Trinity Christian College, as deacon, and as elder. He is a member of Faith CRC, Tinley Park, IL.

Fund for Needy Churches Committee
George Vande Werken, president
George P. Holwerda, secretary
Mark Van Beveren, treasurer
Herman Ottenhoff, comptroller
Isaac J. Apol, vicar

REPORT 11
HISTORICAL COMMITTEE

With thankfulness and joy we report that God has blessed the work of this committee through another year. Policies and practices established in the past are in place and serve to guide the committee and the staff in Heritage Hall in the performance of duties assigned to each. So we may report that the task of gathering instruments and evidences of our denomination's existence and operations continues.

The emphasis has changed, however. The actual collecting of minutes of consistories and classes continues, though at a slower pace. Through the classical stated clerks, member consistories have been informed with reference to the latest minutes of each consistory that have had the attention of the staff. In many instances, much history on the consistorial level has been written in the meantime and these more recent minutes could well be surrendered for temporary use. In this way, the microfilmed copies could be updated and preserved for possible future reference.

Your committee is very impressed with the increasing value of these microfilmed records. A number of consistories have requested photocopies of minutes to replace originals which have succumbed to those age-old enemies of our church buildings, namely, wind, water, and fire. The committee is very happy that these requests could be filled since, in more and more instances, the archives hold the only extant copies of such important documents as minutes and related records.

STAFF. Once again, we remind synod of the constituency of the staff that works in Heritage Hall so faithfully and with joy.

1. Dr. Herbert J. Brinks is chief archivist. Most of his time is expended in overseeing the work since he is responsible for the complete unit.

2. Nettie Janssens serves as secretary in the unit and is also a research assistant. She does a variety of tasks very efficiently.

3. Dr. Henry Ippel serves as field agent and parttime archivist. He handles the very important contacts with the classes. Synod will be interested to note that the most productive means of obtaining materials to be microfilmed and for the dissemination of information with reference to the operation of the unit is such personal visits.

4. E. R. Post spends much time in the workrooms where he translates significant documents and works of historical value. He also answers correspondence. He has been relieved, therefore, of long trips to meetings of classes. The staff and committee at large extended to him their genuine Christian love and sympathy in the passing of his dear wife from the earthly scene.

5. Dave Van Vliet, a retired school teacher and principal, continues to work in close conjunction with Mr. Post. The knowledge they gained

in past years by being involved in the total task stands them both in good stead as they now work in a specific area of the project.

6. Dr. James J. De Jonge, associate professor of music, emeritus, continues to work his way through materials related to the history of Calvin College and Seminary as order is being produced in that significant amount of material.

7. Rev. Marinus Goote, minister of the gospel, emeritus, is the newest addition to the staff. He is working with papers and records of disbanded congregations and earlier leaders of our denomination. Putting all of this material in chronological order is only a beginning of the attention he gives the material; putting it in a form that will prove helpful in research demands much more time and attention, which he capably gives.

The greatly expanded work and storage area that was provided when the lower level of the H. H. Meeter Calvinism Center was put at our disposal has enhanced the total effectiveness with which the work is being carried out. As one walks through the work area, one gains the distinct pleasure of noting that specific areas for specific materials are delineated where once chaos appeared to reign. As must be expected, much space is devoted to the records and history of Calvin College and Seminary and the related work of the Board of Trustees. Denominational agencies and records of classes have their locations. Records and memorabilia plus personal papers of denominational leaders and of disbanded congregations are finding a place in the growing collection. Now that the staff enjoys greatly expanded quarters (breathing room!), each member can confer with any other member of the staff but can also find an area in which to work without interruption. It all serves to make it possible to do this work "decently and in good order."

Contact people in our various classes serve a good purpose as is evidenced in those instances in which the right people are functioning. Not all classes have found such individuals; some, perhaps, have not put forth much effort to obtain the services of qualified people. We request synod to encourage any classis in which a representative has not yet been appointed to redouble its efforts to obtain one or more. It will be of benefit to the denomination at large as well as to the committee and staff of Heritage Hall. A newsletter intended for the benefit of these representatives is being produced periodically as a means of encouraging and instructing them.

A very capable representative on the classical level, Mr. Nicholas Hengeveld of Midland Park, New Jersey, must relinquish his duties because of deteriorating eyesight. Synod will want to note with thanks the work he so capably performed in the interest of Heritage Hall and commend him to the continued blessing of his heavenly Father.

With reference to meeting the cost of operations, synod will note that this is now being met by the Denominational Financial Coordinator with the approval of the Synodical Interim Committee according to a specific formula. Since one-third of the total cost of operating the library is "chargeable" to the work in Heritage Hall, the DFC is authorized to reimburse Calvin College Library one-third of its expenses. In this way our

committee covers its costs with funds allocated for the purpose. We are thankful that this policy is in effect since it obviates the need for handling financial affairs on an annual basis and assures the college that our committee is paying its way.

One additional matter should be shared with synod. We, as a committee, are aware of the fact that Dr. H. Ippel is both a member of our committee and "on staff" as employed parttime in the interests of Heritage Hall. The committee sees no conflict of interest here. In fact, we have found that his service on both the committee and the staff enhances our perspective of the task facing us and allows him to provide excellent input in terms of policy changes and effectiveness. We anticipate that upon his retirement in health, the Lord willing, he will assume the duties of field agent on a fulltime basis. At that time, we shall give attention to finding a replacement for him on our committee.

We are thankful to say that the other members of the committee are pleased to continue to serve on this committee. This committee is well served by the exception of the usual rules for replacement after a certain number of years—its members have developed significant expertise that serves well the interests of synod as given in our mandate to "gather and preserve books and documents of historical value pertaining to the history of our church." We pledge our continued efforts to fulfill that mandate.

Historical Committee of the CRC

L. Oostendorp, chairman

J. Leugs, secretary

H. Ippel

H. Zwaanstra

REPORT 12

INTERCHURCH RELATIONS COMMITTEE

I. ORGANIZATION AND MANDATE

The Interchurch Relations Committee has met in full session each month since the last meeting of synod. Rev. Clarence Boomsma was re-elected as president and Rev. William D. Buursma as vice president. Rev. Tymen E. Hofman was elected as secretary. Mrs. Thelma Slenk Meyer was appointed by the Synodical Interim Committee to fill a vacancy left by the departure of Mr. Marlin Van Elderen for Geneva, Switzerland.

The committee functions with the following subcommittees: committee 1 (Canada and Europe), Buursma, T. Hofman, Knight, Boomsma; committee 2 (NAPARC Churches), Primus, Kromminga, Knight, L. Hofman; committee 3 (RCA, RES, WARC, NAE), Vanden Berg, Buursma, Primus, Meyer; committee 4 (Africa, Latin and South America, Asia, and Australia), Kromminga, Boomsma, T. Hofman, L. Hofman.

Reflecting on its mandate led the committee to ask some serious questions about the need for a fulltime staff member who would do the necessary research and study to deal responsibly with the wide range of concerns entrusted to the IRC. Increasingly the committee has postponed decisions on matters of longstanding because of insufficient time to perform essential studies (e.g., World Alliance of Reformed Churches, 1981 mandate re Reformed Ecumenical Synod, etc.), and allowed other matters to drift without sufficient investigation and followup. The Synod of 1980 made specific what was already implicit in the mandate of the IRC when it decided "that synod add this item to the mandate of the IRC: 'The IRC shall remain abreast of current developments within those churches with whom we are in ecclesiastical fellowship to assure that such fellowship continues to be warranted.'" When it is considered that this applies in some way to each of twenty-two churches around the world, it is clear that this involves no end of research and consultation. On this task the committee has hardly begun. When these and other considerations were set forth in written form in August, the IRC appointed an *ad hoc* committee on staff needs in September, which committee in turn found itself too busy to produce a full report on the matter in time for this agenda. It should be remembered that each member of the IRC is busy with fulltime commitments which must of necessity take priority over committee service. The one exception to this is Dr. John Vanden Berg who is retired, but he has taken a six-month leave from the committee to perform service for the Board of Home Missions in New Mexico.

An indication of the rather limited work being carried out by the IRC is reflected in its rather spartan budget. The expenses of the committee

and all delegated by it to various meetings were as follows:

1980	\$12,065.71
1981 (8 months)	10,557.59
1982	9,214.88

At this rate the CRC spends about eighteen cents per family per year for the work of the IRC. From this it is obvious that the IRC has not been "exorbitant" in carrying out the mandate of the church and of Scripture to work for the unity and the preservation of the truthfulness of the church of Jesus Christ in our times.

At this point the committee is convinced that it must take some steps to expedite its work and continue to study the problem. Therefore it requests synod's approval of the following recommendation:

That the IRC make provision for a parttime person who will serve the committee approximately ten hours per week in administrative and secretarial services. The work of this administrative secretary may include:

- a. some of the work currently performed by the secretary of the committee;
- b. the preparation of a manual of operations for the IRC, setting forth the mandate, scope, and responsibility of the IRC and a brief history of the work of the IRC since its inception;
- c. preparing for the committee's consideration a new, updated charter for ecumenical relations in the Christian Reformed Church;
- d. serving as an informational resource person to the various sub-committees in their dealings with specific issues;
- e. tending the committee agenda in conjunction with the committee chairman, anticipating the items that need to be processed at given times throughout the calendar year;
- f. aiding the committee in its responsibility to "remain abreast of current developments within those churches with whom we are in ecclesiastical fellowship";
- g. alerting the committee to new areas of ecumenical opportunity and responsibility.

This appointment and the task shall be reviewed after one year.

II. CHURCHES IN ECCLESIASTICAL FELLOWSHIP

A. The relationship of Churches in Ecclesiastical Fellowship involves commitment on our part (and, by way of our expectation, on the part of the churches with which we are in fellowship) to the following:

1. Exchange of fraternal delegates at major assemblies
2. Occasional pulpit fellowship
3. Intercommunion
4. Joint action in areas of common responsibility
5. Communication on major issues of joint concern
6. The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity

It has always been the understanding of the IRC and the synod that in certain situations the relationship might involve less than all that is set forth in the six items listed above, either by way of agreement between

the churches or by way of restriction imposed on good and sufficient grounds by either partner to the fellowship.

In addition, synod has set forth the import of Churches in Ecclesiastical Fellowship by declaring that transfer of membership shall take place with churches in fellowship and by stipulating the rights of fraternal delegates at the synod of the CRC as follows: "Fraternal delegates from churches in ecclesiastical fellowship shall not only be given the privilege of the floor, with the right to speak on matters before the synod, but shall also be given the privilege to visit the meeting of advisory committees with the consent of the chairman of the committee" (*Acts of Synod 1975*, p. 39).

B. The following churches are in ecclesiastical fellowship with the CRC with the date of entering the relationship indicated in each case:

1. Associate Reformed Presbyterian Church (ARP) (1977)
2. Christelijke Gereformeerde Kerken in Nederland (CGKN) (1980)
3. Christian Church of Sumba (Indonesia) (1974)
4. Christian Reformed Church of Nigeria (1974)
5. Church of Christ in the Sudan among the Tiv (NKST) (1974)
6. Die Gereformeerde Kerk in Suid Afrika (1974)
7. Dutch Reformed Church of Sri Lanka (1974)
8. Evangelical Reformed Church of Brazil (1974)
9. Gereformeerde Kerken in Nederland (GKN) (1974)
10. Korean American Presbyterian Church (1979)
11. Nederlands Gereformeerde Kerken (Netherlands) (1982)
12. Nederduitse Gereformeerde Kerk in Afrika (NGKA) (1979)
13. Nederduitse Gereformeerde Sending Kerk (South Africa) (NGSK) (1982)
14. Orthodox Presbyterian Church (OPC) (1975)
15. Presbyterian Church in America (PCA) (1975)
16. Reformed Churches of Australia (1974)
17. Reformed Churches of New Zealand (1974)
18. Reformed Church in America (RCA) (1976)
19. Reformed Church in Argentina (1974)
20. Reformed Church in Japan (1974)
21. Reformed Church of Africa (1982)
22. Reformed Presbyterian Church of North America (RPCNA) (1978)

Each of these churches is invited to send two fraternal delegates to each synod of the CRC, and the IRC is responsible to send fraternal delegates to the general assemblies of these churches as opportunity, time, and funds will allow.

III. FRATERNAL DELEGATIONS

A. To Churches in Ecclesiastical Fellowship

1. To the Associate Reformed Presbyterian General Synod, which met in Due West, South Carolina, Rev. Ben J. Becksvoort of Akron, Ohio.

2. To the Gereformeerde Kerken in Nederland General Synod of Benthem, in October 1982, Rev. Clarence Boomsma, Rev. William D. Buursma, and Rev. Tymen E. Hofman.

3. To the Korean American Presbyterian Church General Assembly, in Walworth, Wisconsin, August 12-20, 1982, Rev. John Hoeksema of Racine, Wisconsin.

4. To the Nederlands Gereformeerde Kerken National Assembly, meeting in Utrecht on September 25, 1982, Rev. Tymen E. Hofman.

5. To the Orthodox Presbyterian Church 49th General Assembly, in Grand Rapids, June 14-18, 1982, Rev. Edwin Walhout of Grand Rapids.

6. To the Reformed Church in America General Synod, in Orange City, Iowa, on June 7-11, 1982, Rev. Robert J. Holwerda of Pella, Iowa.

7. To the Reformed Church of Australia Synod, Rev. Paul Stadt, CRC pastor at Christchurch, New Zealand.

8. To the Reformed Presbyterian Church of North America Synod, in Grand Rapids, June 12-18, 1982, Rev. Marinus Goote, Grand Rapids.

B. To the Presbyterian Church in the United States (Southern Presbyterian) 122nd General Assembly at Columbus, Georgia, Rev. Clarence Van Ens of Orlando, Florida. This delegation was by special invitation of the PCUS.

C. *Delegation to the Netherlands*

1. General Information

The IRC sent a deputation of three of its members, Clarence Boomsma, William D. Buursma, and Tymen E. Hofman to the Netherlands for approximately a two-week stay to confer with three churches to the fullest extent possible in that time. It was decided to send a three-person delegation in view of serious problems in the relationship with the Gereformeerde Kerken and the fact that it had been five years since our fraternal delegates had been sent to the synod of the GKN. By careful preparation it was possible to arrange meetings with representatives and committees of the three churches as well as to attend the major assemblies of two of them. Staying for a period of two weeks also made it possible to obtain the most economical travel arrangements and to meet with several individuals with a view to assessing the state of the Dutch churches as fully as possible.

2. Meeting with the Deputies of the Christelijke Gereformeerde Kerken

The delegation met with the Deputies for Correspondence with Churches Abroad of the CGKN in Apeldoorn on September 29 and discussed with them a wide range of subjects, including the relationship with the CRC, the relationship of the CRC to the GKN, the state of affairs in the CGKN, and the ecclesiastical situation in general in the Netherlands. The CGKN view of the CRC was also discussed, along with their reaction to possible membership of CRC in the World Alliance of Reformed Churches. A matter of specific concern to the IRC was discussed with satisfactory results. This involves a restriction placed upon ministers of the CRC preaching in the Netherlands, which was a concession to the CGKN at the time of entering the CEF relationship, namely

that CRC ministers preaching in the CGKN would not be allowed to preach in churches of the GKN while in the Netherlands. It was agreed that this stricture should only apply in case such a minister would preach in churches in the same city or in very close proximity to each other. We can expect that this will be changed by the next synod of the CGKN. The meeting was very cordial and warm, indicating a growing acceptance of the CRC by this church in which there was considerable opposition to the decision to enter into fellowship with the CRC. Its synod meets in September this year.

3. Meeting with the Deputies of the Nederlands Gereformeerde Kerken

The delegation met with the Committee on Interchurch Relations of the NGK on September 30 in Spakenburg. Two of the members of this committee had been delegated to the 1982 Synod of the CRC and it was immediately apparent that the delegation was meeting people of kindred spirits. Though these churches had officially been in fellowship with the CRC only since June 1982, the level of understanding and acceptance was remarkably high. The same basic agenda was discussed with the NGK as with the CGKN. The delegation found no areas of tension or controversy and discovered a very sympathetic understanding of the theological and ecclesiastical problems with which the CRC is wrestling in its own life. These churches are attempting to find closer fellowship with the CGKN and, while there are gains and positive aspects, there are also problems because of the rather broad spectrum of theology and tradition in the congregations of the CGKN. Since the same preaching restriction for CRC ministers applies in the NGK as in the CGKN, this matter was also discussed with satisfaction and with the same proposed solution.

4. Meeting with the Deputies for Ecumenicity Abroad of the GKN

The delegation met with the Deputaten Oecumene Buitenland of the GKN, augmented by members of the moderamen of the general synod. The IRC had proposed an agenda for the meeting to which the deputies added a few matters. The discussion focused on the deteriorating relationship between the CRC and the GKN, with every effort on the part of the delegation to set forth the objection of the synod and of the IRC to the trends and the decisions of the synod of the GKN in matters of theology and Christian ethics and life. We quote the following from the report of our delegation:

We asked: "What is happening in the GKN with respect to its direction in confessional and other matters as comes to expression in formal decisions and in the communal life of the church? Is there any significant change in climate and approach in the last year or two?" This brought forth a lengthy discussion to which many of the members of the DOBU contributed. From this it became quite clear that the leadership of the GKN is aware that some fundamental change is taking place in the church and that this has been developing for some time and that it likely is most clearly set forth in the report *God met ons*. This report became the focus of our discussion. They explained and defended it. The basic thesis was that the report tries to do justice to the human side of the Scriptures, a concept which had been neglected since the time of Geelkerken. It was stressed that the report is considered as confessionally justified but not a creedal statement, and given in order to encourage good studying and listening to the Bible.

We countered by pointing to the report's neglect of the "divine side" of the Bible,

that if in the past the divine aspect eclipsed the human, in *God met ons* the human has hidden the divine. Scripture as "the faith confession of Israel and the church" must still be received as God's revelation. We contended that the report could be read as a statement of important issues to be studied but not as a statement for "the guidance of the churches." And how could it really be considered for guidance of the churches when even theologians have difficulty understanding it? It was acknowledged that many others had asked the same question (in relation to "revelation") and it was asserted that the idea of revelation is assumed as basic. We contended that this assumption was not manifested in the report and difficult to square with it.

On the matter of the application of Scripture to ethics (e.g., *homofiel* question) it was claimed that there is always the possibility of difference in application by true believers which comes with different interpretation of the commandments. And the Holy Spirit is active in leading us to new insights. We gained the impression that the deputies consider the essence of *God met ons* to be fundamental to an understanding of the GKN and the more celebrated issues (homosexuality, WCC, women in office, etc.) to be of second-order significance. We believe this also. We were also confirmed in this evaluation by the deputies of the NGK.

With respect to the release of the report *God met ons*, we were informed that it had not been intended for the churches in its present form but as a working document for the theologians. However, unauthorized and "irresponsible" disclosure of the content of the report by *Geloof en Eenheid* led the Deputies for Church and Theology to prepare the material for publication though not suited entirely for the congregations. It was asserted that while not intended as a creedal statement it was (is) a creedally responsible and clear statement of how the Bible is to be understood. We asserted, very directly, that the IRC in its study of the report found it neither clear nor confessionally responsible.

At this point we introduced our concern for the ecumenical import of *God met ons* and other decisions of the synod of the GKN, indicating that these are not just GKN problems but are issues that concern both of our churches, and that it is our conviction that these matters should be worked on together, and that there must be serious communication at this level. We asserted the need of knowing that the GKN takes this communication seriously and that what the CRC says is given earnest consideration by the GKN. In addition, we reminded them that the IRC must advise the synod of the CRC whether to maintain or to break relations with the GKN. In that context we asked: "Is the GKN really interested in fellowship with the CRC?" The answer was given very clearly and almost passionately in the affirmative. They declared the relationship to be very important and would consider it most regrettable if the bond would be broken.

It was agreed that we leave the discussion of the *homofiel* matter to the synodical meeting. We did discuss the GKN move to change the constitution of the RES. It is clear that the GKN will insist on a larger measure of acceptance in the RES fellowship and is therefore proposing the change in the nature of the basis for fellowship. They suggested the possibility of a conference just before the RES meeting in which the whole problem of the RES would be discussed by all member churches. Such a request could be forthcoming though no commitment to such has as yet been made.

5. Delegation to the Synod of Bentheim of the GKN

The matter that most concerned the IRS delegation on the agenda of the synod was the report of the Deputies for Church and Theology studying the scriptural witness on the question of homosexuality. This study was mandated after the Synod of Delft had made the very controversial "pastoral" decision which recognized the membership rights of homosexual members without either approving or judging their homosexuality. (This was done, it was said, with a view to beginning discussions not *about* homosexually oriented members but *with* them. This decision was taken after eight years of study and a divided report on the part of the committee studying the scriptural witness on the matter of homosexuality.) The report of the Deputies for Church and Theology to the October meeting of the Synod of Bentheim did not view its mandate

to include a judgment of the decisions of the Synod of Delft but limited itself to a reconsideration of the scriptural witness on the matter. The report of the deputies was not specific in its findings, indicating a rather wide spectrum of insight and opinion as to what the Bible says about homosexuality. The report did not make any recommendations for synodical action.

Before the report was officially considered by the synod, our delegation was invited to address the synod. Rev. Clarence Boomsma spoke to the synod from an English text of which a translation was given to each delegate. His message was prepared with the help and approval of the IRC and addressed the general concerns of the CRC and specifically dealt with the synodically accepted report on the authority of Scripture entitled *God met ons* and the pastoral/ethical decisions on homosexuality. The message was honest and forthright and surely not easy for the synod to rejoice in. It was a difficult message to bring and it was received with what might be characterized as shocked restraint.

The report of the deputies was then discussed, along with the recommendations of the synod's advisory committee. Criticism of the report was not sharp or extensive in view of the fact that the report took no specific position and made no recommendations. The IRC delegation, through Rev. Clarence Boomsma, offered some very specific criticism of the report and the position of the synod. The deputies responsible for the report "answered" the questions and criticism set forth and the report was adopted as the background against which the synod would answer the very large number of protests from within the church. It was also decided that the report be sent to the churches and to the RES with a view to further discussion of the issues involved. In all of this the synod did not change its decision as originally taken.

It should be noted that the synod of the GKN is convinced that its decision of toleration of homosexually oriented members is not in conflict with the Scriptures. This rests, we believe, on an hermeneutical approach which places the concern for nonjudgmental nondiscriminatory acceptance of each person's humanity in a position of unwarranted priority.

It should also be noted that the synod was very open and courteous in granting our delegates every opportunity for involvement in the deliberations of synod. It is also true that the decision-making process had advanced to the point that there was little that could be expected in the way of a change of position that would have conformed to our urgent desires.

6. Meeting with the Moderamen of the GKN Synod

Our delegation met for a final discussion with the moderamen of the synod and reported on this meeting as follows:

After the adjournment of the synod we met for a talk with the moderamen members. This was a very fruitful meeting in the sense of our gaining the clear impression that our presence and message was genuinely appreciated and that the leadership of the GKN is committed to maintaining a responsible ecumenical relationship with the CRC. That does not mean that they will readily capitulate to our arguments and positions but it does mean that they are open to our contribution in arriving at positions on fundamental matters. As witness to this commitment, the moderamen is inviting the CRC to send a representative to meet with the Deputies for Church and Theology when they review *God met ons* in the light of the responses that have and may still come to the deputies. We believe this is the way of responsible ecclesiastical fellow-

ship. We hope that this invitation can be honored. The spirit of this meeting was warm and open and we left with gratitude for the genuine fellowship we had enjoyed.

We can report that in a recent communication Dr. A. Kruyswijk, on behalf of the Deputies for Ecumenicity, states (our translation):

Concerning the document *God met ons*... we would be glad to receive from the Christian Reformed Church an official commentary which would then be given to the Deputies for Church and Theology. After a study of your comments, we would be particularly eager for a continuation of the discussion. In such a new conference... ample opportunity must be assured, in our judgment, for the mutual discussion of the great challenge of our times. In this we would want to find you taking position not overagainst but next to us, prepared for mutual consultation and advice.

IV. RELATIONSHIP WITH THE GEREFORMEERDE KERKEN IN NEDERLAND

The matter of the CRC's relationship to the GKN has been a subject of serious concern and study on the part of the IRC and of synod for some time. This is reflected in the above report and in the decision of the Synod of 1981 which instructed "the IRC to advise the Synod of 1983 whether present provisions for table and pulpit fellowship between the CRC and the GKN should be continued as elements in the ecclesiastical fellowship between our two churches" (*Acts of Synod 1981*, p. 66).

Your committee has studied the problem with deep concern for preserving the bond with this church with which we have had our longest and most intimate relationship, but with a firm commitment as well to protecting the integrity of the relationship of churches in ecclesiastical fellowship. In that light your committee recommends:

That synod suspend those elements of the ecclesiastical fellowship agreement which refer to pulpit and table fellowship, except by local decision of the consistories.

Grounds:

1. The recent decisions of the synods of the GKN allow ministers and members to engage in a lifestyle that, in our judgment, is contrary to the Scriptures, and is in conflict with the decisions of our Synod of 1973.
2. Our concerns and protests regarding these decisions have not moved the synod of the GKN to reconsider or modify its position.
3. The laxity with which the GKN deals with ministers who openly promote views conflicting with the Reformed confessions.

This action would not prevent local consistories from welcoming into their pulpits or to the Lord's Supper those ministers and members of the GKN whom the consistories would judge to be loyal to the confessions and living the Christian life in harmony with the teaching of the Scripture.

V. RELATIONSHIP WITH THE GEREFORMEERDE KERK IN SUID AFRIKA

The Synod of 1982 received Overture 22 entitled "Sever Ties with Gereformeerde Kerk in Suid Afrika" and decided: "That synod refer Overture 22 to the Interchurch Relations Committee for critical examination and recommendation to the Synod of 1983. *Ground:* The issues raised in the overture and its grounds require more study than the ad-

visory committee can give it at this time" (*Acts of Synod 1982*, p. 61). The overture is set forth in Appendix A.

The committee recommends that synod not accede to Overture 22.

Ground: The grounds attached to Overture 22, in the judgment of the IRC, do not at this time warrant severance of ecclesiastical ties with the Gereformeerde Kerk in Suid Afrika.

The IRC does intend, however, to enter into correspondence with this South African church on the issues raised in this overture and will report its findings to synod.

VI. COMMUNICATION FROM THE REFORMED CHURCHES OF AUSTRALIA

The IRC has received, by way of the office of the stated clerk, a letter from the Reformed Churches of Australia in which heartfelt gratitude is expressed for the relationship between these churches and the CRC. See Appendix B. The committee has replied to this letter in a fitting manner.

VII. THE COUNCIL OF THE CHRISTIAN REFORMED CHURCHES IN CANADA

The CCRCC is active in relating to churches and church-related agencies in Canada through its own Interchurch Relations Committee and its executive secretary, Rev. Arie Van Eek. A member of its committee, Mr. Keith Knight, is also a member of our IRC. Through Mr. Knight the IRC seeks to keep some contact with the work of the IRC of the CCRCC. So far little cooperation has taken place between our committees, largely because of the press of other duties and lack of mutual consultation. The committee is presently considering a communication from Rev. Arie Van Eek which may lead to some significant new approaches to our responsibility over against the Canadian churches with whom the IRC should have some direct contact. Presently the IRC is not actively involved with any church in Canada.

VII. THE REFORMED ECUMENICAL SYNOD

The RES will hold its next assembly from July 24 to August 10 at Trinity Christian College, Palos Heights, Illinois. The Christian Reformed Church and the Orthodox Presbyterian Church will serve as cohosts and calling churches for "RES Chicago 1984." The IRC informed the Synod of 1982 that we had appointed Dr. John Vanden Berg and Rev. Tymen E. Hofman to the Committee on Arrangements for the Chicago meeting. Since Dr. Vanden Berg is no longer available for this service, Rev. Richard M. Hartwell, Sr. of Matteson, Illinois, has been appointed to the committee.

Synod must elect three voting and three nonvoting delegates to this assembly. We present the following nominations:

- a. Professorial delegate: John H. Kromminga, John H. Primus,
Henry Zwaanstra
- b. Ministerial delegate: Clarence Boomsma, Carl D. Tuyl,
Roger E. Van Harn
- c. Elder delegate: John Vanden Berg, Dan Vander Ark, Al Wolters

We also recommend that the election of the voting delegate be from the first two nominees submitted in each category, the election of the nonvoting delegate be from the two nominees that remain, and that the remaining nominee be delegated as the alternate delegate, in each category.

The Synod of 1981 referred to the IRC the task of reviewing and making recommendations on matters dealt with by the RES Nimes 1980 along with several recommendations of its delegates to that meeting. We genuinely regret that we are not yet able to report on this aspect of our mandate although we have been active in certain matters pertaining to the RES and its chief concerns. The committee named a delegation to form part of a regional conference of the RES committee studying the question of the allowability of dual membership by RES churches in the RES and the WCC. We have received the report of the RES Committee on Ecumenical Relations dealing with this matter. We have not formally studied the report but its conclusions seem to be generally acceptable to the members who have been involved in the discussions. While not sanctioning membership in the WCC it would not make WCC membership the basis for expulsion from the RES; it would be tolerated.

IX. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL

The churches associated with NAPARC met in its annual meeting in Pittsburgh on October 22. The IRC delegated Mr. Al Bel, Dr. John H. Bratt, Mr. Keith Knight, and Dr. John Primus, with Mr. Bel being re-elected as treasurer and Dr. Bratt elected as vice president. The business of the meeting was completed in one afternoon session. Delegates gave reports highlighting the decisions of their recently held major assemblies. The Reformed Presbyterian Church of North America (Covenanters) reported plans to begin a new seminary in Ottawa, noted a 2 percent increase in membership, and revealed the appointment of committees to study the use of hymns outside of worship (it is an exclusively Psalm-singing church) and to study ordination-vow requirements of total abstinence (alcohol, tobacco) for church office.

The Presbyterian Church in America voted to "investigate recent developments in the CRC with respect to the widely reported controversies involving questions of the authority of Scripture within the CRC and report to the 11th General Assembly as to what effect, if any, these developments should have on future relations with the CRC." There has been no correspondence with the IRC on the part of the PCA concerning this matter.

The Orthodox Presbyterian Church hopes to send "tentmaker" missionaries abroad. It also asked NAPARC "to consider how the member churches may separately and together address the issue of how to transform American culture in accordance with biblical principles." A committee was appointed to study this matter, of which Dr. Primus is the chairman. The OPC also continued to address its concerns to the GKN on the questions of homosexuality, women in the ruling and teaching offices in the church, and membership in the World Council of Churches.

The Committee on Hermeneutics hopes to submit its report to the next

meeting of NAPARC, on October 21, 1983, in Pittsburgh. And the NAPARC churches are planning the next "concurrent assemblies" gathering at Calvin College in 1986.

X. THE WORLD ALLIANCE OF REFORMED CHURCHES

A. *The Caribbean and North American Area Council of WARC*

This Council meets annually and carries on its work through a number of committees which report to the annual meeting. Although the CRC is not a member of WARC, the IRC has been involved in CANAAC through regularly invited fraternal observers and membership on its Theological Committee and related undertakings. Dr. Fred Klooster has served on the Theological Committee for the past nine years, having been appointed on the recommendation of the IRC. Dr. John Kromminga served before him. Also upon our recommendation Dr. Cornelius (Neal) Plantinga has been appointed to the Roman Catholic-Presbyterian/Reformed dialogue team under CANAAC sponsorship. This is the fourth phase of this dialogue which will continue for a total of about four years. The fourth phase is dealing with "The Church and State in Contemporary Society." We believe our representatives make a very important and well-appreciated contribution in these areas.

The CANAAC met in Montreal on February 3-5, 1983, with Rev. William Buursma and Rev. Leonard Hofman serving as fraternal observers and Mr. Keith Knight attending as part of the press corps and on behalf of the IRC. Delegates from seventeen member churches numbered about seventy persons.

The delegates were assigned to three committees, each of which included one of our representatives. The Cooperation and Witness Committee took up a theme that was very much on the Ottawa agenda, that of the need of nondiscrimination and inclusiveness in the church, with particular focus on the place of women in the churches of WARC and of CANAAC.

The Theological Committee is beginning a new five-year study with the general theme of *Jesus Christ: The Peace of the World*, dealing with three aspects, *Gifts of Peace*, *The Context of "Unpeace,"* and *The Gift of Peace in the World of the Future*. This is calculated to be completed by the time of the next General Council. The previous committee study has been published by the council, *A Covenant Challenge to Our Broken World*.

The Civil and Religious Liberties Committee will organize a Western Hemisphere Conference on Basic Needs and Human Rights prior to the 1988 general council of WARC. CANAAC will also sponsor a North American tour on the part of Dr. Alan Boesak, the president of WARC, and is contributing \$10,000 toward the president's office and travel expenses.

It was also reported that the Nederduits Hervormde Kerk (of South Africa) has broken its ties with WARC as a result of its suspension last summer. The Nederduits Gereformeerde Kerk did not break the ties but it is not responding positively to the discipline involved in the suspension.

Our delegates also reported that the cost of membership in CANAAC is set at three and one-half cents per member for each church.

B. *The General Council of WARC*

The general council of WARC, which meets about every six years, met in Ottawa in August of 1982 for ten days. Rev. Tymen E. Hofman and Mr. Keith Knight served as our fraternal observers. Since the report on this general assembly is a major resource in the study of the question of WARC membership, we believe it is of sufficient importance that it should be published in full. See Appendix C.

C. *Membership in WARC*

For several years the IRC has been mandated to advise synod concerning WARC membership and so to arrive at a response to the oft-renewed invitation to the CRC to join this largest ecumenical fellowship of Reformed churches. In considering this matter in earnest for the past months, it was decided to engage in a thorough study of WARC and the import of membership in it. As a consequence some good work has been done and the arguments for and against have been rather clearly set forth. However, with the unavailability of the chairman of the subcommittee in this matter, Dr. John Vanden Berg, the report could not be completed in time for this agenda. We regret that we are not able to deliver on a promise made to the Synod of 1982, but it is clear that the advice will be presented to the next synod. In the meantime not much will be lost since the next general council is five years off and fraternal observers will continue to be sent to CANAAC as heretofore.

XI. FAITH AND ORDER COMMISSION OF THE NATIONAL COUNCIL OF CHURCHES

Dr. John H. Bratt continues to serve as our "representative" on the Faith and Order Commission of the NCC. The last meeting on which we are able to report was held on March 7-9, 1982. The commission is busy with a wide range of subjects; the question of genetic engineering came under special consideration at this meeting. Such matters as human dignity, individual rights and rights of community, possible restraints of freedom of inquiry, and behavior modification were treated. The NCC hoped to issue a policy statement on the subject but we have not yet been informed concerning its appearance.

XII. WORLD COUNCIL OF CHURCHES GENERAL ASSEMBLY

The World Council of Churches will hold its General Assembly on July 24 to August 10 this year, in Vancouver, British Columbia. The IRC has requested an invitation to send two fraternal observers to this meeting. Initial contact indicated that the large number of delegates and observers would make it difficult for the WCC to grant our request. We have just been informed that one fraternal observer will be welcomed. Dr. John Vanden Berg has been named to attend in this capacity. To date we have not heard from the committee on arrangements. We still hope to send two—one as an official observer and the other as an official visitor.

XIII. NOMINATIONS FOR COMMITTEE MEMBERSHIP

The terms of Rev. Clarence Boomsma, Rev. William Buursma, and Mr. Keith Knight expire this year. We request that synod express its thanks to Rev. Boomsma and Rev. Buursma, who are not eligible for re-nomination, for the work they have done.

We present the following nominations, with three members to be chosen: Gerard Bouma, Michael De Vries, Keith Knight*, John Timmer, Carl Tuyl, and Verlyn Verbrugge (*indicates an incumbent member).

XIV. HOSPITALITY COMMITTEE

The IRC has again appointed a committee to host the significant number of guests who will be present with us in response to our invitation to fellowship churches to send fraternal delegates to our synod. We have appointed Dr. John Bratt, Mrs. Cobi J. Hofman, Mrs. Claire Kromminga, and Mr. Henry Bengelink to this committee.

We also request that synod set aside Thursday, June 21, for hearing the addresses of fraternal delegates so that the hospitality committee and the reception committee of synod may coordinate their work.

XV. REPRESENTATION AT SYNOD

The president and the secretary of the committee have been designated to represent the IRC at synod.

XVI. MATTERS FOR SYNODICAL ACTION

1. Recommendation concerning administrative secretary (see Section I)
2. Recommendation concerning the GKN (see Section IV)
3. Recommendation concerning Overture 22 and the GKSA (see Section V)
4. Election of delegates to the RES (see Section VIII)
5. Thanks to retiring members (see Section XIII)
6. Election of IRC members (see Section XIII)
7. Reception of fraternal delegates (see Section XIV)

The Interchurch Relations Committee
 Clarence Boomsma, president (1983)
 William D. Buursma, vice president
 (1983)
 Tymen E. Hofman, secretary (1984)
 Keith Knight (1983)
 John H. Kromminga (1985)
 Thelma Slenk Meyer (1985)
 John H. Primus (1984)
 John Vanden Berg (1985)
 Leonard J. Hofman *ex-officio*

APPENDIX A

Overture 22 — Sever Ties with Gereformeerde Kerk in Suid Afrika (Art. 60)

The All Nations Christian Reformed Church of Halifax, Nova Scotia, overtures the 1982 Synod to sever the ties of special "ecclesiastical fellowship" with the Gereformeerde Kerk in Suid Afrika ("Doppers").

Grounds:

1. The GKSA not only allows but encourages membership in a secret, oath-bound society, the *Broederbond*, as shown by the fact that active membership in the *Broederbond* is maintained by some of the most prominent and influential leaders of the GKSA. (See October 12, 1981 *Banner* article "The Secret Society" by N. Wolterstorff, pp. 9-10, and lists of *Broederbond* members in *The Super-Afrikaners: Inside the Afrikaner Broederbond* by Ivor Wilkins and Hans Strydom, pp. A1-A155. See also R. Mouw's article in the October 12, 1981, *Banner*, p. 13: "In scanning those lists, I was surprised to see how many of the white South Africans who have visited North America, and who have been treated as honored guests on our campuses and in our board rooms and congregations, are members of this underground racist organization.")

So long as the Christian Reformed Church in North America insists that membership in such oath-bound, secret societies is incompatible with Christian Reformed church membership, "ecclesiastical fellowship" with the GKSA contradicts our own strongly held position and threatens our own integrity as an "ecclesiastical fellowship" (Belgic Confession, Art. 29).

2. The GKSA not only tolerates but also actively supports the South African government's policy of apartheid. This support indicates not only a moral failing but a deviation from fundamental Christian doctrine.

It is hypocritical for us to imply that the GKSA simply accommodates its practice to government policy out of respect for authority. In fact, the apartheid policies of the South African government, which have been formed and implemented since 1948, all derive from heretical "Reformed" church doctrine. Although members of the NGK ("state church") have been more influential in shaping and implementing the government policies of apartheid, GKSA ("dopper kerk") spokesmen have often surpassed "state church" spokesmen in aggressive and persistent support and "biblical defence" of the heresy behind the policies.

3. Our "ecclesiastical fellowship" with the GKSA is experienced mainly by the few white CRC ministers who represent our denomination in trips to South Africa, their counterparts from the GKSA who visit North America, and white CRC members who visit South Africa as tourists, but it seems that if nonwhite CRC members in good standing were to visit South Africa they would not be welcomed to communion in any white GKSA church. This specific

policy of liturgical apartheid contradicts the simplest definition of "ecclesiastical fellowship." (See 1979 "Overture 43" from Classis Eastern Canada to Synod.)

4. Besides the differences in standards of church discipline, disagreement on a fundamental point of Christian doctrine, and the practical barrier between us in the interpretation of one of the basic guidelines of "ecclesiastical fellowship" listed above, there exists also a serious creedal difference between the CRC and the GKSA which has not been discussed sufficiently among us.

The GKSA continues to affirm the material in Article 36 of the Belgic Confession, which the CRC (Synod of 1910 & 1938) and the Gereformeerde Kerken in Nederland (1905) have judged to be unbiblical. (See also statements of GKN 1952, CRC 1958, and GKSA 1967 with their further response recorded in the "Reformed Ecumenical Synod Acts 1972," p. 302.) Their commitment to this unbiblical creedal statement on the relationship of church to state is not unrelated to issues raised in "Grounds 1, 2, and 3" above.

All Nations, Halifax, NS, Consistory
James La Grand, pastor

Note: The overture of All Nations consistory was submitted to Classis Eastern Canada, but was not adopted.

APPENDIX B

R. Hoekzema
15 Kempsey Street
Blacktown, NSW 2148
AUSTRALIA
Tel.: 622 1863

October 1, 1982

The Stated Clerk,
Christian Reformed Church
2850 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49560 USA

Dear Brothers in the Lord,

On behalf of the Synod of the Reformed Churches of Australia which met last May at Adelaide, South Australia, it is our pleasure to express to you the thanks of synod for the many things that your denomination has done for ours in the inter-synodical period 1979-1982. It was good to hear the voice of your churches at this synod, so ably communicated by Rev. Paul Stadt, presently serving in Christchurch, New Zealand, who gave the greetings of the Christian Reformed Church to us at that occasion.

Our synod has decided to convey the thanks of our denomination to yours in some very specific areas.

First of all there is the help that we have received from your churches in the compilation of the "Book of Worship" which is our new *Psalter Hymnal* in the making. You should have received copies of this book already, with the thanks expressed by the "Book of Worship" committee, but also as synod we would like to express to you how grateful we are for the cooperation that we received from you in this matter. We trust that this cooperation, as we keep our people making a joyful noise unto the Lord, will continue in the years ahead. We are grateful for the permission you have given us to use copyrighted material, especially your splendid translation of the Heidelberg Catechism. We are looking forward eagerly to see also the other confessions of our churches come from you in a new garb, so that they will speak to men and women of our day in language they can understand. In our catechism program for young people, as well as for second church services throughout the land, your new translation is in full use and we are grateful to see that this has brought this standard of the Reformed faith so much closer to our people again.

We also would like to express our gratitude for the way in which you have assisted our program of teaching young people in the truths of the Word of God. This you have done by way of your BIBLE WAY material which is now being used throughout the denomination. We are very grateful for the way in which, through the services of Rev. W. Gauder, you are making these materials available to us at such reasonable costs.

We are also very appreciative of the training you have given, in America, to Mrs. Joanne VanWageningen. Rest assured that she is making

good use of this training. She travels throughout the land, and has already proved a great blessing to leaders of young people's movements and the catechism training programme throughout our denomination. On top of this came the blessed visit of Dr. Harvey Smit. Our students and staff at the Reformed Theological College will never forget the way he taught them; and then he went throughout Australia teaching groups of interested leaders and teachers the proper use of the BIBLE WAY curriculum materials. You could hardly have sent a better ambassador!

We still work together on the "Back to God Hour" radio program. We are grateful that this has still proved possible, even though you are aware, as we are, of the limitations placed on this program by Australian commercial stations, which are turning more and more against religion, and which, especially in the cities, are proving increasingly unwilling to use this program. In that regard the Australian scene is apparently more secularized than the one in the United States of America. Due to this, there is a decreasing number of members in our denomination that hears the "Back to God Hour" themselves. It has become mainly a program reaching out to the country and there we have few congregations. This of course does not help the willingness of our people to contribute to the program. However, our synod again has pledged financial support of our denomination for the "Back to God Hour," especially also in view of the fact that its programs are beamed into Indonesia, where we still feel our main missionary challenge.

Finally, we would like to express to you our gratitude for the way you are assisting us in the area of ministerial manpower. The latest case of this willingness on your behalf, and also the mediation given in this kind of work by your World Mission Board, in particular the Rev. Ed Van Baak, is the planned trip to Australia of Rev. Clarence Van Ens, called by the Reformed Church of Box Hill. That church has a large percentage of members coming from the Dutch Reformed Church in Ceylon, and that particularly makes Rev. Van Ens a very welcome worker in this part of God's vineyard. But Rev. Clarence Van Ens is only one of many who have proved willing upon the call also by your denomination to come over and help our small struggling church. We expect in years to come that more candidates for the ministry will graduate from our seminary at Geelong, and so the day may come when we will be able, on a larger scale than presently has been possible, to reciprocate the favour you have given us. It will be good if our churches can continue to cross-fertilize each other in this manner. Meanwhile, also for the men who have come to teach at Geelong from your midst, we are deeply grateful.

May the Lord bless the work you are doing; show us the areas—especially in the field of missions!—where we can continue to work together. As churches bound so closely together in the Reformed Ecumenical Synod and by the historical ties that have grown through the years, we should be able to reach hands across the Pacific, also in the years to come.

Yours in the service of Christ.
On behalf of the Synod of the Reformed
Churches of Australia,
s/Arent I. DeGraaf

APPENDIX C

REPORT ON WARC GENERAL COUNCIL

SETTING AND ARRANGEMENTS

The General Council met in Ottawa from August 16 to 27 in the facilities of the University of Ottawa. The accommodations were excellent and the food service reminded the delegates that we were meeting in the well-to-do "First World." (It was even above CRC synodical standards!)

PARTICIPANTS

WARC has a membership of 157 churches of which 8 were officially received into membership at the beginning of the council. Member churches sent close to 350 delegates, a very large number of whom were from the Third World. In this group were many Africans, Asians (especially Indonesian and Korean), and Hispanics. There were delegates from six Communist-block nations* and two from Arab nations, Egypt and Lebanon.

In addition, there were 30 ecumenical delegates (this included "observers") who represented other ecumenical organizations or church bodies; there were 20 consultants, some of whom served as key speakers; the entire WARC staff was present. A considerable number of people were employed in the arrangements, in translation and typing, and in the operation of the microphones and receiver sets supplied to each participant. With the official languages being English, French, German, and Spanish, a full corps of interpreters was needed for each session and committee meeting.

In addition, there were some 200 registered visitors for whom special programs were arranged. In addition they had the opportunity to sit in on nearly all the sectionals and committee meetings. A children's program was also provided.

FORMAT

The basic program was set forth in a special issue of *Reformed World* entitled "To Ottawa 1982 and Onwards." It contained the reports of General Secretary Edmond Perret, Theological Secretary Richmond Smith, and Cooperation and Witness Secretary Aldo Comba. This was a basic report on the work of the alliance since its last General Council held in Nairobi in 1970. Because its one hundredth anniversary council, scheduled for St. Andrews in 1976, was not held for financial reasons, this council dealt with the work of twelve years. About one-half of the

*We learned that Communist-block people can usually get permission to travel outside if they go as official representatives to official church gatherings for that reflects well on authorities and the "freedom of religion" in those nations. But they generally come with very little money so that they are prevented from doing any traveling and must return very soon after their official duties are completed. This kind of ecumenical involvement is very important for contact and encouragement of these churches living in very difficult circumstances.

delegates served on committees. Tymen Hofman served on the Theological Committee.

The other main involvement, in which all delegates and participants took part, was the discussion of the council theme: "Thine Is the Kingdom, the Power, and the Glory." Three sectionals, each of which was given a special aspect of the theme, subsequently presented reports and recommendations to the plenary sessions:

- I. The People of the Covenant and the Mission of the Kingdom
- II. The Power of Grace and the Graceless Powers
- III. The Theatre of Glory and a Threatened Creation's Hope

Section II produced the major decision of the council. It dealt with the membership of the white Dutch Reformed churches of South Africa.

Featured speakers were Allan Boesak, James A. Wharton, Phyllis Smythe (Canada), and George B. Carid (England). The delegates were at times divided into small single-language Bible study groups for more intimate fellowship and general participation. Ecumenical delegates were given the opportunity to address the council. Each day two thirty-minute worship services were led by delegates from various countries.

PROGRAM

The council began with a worship service at the Dominion-Chalmers United Church of Canada. Two shocking episodes caused discord in this service: A delegate from the Reformed Church of Africa read a statement saying his delegation would not be able to partake of the Lord's Supper since members of the white South African churches were in attendance. And Carl McIntire with bullhorn and accompanied by pickets derided the exiting worshipers for taking part in the ecumenical movement and demanded more armaments.

In the opening session President James I. McCord and Secretary Edmond Perret reflected on the state of the Alliance. The message: The Alliance has problems, but "if there were no Alliance, it would have to be created" (McCord). The problem: With respect to programs and ministry the Alliance defers to WCC so as to prevent duplication and competition. Consequently money and effort is lost to WARC. Yet WARC carries on a specifically Reformed effort and interconfessional family dialogue, neither of which are or can be the concern or activity of the WCC. In that sense WARC is a truly ecumenical body in that it works for unity from a Reformed base while the WCC must accept the degree of unity that is present in the world church in general and make that the basis of its operation. We believe the argument is well taken.

Prof. Jan M. Lockman addressed the council on the theme: "Thine Is the Kingdom, the Power, and the Glory." This was a soundly Reformed treatise which was criticized only by those who were looking for new and innovative ideas and had less than a keen desire to spend time on the fundamentals of the heritage. The whole tenor of the council was set the following morning when Allan Boesak "preached" on Exodus 20. He was sharp, eloquent, and charming, and he effectively attacked the support of the apartheid system by the white South Africans and especially by their Afrikaner churches. This carried over into Section II where the concept of the "graceless powers" was brought to bear on South Africa and

to a lesser degree on Korea and Taiwan where specific persons have been jailed by authoritarian governments. A resolution was put together and, after long and intense plenary sessions, the council suspended the membership of the Afrikaner churches. (See special report by Paul Schrotenboer in *The Banner*, Sept. 20, 1982.)

This dramatic problem and solution produced a one-issue council although there were many other important matters (e.g., "The Power of Grace and the Graceless Powers" was left almost totally untouched).

Two sets of material on matters dealt with by sectionals and committees and the original study materials will be made available to the IRC. In addition, the actions of the council will be published in due time. It should be reviewed by all of us.

NEW LEADERSHIP

Dr. Allan Boesak was nominated to replace Dr. James McCord who is retiring from the presidency. (The nominations committee presented only one name.) How the presidency of Boesak will affect WARC is impossible to predict, but certainly it will bring very far-reaching changes and initiatives. The whole future of WARC seems somehow to be wrapped up within South Africa. Richmond Smith will be replaced by Lukas Vischer. Both McCord and Smith were given fitting recognition by the council.

The executive committee was expanded from fifteen to twenty-five members. Significant effort on the part of the women present to gain equality in the makeup of the executive committee failed because of the opposition of black nominees from Africa to be replaced by women from their churches. But the one GKN nominee, Guus Meuleman, did lose when a ballot was forced by the nomination of a female candidate.

EVALUATION

1. We were pleasantly surprised by the level of deliberation. Good amendments were introduced and passed. The committees were very open to discussion and input. We experienced a sense of "belonging" and involvement though the matters being dealt with were often foreign to us as typical CRC churchmen. We found ourselves handicapped by our limited insights and experience in the matters under discussion. The world of real ecumenics is a rather strange world for us.

2. The orientation of this council was in the area of ethics, with human rights and justice in the spotlight. However, that was not without its theological basis and dimension. There were repeated references to the fundamentals of creation in the image of God, the incarnation, the reconciliation of the cross, the victory of the resurrection, and the kingdom come and coming. The theme of the council was a real working theme—the kingdom, the power, and the glory.

3. "Being Reformed" was openly acclaimed and championed and there was always a serious attempt at bringing that into focus as the issues were being dealt with.

4. There was a rather noticeable absence of spokesmen for a liberal or non-Reformed theology. Those of liberal orientation, of whom there

were undoubtedly some present, were compelled to accept the council theme, it seems, and to join in working on the ethical issues. That may have been due to the very impressive presence of Third World Christians who, although not so articulately Reformed, are very openly fundamental in their commitments.

ADDITIONAL INSIGHTS

Dr. Paul Schrotenboer, a fellow member of the CRC and an observer-ecumenical delegate as well, joined us, along with Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada, in evaluating WARC from the point of view of possible membership of the CRC in WARC. We do not believe that our delegation has the mandate to make any recommendation on that matter since that is the task of a committee of IRC. However, we are prepared to make a recommendation to that committee.

GREETINGS FROM ECUMENICAL DELEGATES

The council was very generous in allowing representatives from other ecumenical organizations and church bodies to speak to the plenary sessions of the council. Tymen Hofman spoke for the CRC. He expressed appreciation for the invitation to be observers at the general council of WARC and of the N.A. Area Council and for the longstanding invitation to join WARC. He assured the council that the CRC will be making a decision re membership very soon.

MEETINGS WITH DELEGATIONS OF OTHER CHURCHES

1. The Nederduitse Gereformeerde Kerk (in South Africa)—The agenda for the meeting gave these men an opportunity to react to the Boomsma-Kromminga report on South Africa. Their overall reaction to the report was positive but there were specific criticisms. We attempted to ensure that they were interpreting the report correctly. We believe this church will respond to this report in some formal way.

2. The Nederduitse Gereformeerde Kerk in Afrika—We gave the delegates a copy of the official letter from William P. Brink notifying them of our synod's decision re fellowship. We discussed the possibility of financial help to bring a fraternal delegate from NGKA to our synod. And we promised them we would attempt to send a delegate to their synod.

3. The Dutch Reformed Church of Sri Lanka—We discussed the history of our relationship through the World Mission Board and gained some insights into their present church life. They would very much appreciate greater contact, but we saw little opportunity for fraternal delegate exchange.

4. The Indonesian churches—We met delegates from three churches who are members of RES but who were unaware of any special relationship with the CRC. Being somewhat unprepared ourselves, we were not able to shed much light on this situation. They shared their origin with the Gereformeerde Kerken in Nederland and were at one time designated

"Gereformeerde Kerken in Indonesia." It was this church who at one time the CRC considered a "sister church," but in 1968 the RES was informed that the church had disbanded and only the mission churches continued. No formal decision was ever taken by the synod of the CRC, but the Christian Church of Sumba is listed as a church in ecclesiastical fellowship. It is our opinion that our relationship to the Indonesian churches needs to be reviewed. Our present relationship is essentially nonexistent and even formally flawed.

5. The Reformed Church in America—We specifically talked about the South African situation in order to try to make a proper assessment of it. We did not discuss CRC-RCA relationships.

6. The Presbyterian Church, Ireland—We were deeply impressed with their faith and commitment, and in discussions with them privately we perceived this church to be very Reformed and evangelical and that it is carrying on a most vital struggle in Ireland, especially in Northern Ireland. We discussed the possibility of a delegation visiting our synod, upon our invitation, and the possibility of closer relations with this church through the RES. The PCI withdrew from the WCC over the matter of WCC support of terrorist movements.

7. We met informally and privately with delegates from many other churches—from South Africa with people of every possible view on the South African church problem. Members of the NGSK were especially enlightening. Delegates from the Reformierter Generalkonvent in East Germany consider a relationship with our church extremely valuable since such "foreign" relationships enable representatives of that church to leave the country occasionally. This in turn contributes to exchange of information and gives us an opportunity to support a very harassed church. Speaking with the representative of the Evangelical Church, Egypt, was also very enlightening. We came to realize what a tremendous opportunity the WARC meeting was for those churches locked behind the walls of oppression in dictatorial states to have some vital contacts with the Christian world.

With respect to conferring with churches in fellowship, much more could have been accomplished if we had been given specific mandates for such discussions. We would be happy to answer any specific questions in the light of the above or on any other aspects of the council. We appreciate the confidence placed in us to be named as official observers for the CRC and the IRC and we hope and trust that this report will help to decide the very important questions as to whether or not the CRC should join WARC.

Keith Knight
Tymen E. Hofman

REPORT 13

LITURGICAL COMMITTEE

The Liturgical Committee met on October 18-19, 1982, and January 3-5, 1983. Rev. William Vander Hoven, who had served on the committee for two years, submitted his resignation, because of the press of other duties. We are grateful for his liturgical contributions and pastoral concerns. We are submitting two nominations to synod as replacement for Mr. Vander Hoven.

Our report consists of the following items:

- I. "COLLECTION OF PRAYERS" (SECTION ONE) FOR FINAL APPROVAL
- II. "FORM FOR THE ORDINATION OR INSTALLATION OF MINISTERS" FOR PROVISIONAL APPROVAL
- III. NOMINATIONS
- IV. RECOMMENDATIONS

I. COLLECTION OF PRAYERS

The "Collection of Prayers" was submitted to the Synod of 1980 for provisional approval, and has been used in the churches since then. Fewer responses were received from the churches than were received when the liturgical forms were submitted by the committee. We did, however, receive a number of responses. We replied to each letter, and we studied the responses during our final editing.

One question was raised by several letters: When objecting to certain wording, the correspondents expressed misgivings about having to use such prayers. It should be clearly understood that the use of these prayers is not obligatory; a pastor or congregation will choose those prayers which they find most meaningful. Another constraint was the source of the prayers: in a number of cases the committee had selected published prayers which it was not at liberty to edit. The only choice was between accepting or rejecting the prayer. (Two prayers from the Report to the Synod of 1980 were eliminated: Offertory 5 and Illumination 3).

The committee now submits to synod Section One of "Collections of Prayers" (with a preface) for final approval. If approved, the prayers will be commended for use in the churches and will be published in subsequent editions of *The Service Book* and/or the new *Psalter Hymnal*. (Section Two, "Opening Prayers for Church Use on Special Occasions," will be edited and resubmitted to the Synod of 1984.)

COLLECTIONS OF PRAYERS

The Christian Reformed Church in 1934 issued a "Collection of Christian Prayers for Church and Family and Individual Use." This collection

can be found in the Centennial Edition of the *Psalter Hymnal*.

Since these prayers were seldom used, the Liturgical Committee requested of the 1975 Synod a mandate to prepare a new collection of prayers. This mandate was granted as follows: "That synod encourage the Liturgical Committee to prepare a collection of prayers as listed in their report." The grounds stated were: "a. It is part of the committee's mandate as given by the 1964 Synod. b. There is a need for these prayers, especially in our vacant churches" (*Acts of Synod 1975*, p. 20).

The prayers were prepared by the Liturgical Committee—some from published sources, some especially written for the committee. The committee has attempted to serve the church with a variety of prayers. This variety is reflected in the chronological span (prayers written from 400–1980), in the variety of occasions, and in the different styles. Under each rubric there is at least one example of an historic prayer, a contemporary prayer done in rather traditional style, and a contemporary prayer in a nontraditional style.

The use of the prayers is, of course, optional, as needed by individuals or churches. We commend these prayers to the church.

SECTION ONE

PRAYERS COMMONLY USED IN WORSHIP

OPENING (1)

O God, the light of every heart that sees thee, the life of every soul that loves thee, the strength of every mind that seeks thee, grant me ever to continue steadfast in thy holy love. Be thou the joy of my heart, take it all to thyself, and therein abide. The house of my soul is, I confess, too narrow for thee; do thou enlarge it, that thou mayest enter in. Amen.

St. Augustine
A Pulpit Manual

OPENING (2)

Great art thou, O Lord, and greatly to be praised; great is thy power, and thy wisdom is infinite. Thee would we praise without ceasing. Thou callest us to delight in thy praise, for thou hast made us for thyself, and our hearts find no rest until we rest in thee; to whom with the Father and the Holy Spirit all glory, praise and honor be ascribed, both now and forevermore. Amen.

St. Augustine
A Pulpit Manual

OPENING (3)

As on a first day you began the work of creating us;
As on a first day you raised your Son from the dead;
So on this first day, good Lord, freshen and remake us;
And as the week is new, let our lives begin again
Because of Jesus who shows us your loving power. Amen.

Caryl Micklem, ed.
Contemporary Prayers for Public Worship

CONFESSION (1)

O Lord, Thou art our Father,
and we are but earth and mire;
Thou art our Creator,
And we are the work of thy hands;
Thou art our Shepherd,
We are thy flock;
Thou art our Redeemer,
We are the people thou hast bought back;
Thou art our God,
We are thine inheritance.
Therefore, be not angry against us,
To correct us in thy wrath.
Recall not our iniquity,
To punish it;
But chastise us gently
In thy kindness.
Because of our demerits,
Thine anger is enflamed.
But be mindful
That thy name is called upon among us
And that we bear thy mark and badge.
Undertake rather the work
Thou hast already begun in us
By thy grace,
In order that the whole earth may recognize
That thou art our God and our Savior.
Amen.

*(The Piety of John Calvin, by Ford Lewis
Battles, lines 552-77, p. 126)*

CONFESSION (2)

We are not worthy, Lord and Master, that you should come under the roof of our souls; nevertheless, since you desire, O Lover of Mankind, to dwell with us, we make bold to draw near. You bid us open the door which you alone have made, that entering therein, you may bring light into our darkened minds. We do believe that you will do so. For you did not cast out the harlot when she came to you with tears, neither did you reject the publican when he repented, nor cast out the robber when he confessed your kingdom; but you reckoned all who came to you in penitence among the number of your friends, O Lord, who alone is blessed now and unto the ages of ages. Amen.

*Prayer of Confession from The Divine
Liturgy of St. John Chrysostom, as used
by Eastern Orthodox Catholic Church
in America, 1966 (adapted)*

CONFESSION (3)

We confess to you, Lord, what we are:
we are not the people we like others to think we are;
we are afraid to admit even to ourselves what lies in the depths of
our souls.
But we do not want to hide our true selves from you.
We believe that you know us as we are, and yet you love us.
Help us not to shrink from self-knowledge;
teach us to respect ourselves for your sake;
give us the courage to put our trust in your guiding and power....
Raise us out of the paralysis of guilt into the freedom and energy of
forgiven people.
And for those who through long habit find forgiveness hard to accept,
we ask you to break their bondage and set them free.
Through Jesus Christ, our Lord.
Amen.

Caryl Micklem, ed.
Contemporary Prayers for Public Worship

CONFESSION (4)

O eternal God and merciful Father,
we drop to our knees
in the presence of your majesty,
to confess our innumerable wrongs.*
and our spiritual bankruptcy.
We know that your mercy
is infinite, and that your arms
reach out to hold
whoever comes.
And so we are encouraged,
deeply moved to call for your help,
because we trust in Jesus Christ,
our Mediator and Sacrifice Lamb,
who takes away the sin of the world.
Please, Lord,
forgive us all our sins for Christ's sake;
look with compassion upon our feebleness;
and cleanse us by Jesus' blood.
Then cover us with the robe
of Christ's innocence and righteousness.
And as we take a fresh start,
give us new minds
and eager, submissive hearts.
We ask all this
in the name of Jesus Christ.
Amen.

* Amendment: Deleted: "and our spiritual bankruptcy."

(Article 29, Section I, C, 2)

CONFESSION (5)

Lord, please forgive our sins
and set us free from them.

We confess to the sin of *pride*:
we have been sure of our own goodness and importance
and have looked down on others.

Help us to appreciate the true worth of other people.

We confess to the sin of *envy*:
we have been displeased when others have been more
successful or sought after than we have been.

Help us to be glad when others prosper.

We confess to the sin of *anger*:
we have lost our tempers
and nursed grievances.

Help us to be patient and understanding with everyone.

We confess to the sin of *self-indulgence*:
we have had enough and to spare,
yet have neglected the needs of others.

Help us to deny ourselves
so that others may not be in want.

We confess to the sin of *unchastity*:
in one way or another we have used sex wrongly.

Help us to create and uphold right relations between men and
women, inside marriage and outside it.

We confess to the sin of *anxiety*:
we have worried about many things.

Help us to trust you to see us through.

We confess to the sin of *laziness*:
we have been lukewarm Christians.

Make us eager to do your will.

Amen.

Caryl Micklem, ed.

Contemporary Prayers for Public Worship

CONFESSION (6)

Father,
teach us
not to sin with such abandon.

We do it all so easily:

pretend, lie,
envy, lust,
criticize, fret,
ignore, deny,
consume, hoard,
defame, distort,
make excuses,

and then expect an easy forgiveness for the asking.

God, forgive us for our negligence of your holy character.
Let us not misinterpret your patience with our sin
as though it were permissiveness.

When you see us sinning, brashly,
rise up before us as an imposing breaker of the sea.
Let us know that what we hear and see and feel around us
is your veritable presence,
a presence at once as powerful and punishing
as it can be gentle and refreshing.

Loving Father,
astonish us with a wholesome, godly fear
which will not drive us to despair,
but cause us instead to number our days
and get us hearts of wisdom.
In Jesus' name.
Amen.

CONFESSION (7)

Dear Father,

We are thankful that your mercy is
higher than the heavens,
wider than our wanderings,
deeper than all our sin.

Forgive our frivolous attitude toward life,
our callousness toward suffering,
our envy of those who have more than we have,
our obsession with creating a life of constant pleasure,
our indifference to the treasures of heaven,
our neglect of your wise and gracious law.

Help us change our way of life
so that we may desire what is good,
love what you love,
and do what you command.

Through Christ our Lord.
Amen.

OFFERTORY (1)

Would you teach us, Father,
to be more content,
to be more thankful,
and to live with a little less

Would you teach us to think less
of those who have more,
and to think more
of those who have less
In Jesus' name.
Amen.

OFFERTORY (2)

Father, accept our offering. . . .

Not ours but yours, this money, this purchasing-power,
earned by the skill of hand and brain,
lest we forget that we are not our own
and refuse to serve you with the strength you have given.

Living God, give us bread that will satisfy our hunger
and nourish the life of mankind. . . .

Use our money to buy the imperishable goods
of love and mercy and peace.

And take our hands to do your work,
our work to serve you in the world.

Through Jesus Christ, our Lord.
Amen.

Caryl Micklem, ed.
Contemporary Prayers for Public Worship

OFFERTORY (3)

Lord God, with these gifts we offer you our lives
to do your work in the world.

Father, take our bodies and our minds:
In the name of Jesus Christ
All: We bring them to you.

Father, take our family life,
our friendships,
our relationships with other people:
In the name of Jesus Christ
All: We bring them to you.

Father, take our work and our leisure:
In the name of Jesus Christ
All: We bring them to you.

Father, take our conversations with other people
and our conversations about other people:
In the name of Jesus Christ
All: We bring them to you.

Father, take our ambitions and our plans for the future:
In the name of Jesus Christ
All: We bring them to you. Amen.

Caryl Micklem, ed.
Contemporary Prayers for Public Worship

OFFERTORY (4)

Can it be said enough, Father,
how blessed we are by your hands?
Blessed today,
and blessed immensely!

In the light of that immense blessing,
we must ask:
What is the true measure of our wealth?
What is prosperity?
What is pleasure?
What is it to be rich?
Prosperity is to know you.
Pleasure is to please you.
To be rich
is to be bought by the blood of him
who became poor
that by his poverty we might become wealthy
beyond measure.
So we gladly share today, Father:
And we thank you for the privilege.
In Jesus' name.
Amen.

ILLUMINATION (1)

O Lord God, most faithful lover, when you come into our hearts, all our inward parts rejoice. You are the glory of our lives and the joy of our hearts, our hope and whole refuge in all our troubles. But inasmuch as we are still feeble in love and imperfect in virtue, we have need of more comfort and help from you. Would you then, oftentimes, visit and instruct us with your holy teachings? Deliver us from all evil passions, and heal our sick hearts from all inordinate affections, that we may be inwardly healed and purged from all vices, and be made apt and able to love you, strong to suffer for you, and stable to persevere in you. Amen.

Thomas à Kempis
The Imitation of Christ
(adapted)

ILLUMINATION (2)

Lord, teach us to listen.
The times are noisy and our ears are weary
with the thousand raucous sounds which continuously assault them.
Give us the spirit of the boy Samuel when he said to thee,
"Speak, for thy servant heareth."
Let us hear thee speaking in our hearts.
Let us get used to the sound of thy voice,
that its tones may be familiar
when the sounds of earth die away
and the only sound will be the music of thy speaking voice.
Amen.

A. W. Tozer
The Pursuit of God
(adapted)

ILLUMINATION (3)

We lay aside our strivings
and rest at your feet,
loving Father.

We look up
with the hopeful eyes of a child,
and trust that whatever you say
is good because you say it,
and we can trust it to be true.
We trust that whatever your hand offers
is good,
because you know our needs
more precisely
than we ourselves can ever know.

We put before you our fears, our doubts,
our questions.

What is your will for us?

Teach us now through your Word and Spirit.

In Jesus' name.

Amen.

ILLUMINATION (4)

Almighty God, grant us your Spirit,
that we may rightly understand and truly obey your
Word of truth.

Open our hearts that we may love what you command,
and desire what you promise.

Set us free from private distractions that we may hear,
and from selfish pride that we may receive
the promise of your grace.

Through Jesus Christ our Lord. Amen.

DEDICATION (1)

Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where sadness, joy.

O Divine Master,

Grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.

St. Francis of Assissi
A Pulpit Manual

DEDICATION (2)

Almighty God,
Thou showest thy glory
For us to see,
Not only in heaven and earth
But also in the law, the prophets, and the gospel;
And hast so intimately revealed thyself
In thine only begotten Son
That we cannot excuse ourselves
Out of ignorance.
Grant that we may advance in this teaching,
Wherewith thou so kindly invitest us to thyself,
And may thus steadfastly cleave to thee
That no errors of the world
May lead us astray;
But may stand firmly fixed
In thy Word,
Which cannot deceive us:
At last reaching heavenly blessedness,
Where we may enjoy
Thy glory face to face,
Conformed completely to thee
In Christ Jesus, our Lord.
Amen.

(John Calvin, *The Piety of John Calvin*,
by Ford Lewis Battles, p. 134)

DEDICATION (3)

O God,
I have tasted thy goodness,
and it has both satisfied me
and made me thirsty for more.
I am painfully conscious of my need of further grace.
I am ashamed of my lack of desire.
O God, the triune God,
I want to want thee;
I long to be filled with longing;
I thirst to be made more thirsty still.
Show me thy glory, I pray thee,
that so I may know thee indeed.
Begin in mercy a new work of love within me. . . .
In Jesus' name, Amen.

A. W. Tozer
The Pursuit of God
(adapted)

PASTORAL (1)

Our loving Father in heaven, we pause to praise you for your majesty as Lord of the universe.

We remember with awe, Lord, how you voiced the heavens into being, and how you shaped the formless universe by the breath of your brooding Spirit.

Yet, mighty God that you are, you choose, with affectionate tenderness, to know each person by name.

You come, with intimate nearness, to give power to the faint. You take us into your arms; you bend down to nourish us.

We reach up to receive your love.

We truly find our desires satisfied in you.

Praise be to you, O God!

Hallowed be your wonderful name, that name of presence, power, and authority by which people are healed, demons are cast out, and believers are baptized.

As we stand now in awe of your holy name, renew within us a humble spirit of repentance.

Give us a holy discontent with our spiritual apathy and our sometimes ritualistic faith whereby we take your name in vain.

Anoint us anew with your living Spirit, O risen Christ.

Inspire within us a fresh spark of evangelistic fervor.

Fill us with a holy passion for lost souls, a will to witness to the power of your name, a compassion to love, an overwhelming desire to put our faith into action.

May your kingdom come, Lord.

May it come quickly!

Come, Lord Jesus, to destroy completely that satanic kingdom built by violent force, by ruthless competition, by retaliation, by elimination of the weak.

Come, Lord Jesus, to bring about your kingdom of peace built by the shedding of your blood once for all, by the force of love and self-denial, and by defense of the weak in your name.

Move us to be part of the building of that kingdom.

Your will be done, Father, as in heaven, so on earth.

We make our plans, but you guide our steps.

Show us where you would have us live, and at what occupations you would have us labor.

Teach us to what degree you would permit us to seek profit, and for what ends you would have us exercise the stewardship of restraint and the higher righteousness of giving away.

May your will be done in the homes represented here today: where there is distress and division, Lord Jesus, sow your peace and bring reconciliation.

Bless, Lord, the ministry of the schools and protect our children from the pervasive godlessness of our day.

Direct the affairs of those who serve in government, that we may lead quiet and peaceable lives, godly and respectful in every way.

Give us this day our daily bread, Father.
The blessings of this good land have made us rich beyond
expression.
And we do thank you deeply!
But we remember our brothers and sisters here and abroad who
suffer the indignities poverty can bring.
Bless the unemployed who are the victims of economic depression
or job discrimination.
Bless the poor barely surviving on low incomes.
Bless the aged who must live out their last days in
circumstances of dependency.
Bless the hundreds of millions of people in our world today who
suffer from hunger and from the oppression of the rich.
O God, let our abundance at this time supply their want.
As Jesus had compassion on the multitudes, so let our hearts be
broken—and opened—and emptied—and may your love be
multiplied.
Forgive us, Lord, our debts, as we forgive the hurts which stand
between us and our debtors.
Forgive us the irreverence of our many idolatries.
Forgive our obsessions with food, alcohol, drugs, sex, money, or
other things.
Forgive our anxieties about circumstances of the moment.
Forgive our enslavement to work, our over-devotion to leisure.
Forgive our participation in the violent temper of our times.
Forgive our artfully concealed prejudices.
Forgive our impatience with sickness and pain.
Forgive our lack of trust.
Even as you have promised, Lord, let no temptations seize us;
we know you are gracious and will provide us a way of escape
that we may be able to persevere.
Grant us, we pray, deliverance from the evil one.
Bring peace to the striving nations, unity to a divided church,
deliverance to a host of oppressed peoples, and salvation to
the unsaved millions of this world.
For truly, Lord, yours is the kingdom and the power and the
glory, forever!
Amen!

PASTORAL (2)

Glory be to you, our Father in Christ.
With reverent joy we adore you,
and revel in your love and grace.
You are Eternal Creator, Gracious Redeemer, Comforting Spirit,
worthy of all honor in heaven and on earth.
You are infinite, and far exceed the gropings
of our finite minds,
and things beyond our hoping you have given us to see.

For each perfect gift of yours:
for food and clothing,
for shelter and daily work,
for love and friendship,
we thank you, Father.
Above all, we praise you for the incomparable gift of Jesus,
your only begotten Son.

We thank and praise your holy name
for his manger birth,
his life of love,
his sacrificial death,
his glorious resurrection,
his triumphant ascension,
his pentecostal outpouring,
and his sure return.

Since yours is the kingdom, Lord,
and since with you is all power and wisdom, we pray that
all world governments,
and industries,
and education,
and the courts,
and the military

may come to recognize your kingdom
and confess your rule.

We have seen the power of evil,
but we believe in your sovereign control.

Rejoicing in such hope, we pray that
your holy name be ever hallowed,
your perfect will be ever done,
and your glorious coming be surely hastened.

We ask special guidance for our own government
and national leaders.

Grant them wisdom.

May they acknowledge Christ as their Master
and your Word as their standard.

For your holy church, also, we pray.

Bless

the ministry of the Word and sacraments,
the ministry of mercy,
and the fellowship of your people.

Keep close company, Lord,
with the youth and the aged,
children and parents,
recent converts and longtime saints.

Hear the crying of your children under persecution,
and deliver those in tribulations.

Prosper the work of missions everywhere.
May the gospel be your power unto salvation,

from every pulpit,
through all media,
and in all the schools

where your truth is taught as it is in Jesus.

We pray for the constant work of the Holy Spirit:

convicting people of sin,
converting the Christless,
regenerating and comforting,
perfecting in the faith,
and leading us into all the truth.

We bring to you the concerns of our homes.

Endow our family relationships with love and harmony.

Reconcile the estranged, comfort the offended, forgive
the offender.

May we live in the joy of covenant with you,
both as parents and children.

We implore your mercy, likewise, upon the world.

Deliver mankind from greed, lust, and hate,
and may there be peace on earth.

Spare us from calamities in nature.

We thank you for the wealth of minerals and food
with which you have blessed the world.

Now we pray for a just distribution to all peoples.

You nurture grass and sparrows;

O provide especially for all mankind.

And if disease should ravage,
and the nations suffer famine,

the wars and rumors of war come,

then, O Lord God, use even these means to draw to your Son
many nations and peoples.

Out of our own innermost hearts we also bring our
personal needs before you.

In those hours when doubts assail and temptations strike,
deliver us from pride, lust, selfishness, hate, or dishonesty;
and give us power to stand firm in Christ, our Lord.

Whenever we fall into any sin,

accept our repentance and hear our confession.

With the tenderness of a father, happily forgive us, your
penitent children, for Christ's sake.

May we so walk in Christ that we are delivered from evil.

Let us be too near infinite love

ever to want to hate;

too near Christ's purity

ever to wish to lust or be unclean;

too near the light of the Word

ever to live again in the darkness of sin.

May we know the full joy of standing before you
in the righteousness of Christ.

In his holiness may we be beautiful.

In his joy may we know happiness.

In his peace may we have tranquility.

May others take note that we have been with Jesus.

As you continuously strengthen us in Christ,

make us your instruments in this world:

to love where there is hate,

to comfort where there is sorrow,

to minister where there is loneliness, addiction,

crime, and injustice,

to bring the Word of life to those in the bonds of sin,

and to praise in all we say and do.

We ask all this for your glory.

And, Lord Jesus, come quickly.

We know there must come evil days, persecution, and
tribulation.

Even so, come, Lord Jesus!

Haste the day when every knee shall bow,

and every tongue confess that you are Lord,

to the glory of God the Father.

Hear us your children, our Father.

We pray in faith and hope and love.

We know you will answer,

for you are neither impoverished by giving, nor enriched

by withholding anything we ask in Jesus' name.

Yours be the kingdom, power, and glory, world without end.

Through Christ, our Lord.

Amen.

PASTORAL (3)*

Here we are, Lord,

we've struck the pose.

Our knees are where they belong:

down.

Now to get our hearts there.

What we can never understand is that you

should be ready,

and eager,

and willing

to listen to the likes of us;

when we are slow,

and reluctant,

and indifferent

about speaking to one so wonderful as you.

*Note: Synod referred this prayer back to the Liturgical Committee for revision.

(Article 29, Section I, C, 3)

We call you by the name we love most
of all the names by which we know you:
Father.
Our Father who art in heaven,
we adore you.
Hallowed be thy name.
We suppose there is no weather in heaven;
but, Father, this is earth.
And we pray for sunshine,
for rain too,
and we pray for dew
and for full moons,
and for fertility in the world's fields.
For, Father, there are so many hungry people.
We confess our selfishness and greed
and indifference to suffering humanity.
And we confess that we have wasted more
than we need,
depriving others
from what we can't even use.
Forgive us this day our hoarded bread.
We pray for our brothers and sisters
in the factories
and mines
and in the semis and in the fishing dories.
Bless their strained bodies,
their calloused hands.
See their tired eyes.
Bless our shops,
and our seacoasts,
and our highways.
Lord, you ransack land and sea
to give us bread and fish.
Bless those who work to bring your gifts
to our tables.
And when we eat, Father,
let our table become an altar
for our thank offering,
so that others may eat as well as we.
And, Father,
you see how we board ourselves up
in our little places,
and build our walls
so high
that we're not discomfited
by having to see the suffering
outside our enclosure
in streets of broken glass,
nor frightened by having
their angry eyes look through

Forgive the moat around our castle.

Keep reminding us

you are our Father.

We pray for all those hurt people
with their accusing eyes.

We see the eyes of little children

and deserted mothers

and prisoners

and people in institutions.

Also we pray for the kings and queens,

and for the presidents and governors,

and for the generals and admirals,

and for the police and lawyers,

and for missionaries and doctors,

preachers and editors,

and for judges and professors,

who guard and teach the world.

Teach them that you are

Judge,

Teacher,

Ruler.

And that they are

only because you were first.

And when they think they're self-made men,

show them into your workshop,

so they may see what they looked like

while you were forming them

on your bench.

And keep your chisels sharp,

ready to gouge out the pride,

and the greed,

the lust,

the mammonism,

that sometimes come with the crown,

and the gavel,

and the robe.

What we especially pray for

is that they may come to know you.

We pray for conversion

and new life for millions this day.

And empower us to live as nations

that aspire to know you.

Cover the whole earth

with the aroma of truth

and love,

found especially

in your Son Jesus.

Draw together all the nations

who for lack of a common mind

fail to understand each other.

And, Father,
we pray for your church and her mission.
Forgive our apathy,
and our obsession with safety,
and our neglect of our high calling.
And reveal to us
(for we have not seen it yet)
that we are not here
to be kept sheltered by all means
but to be used up by all means.
And we pray for Christian educators:
for teachers,
board members,
and administrators,
and for parents
in the crucible of the home.
Bless the thousands studying
for service in your kingdom.
Our Father who art in heaven,
thy kingdom come.
We confess our sin.
Forgive us our trespasses. . . .
(Forgive us if we say that too lightly.)
As we forgive our debtors. . . .
(Forgive us if we don't.)
And lead us not into temptation. . . .
Forgive us most of all when we lead
ourselves into it.
And deliver us from evil. . . .
Whether we want it or not.
Thank you for rescuing us
the thousands of times
we've played with the rattlesnake.
And, Lord Jesus,
yours is the kingdom and the power
and the glory forever.
Be to us all that you are
as Savior,
and be the Lord of our life and death,
and life after death.
Our Father who art in heaven,
thank you for hearing us;
thank you for giving Jesus
and the Comforter.
And thank you
for being our triune God.
We adore you.
Amen.

II. FORM FOR THE ORDINATION OR INSTALLATION OF MINISTERS OF THE WORD AND SACRAMENTS

In 1982 the committee submitted a new "Form for the Inauguration of Ministers of the Word and Sacraments," requesting synod to grant three-year provisional approval. Instead, synod returned the form to the committee for further editing (*Acts of Synod 1982*, p. 85). Synod also requested the Liturgical Committee to clarify investiture terminology and the practice of laying on of hands (*Acts of Synod 1982*, pp. 123-24).

The committee did review and edit the form again and is resubmitting it—again requesting provisional approval of three years, with comments from the churches to be submitted to the committee by September 1, 1986. The newly edited form is presented below.

The committee came to the following conclusions on terminology:

a. *Ordination* is the term used to describe the ceremony in which a minister, elder, deacon, or evangelist is brought into office for the first time.

b. *Installation* is the term used to describe the ceremony in which a minister, elder, deacon, or evangelist is committed to a subsequent position or term of office.

Note: Subsequent revisions or printings of the various forms for ordination or installation should also be changed to conform to these uses of the terms.

Objections to the word *installation* ("light bulbs are installed") seem unwarranted. A common dictionary definition of *install* is "to place in office" and the term is commonly used for both civic and ecclesiastical "induction" into office.

The committee also discussed the practice of the laying on of hands for office, and decided to advise the following guidelines: (1) the laying on of hands is appropriate only for the *ordination* of a minister, elder, deacon, or evangelist. (2) The laying on of hands signifies an affirmation that the office-bearer has the gift of God to serve in the office, and it signifies that the person is set apart for service to God. (3) The laying on of hands is performed by ministers and elders.

FORM FOR THE ORDINATION OR INSTALLATION OF MINISTERS OF THE WORD AND SACRAMENTS

The Announcement

Congregation of Jesus Christ:

Today we rejoice in Christ's special care and love for his church since we have the privilege of ordaining (name) [or: installing (name)] to the ministry of the Word and sacraments in this church [or: for a special ministry of this church]. Because he has accepted the call of the congregation, we shall now proceed with his ordination [installation].

The Introduction

From its beginning the entire New Testament church was called to proclaim the Good News of salvation in Jesus Christ to the whole world:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19-20). It soon became apparent that the task committed to the church was extremely vast and complex. Therefore the church, under the guidance of the apostles, instituted distinct ministries to insure that the work would be done well (Acts 6:1-6). Those engaged in these ministries were to function with Christ's power and authority, a power and authority rooted in obedience to his Word and expressed in loving service.

These ministries are therefore to be distinguished from the more general ones given by Christ to all believers. The office of the minister of the Word and sacraments is one of those distinct ministries.

The Instruction

The Scriptures portray the minister's duties in various ways. He is a *servant* both of Christ and of the church; he is a *steward* in the household of God; he is a *teacher* to explain the mystery of the gospel; he is a *shepherd* who cares for the flock; and he is an *ambassador* and a *herald* of his king, proclaiming the message of reconciliation.

The preaching of the Word is one of the minister's chief tasks. Such proclamation must faithfully reflect the Word of God and relate it to the needs of the listeners. Paul stressed this demand when he wrote: "...preach the Word, be urgent in season and out of season, convince, rebuke and exhort..." (2 Tim. 4:2). And because the sacraments are closely related to the preaching of the Word, the minister has the privilege of administering holy baptism and the Lord's supper. Since the minister has the responsibility to preach the Word and to administer the sacraments in public worship, it is his task to conduct the worship service in such a manner that God receives glory and the congregation is edified.

When Jesus said to Peter, "Feed my lambs," he entrusted the office-bearers with special care for the young. The minister must instruct the baptized members of the congregation in the way of salvation, and he must also encourage and assist those who teach with him (2 Tim. 2:2).

As a pastor, the minister visits the members of the congregation. He calls on the sick and suffering, he comforts those who mourn, he admonishes those who stray, he counsels those in need of guidance, and he encourages the weak. He rejoices with those who rejoice and weeps with those who weep (Rom. 12:15).

Yet the minister is called not only to serve those who already are members of the church of Christ, but also to engage in and to promote the work of evangelism. As a true disciple of his Master, he should show that the church exists also for the world and that the missionary task of the church forms an essential part of its calling.

As a servant of Christ, the minister must help and encourage the people of God as they care for the hungry, the thirsty, the strangers, the naked, the sick, and those in prison (Matt. 25:31-46).

In all his work, the minister proclaims, explains, and applies Holy Scripture in order to gather in and build up the members of the church of Jesus Christ. For this work, the minister devotes himself to the ministry

of prayer, joining all Christians in confession, intercession, thanksgiving, and praise.

The Questions

Brother (name) , in order that all God's people assembled here may witness that you, in the strength of the Lord, accept the responsibilities of this office, you are requested to stand and answer the following questions:

Do you believe that in the call of this congregation you are called by God himself to this holy ministry?

Do you believe that the Old and New Testaments are the Word of God, the only infallible rule of faith and life?

Do you subscribe to the doctrinal standards of this church, rejecting all teaching which contradicts them?

Do you promise to be a faithful minister, to conduct yourself in a manner worthy of your calling, and to submit to the government and discipline of the church?

 (name) , what is your answer?

Answer: I do, God helping me.

[The officiating minister shall then say (with the laying on of hands in case of ordination)]: God, our heavenly Father, who has called you to this great and glorious office, enlighten, strengthen, and govern you by his Word and Spirit that you may serve faithfully and fruitfully in your ministry, to the glory of his name and the coming of the kingdom of his Son Jesus Christ. Amen.

[The members of the congregation are now requested to stand to make their vows. The officiating minister addresses them]:

Dear congregation of Christ:

Do you in the name of the Lord welcome this brother as your minister and pastor?

Do you promise to take to heart the Word of God as he proclaims it?

Do you promise to pray for him, to share with him in the work of his ministry, to encourage him in the exercise of his tasks, and to respond to his work with obedience, love, and respect?

Congregation, what is your answer?

Answer: We do, God helping us.

[The officiating minister (or whoever has been designated) shall then congratulate and encourage the minister and the congregation in the following manner]:

Dear brother and fellow servant of Christ:

We all rejoice with you on this day that, after years of preparation, you have been ordained to the ministry of the Word and sacraments. *[Or: We all rejoice with you on this day as you begin your work in this congregation.]*

May you experience much joy in fulfilling your calling. As you exercise the authority of the office entrusted to you, may you always remain a humble servant.

Look faithfully after the whole flock, the old and the young, the faith-

ful and the unfaithful, the healthy and the sick, the strong and the weak. Rejoice with those who rejoice and suffer with those who suffer.

Use all your talents to the utmost of your ability, and do not neglect any of your gifts.

And one day our chief Shepherd will give you the crown of glory, saying: "Well done, good and faithful servant."

And to you, dear fellow Christians, congratulations also.

This is truly the day which the Lord has made. Let us rejoice and be glad in it.

Keep your vows. Receive your minister as a gift of God. Listen to him with all the respect due his office. Encourage him when he needs strength, and pray for him daily.

Those who receive a prophet as a prophet will receive a prophet's reward (*Matt. 10:41*).

May you as pastor and congregation live as the bride longing for the coming of our heavenly Bridegroom, praying: "Come, Lord Jesus" (*Rev. 22:20*).

Let us now give thanks and ask the Lord to help us do what we have promised.

Prayer:

Thank you, Lord, on this day for your many blessings. Thank you for your church, "elect from every nation, yet one o'er all the earth." Thank you for giving your church the task of calling others to your saving grace in Jesus Christ and to the fellowship of the covenant community.

Today we thank you in particular for giving the church the special office of the minister of the Word. We rejoice that we as a congregation have received a new pastor to work among us. We pray that you will bless him as a servant of Christ and the church. Help him to be an inspired ambassador for his King, bringing the message of salvation and reconciliation to all. Bless him as a preacher and a teacher, as a pastor and a counselor. May he prove himself a faithful steward in the household of God.

Enable us, as a congregation, to listen gladly and attentively to him, recognizing in his words the voice of the Good Shepherd. Strengthen us all in the work of the ministry so that we may be the salt of the earth and the light of the world. Help us, congregation and pastor, to endure the heat of the day and the darkness of the night, sustained by your healing and guiding presence.

All this we ask with thankful hearts in the name of your dear Son, our Lord and Savior. Amen.

III. NOMINATIONS

Although Rev. William Vander Hoven resigned from the committee in September, this was his third year of service, and his term therefore would have expired by Summer 1983. For his position we nominate two persons, one of whom is to be elected for a three-year term:

Rev. Henry Admiraal

Rev. Lee A. Koning

Dr. Carl Kromminga has served one three-year term and is eligible for reelection. We submit two nominations, one of whom is to be elected for a three-year term:

Dr. Henry J. Hoeks

Dr. Carl G. Kromminga

IV. RECOMMENDATIONS

A. Representation at synod: we request that our chairman, Dr. Harry Boonstra, and another member, Dr. Carl Kromminga, be given the privilege of the floor when the report of the Liturgical Committee is considered.

B. We recommend that synod give final approval to the "Collection of Prayers" (Section One).

C. We recommend that synod give provisional approval to the "Form for the Ordination or Installation of Ministers of the Word and Sacraments."

Liturgical Committee

H. Boonstra, chairman

N. Vander Ark, secretary

R. Kooistra

J. M. V. Koole

C. G. Kromminga

J. Vanden Bosch

S. Van Zanten

REPORT 14

MINISTERIAL INFORMATION SERVICE

I. PERSONNEL AND NOMINATIONS

A. *Committee Members*

The committee members are Rev. Harold Hiemstra, chairman; Mr. Larry Van Noord, secretary; Mr. John Verhoeven, treasurer; Mr. William De Groot, vicar; Rev. Donald Draayer; and Rev. Richard J. Venema.

B. *Nominations*

Position 1

Rev. Harold Hiemstra*, pastor of the Bethany Christian Reformed Church of Bellflower, California.

Rev. Ronald D. De Young, pastor of the Anaheim Christian Reformed Church of Anaheim, California.

Position 2

Mr. William De Groot*, businessman residing in Upland, California. Former consistory member; president of Ontario Christian School Board; County Commissioner, San Bernardino County; member Calvary Christian Reformed Church, Chino, California.

Mr. Peter Hoekstra, Executive Director of Inland Christian Home, Ontario, California; former consistory member; C.P.A.; member of First Christian Reformed Church of Chino, California.

Position 3

Rev. William Verhoef, pastor of the Highland Ave. Christian Reformed Church, Redlands, California.

Rev. John F. Hollebeek, minister emeritus residing in Yucaipa, California; member of the First Christian Reformed Church of Redlands, California.

Rev. Richard J. Venema has served three years and would be eligible for reelection. However, he requests that his name not be placed in nomination. The committee expresses its gratitude to Rev. Venema for his service to the committee these past three years.

*denotes incumbent

II. STATISTICS

During the year 1982 we mailed a total of 1,231 ministers' profiles to 170 vacant churches. These figures break down as follows:

Committee suggestions of ministers.	665
Requested profiles from vacant churches.	566

We also received requests from vacant churches for 348 ministers' profiles which were not in our files. We sent profile forms to 221 ministers, requesting them to complete the profile form and return them to us. These were both for updating previous filed profiles or requesting the ministers to file an initial profile. Seventy-one church profile forms were mailed to vacant churches for completion. Our files indicate there are currently one hundred vacant churches. We have 245 ministers' profiles in our files. Profile forms are requested only from those ministers who have been in their present position for three years unless a profile is requested by a vacant church. We attempt to secure a profile from that minister for the vacant church which requests the profile.

The Synod of 1976 authorized a pastoral exchange concept for two years. In 1978 this concept was extended until 1983. We have worked with this concept on three different occasions since 1976, but have not been able to complete any of them. This concept has many built-in problems and does not seem to have much chance of success at the present time. Therefore, we are not requesting any further extensions of the pastoral exchange concept.

III. SERVICES

Last year we requested synod to allow us to make some changes in our mandate. As a result of synod's action we have had a busy year. We have established better lines of communication between ourselves and vacant churches, supplying them with information and materials relative to the calling process, including a letter explaining our work and a copy of the booklet "How to Call a Pastor" prepared by Pastor-Church Relations Committee. We have also extensively revised both the minister's profile form and the church profile form. After the initial revision of the minister's profile form the form was field-tested. We received excellent cooperation from those ministers selected for this test. Their criticism was most helpful in developing the final product.

We have also been pleased by the response of the churches to our new church profiles. Most of them are willing to put forth the effort needed to provide us with honest and accurate information. It seems to indicate to us that churches are taking very seriously the calling process. In sum we have been very pleased with the progress of our work this past year. We ask for the continued cooperation of both ministers and churches, and your prayers that we may make responsible decisions.

Last year synod endorsed our request to have classical stated clerks inform us of ministers leaving their classes. This has not been very successful as stated clerks are not always aware of these moves. We would, therefore, request the ministers themselves to inform us when they accept a call to another church or ministry.

IV. REPRESENTATION AT SYNOD

The committee secretary, Mr. Larry Van Noord, and Rev. Donald Draayer are both delegated to synod this year and will be available to answer any questions about the committee and its work.

V. FINANCES

The operating expenses for the year 1982 totaled \$1,134.31. An audited financial report will be submitted under separate cover.

VI. MATTERS FOR SYNODICAL ACTION

That synod appoint committee members from the list of nominees the Ministerial Information Service presents.

Ministerial Information Service
Larry Van Noord, secretary

REPORT 15

MINISTERS' PENSION FUND

I. INTRODUCTION

Effective January 1, 1983, there are two Ministers' Pension Funds, 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, 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.

Additionally, the same office administers the life, dental, and health insurance plans for the Christian Reformed Church Consolidated Group Insurance Committee.

By administering the two Minister Pension Plans and the church insurance matters out of the one office, overhead expenses are allocated to three areas of operation.

III. THE MINISTER PENSION PLANS

The Synod of 1982 approved separate pension plans for Canada and for the United States. For several years the Pension Committee worked with Canadian representatives to bring about an equitable separation which would at the same time satisfy the legal and economic differences between the two countries. The Canadian Plan is now appropriately registered with the Pension Commission of Ontario and the Pension and Profit Sharing Plan Section of the Department of National Revenue.

The separate plans approved by the Synod of 1982 became effective January 1, 1983. All ministers who retire on and after January 1, 1983, will have their pensions calculated under the new plan. However, if the former plan results in a higher pension in a particular case, then that pension will be paid. 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. It became effective January 1, 1970.

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 SE
Grand Rapids, MI 49560

Please indicate which booklet you desire.

IV. THE QUOTA AND CONTRIBUTIONS

The principal 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 uniform and the same for both plans because the church's total pension obligations to ministers and their dependents is an across-the-board denominational responsibility requiring joint financing (*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-Other paid into the Minister Pension Funds in order for them to be members of the plan. Synod annually sets the amounts of such contributions.

V. CENSUS

A. Participants

As of December 31, 1982, there were 1,307 participants in the Ministers' Pension Plans. (Additionally, the office maintains 82 files on ministers who have withdrawn from the plan; of these 66 have some vested interest).

Of the 1,307 participants, we present first a national breakdown as follows:

1,073	United States Ministers and Shared Ministers and Widows
234	Canadian Ministers and Widows
<u>1,307</u>	Total

A second breakdown is as follows:

796	United States Active Ministers and Shared Ministers
208	Canadian Active Ministers
<u>1,004</u>	Total Active Ministers
179	United States Retired Ministers
15	Canadian Retired Ministers
<u>194</u>	Total Retired Ministers
98	United States Widows (includes one Orphan)
11	Canadian Widows
<u>109</u>	Total Widows

B. Deaths in 1982:

Mrs. Kathryn Masselink	January 3, 1982
Dr. William Hendriksen	January 12, 1982
Rev. Henry Exoo	May 10, 1982
Rev. Robert Evenhuis	May 12, 1982
Rev. William Vande Kieft	May 14, 1982
Rev. John R. Rozendal	May 31, 1982
Rev. William V. Muller	June 20, 1982
Rev. Nicholas Roorda	July 19, 1982
Rev. Lambertus Mulder	August 16, 1982
Mrs. Jennie Van Dyk	August 26, 1982
Rev. Alfred Walcott	September 6, 1982
Rev. Henry W. Kroeze	October 9, 1982
Rev. Enno L. Haan	November 10, 1982
Rev. Paul De Koekkoek	November 13, 1982
Rev. Henry Numan, Sr.	December 10, 1982
Rev. Felix Reinoso	December 16, 1982
Rev. Walter H. Ackerman	December 17, 1982

C. Emeritations in 1982:

- Rev. Harold Petroelje, because of age, Classis Central California, effective January 3, 1982
- Rev. Bernard J. Haan, because of age, Classis Sioux Center, effective April 24, 1982
- Rev. Remkes Kooistra, because of age, Classis Huron, effective August 31, 1982
- Rev. Frank Einfeld, because of age, Classis Columbia, effective September 27, 1982

VI. AUDITORS

The United States Pension Committee appointed the public accounting firm of Seidman and Seidman to audit the fiscal year ended August 31, 1982.

In addition, the United States Pension Committee appointed Seidman and Seidman to perform an audit as of December 31, 1982, in order to ascertain a proper division of assets between the United States and Shared Ministers Plan and the Canadian Plan according to the methods and procedures adopted by Synod 1982.

Lastly, the United States Pension Committee appointed Seidman and Seidman to audit the United States and Shared Ministers' Pension Fund for the eight months ended August 31, 1983. The Canadian Pension Trustees have appointed Touche, Ross and Company, St. Catharines, Ontario, to audit the Canada Pension Fund for the eight months ended August 31, 1983.

VII. ACTUARIAL REPORTS

The United States Pension Committee has supplied the actuarial firm, The Wyatt Company, with a complete census by names, date of birth,

social security number, ordination date, and months of service to December 31, 1982. This census includes each CRC active and retired minister of the entire denomination. Months of pensionable service are classified by United States service, Shared Minister service, and Canada service. Likewise complete data was supplied for eligible widows.

On the basis of Wyatt's report and the Seidman and Seidman audit, both as of December 31, 1982, the division of assets between the United States and Shared Minister Pension Fund, on the one hand, and the Canada Pension Fund, on the other hand, will be made as approved by Synod 1982.

The Canadian Pension Trustees have appointed the actuarial firm of C. W. Hartog and Associates of Willowdale, Ontario, to be their actuary and to file government-required reports.

VIII. INVESTMENTS AS OF AUGUST 31, 1982

A breakdown of investments as reported in the audited report as of August 31, 1982, is as follows:

	In United States Dollars		
	United States \$	Canada \$	Total \$
Fixed income securities:			
United States and Canadian government obligations	5,714,272	—	5,714,272
Corporate bonds	2,267,555	—	2,267,555
Certificates of deposit and term deposit receipts	533,173	1,674,733	2,207,906
Investment contract	459,942	—	459,942
	8,974,942	1,674,733	10,649,675
Equity investments	2,328,456	—	2,328,456
Total carrying value	11,303,398	1,674,733	12,978,131

United States and Canadian government obligations and corporate bonds, stated at market, are less than cost by \$280,959 at August 31, 1982. Equity investments, stated at market, are in excess of original cost by \$84,565 at August 31, 1982.

Approximately 85 percent of the above \$10,649,675 fixed income securities mature in less than six years. The Michigan National Bank manages the United States fixed income securities other than the Investment Contract. The Investment Contract is with the Aetna Insurance Company and it is gradually being liquidated. The National Bank of Detroit manages the Equity Investments.

IX. MATTERS FOR SYNODICAL ACTION

A. *Privilege of Floor*

The committee respectfully requests synod to grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee, to the administrator, and to Counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Fund are discussed.

B. *Supplemental Payments and Final Moving Expense Funds and Quota*

In agreement with the decision of the Synod of 1982, the Supplemental Payments Fund was apportioned between the United States and Canada as of December 31, 1982. Each fund will be administered by the appropriate committee.

Synod is requested to approve a uniform 1984 quota of 75 cents per family for the fund in each country.

Ground: While the needs of the fund fluctuate from year to year, the existing quota of 75 cents per family should be sufficient for the year 1984.

C. *Housing Allowance*

The United States Pension Committee requests synod to designate *up to 100 percent* of the ministers' early and normal retirement pension or disability pension for 1983 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.*

D. *Committee Members*

The committees request synod to elect one committee member to fill each of the following vacancies for a three-year term beginning September 1, 1983:

1. Canadian Pension Trustee
Rev. William Suk, incumbent
Mr. John Oegema
2. United States Pension Committee
Mr. Roger Helder
Mr. David Vander Ploeg

E. *Thanks*

The committees suggest that synod express appreciation to Mr. Gordon Dornbush, who will have served six years on the Ministers' Pension Committee, and to Rev. William Suk, who will have completed eight months as a Canadian Pension Trustee effective September 1, 1983.

F. *Benefits, Quotas, and Contributions*

The pension committees, desiring to meet some of the needs of pre-January 1, 1983, retirees and widows arising from inflation, recommend that synod increase their maximum pension benefits from \$6,350 for 1983 to \$6,600 per year effective January 1, 1984. In order to pay for this increased cost and especially since average cash salaries (an important factor in the new plan formulae) of ministers increased 8.1 percent in the United States and 9.8 percent in Canada from 1981 to 1982, the committees request that synod increase the per-family quota from \$38 for 1983 to \$41 for 1984 and Contributions-Other from \$1,875 for 1983 to \$2,050 for 1984. The requested increases in Quota and Contributions-Other are actuarially required to meet the increased costs of pensions.

Canadian Pension Trustees

Albert J. Bakker, chairman
Bruce Dykstra
Rev. John Klomps
Rev. William Suk
John Woudstra

United States Pension Committee

Julius F. Mellema, chairman
Gordon Dornbush
Rev. Marinus Goote
Gerald Knol
Kenneth E. Olthoff

Garrett C. Van de Riet, administrator

REPORT 16

PASTOR-CHURCH RELATIONS COMMITTEE

In recent years the Christian Reformed Church shares with other denominations an alarming increase in the number of depositions and resignation of ministers, as well as an increasing number of separations of pastors from their congregations via Church Order Article 17. It is difficult in many cases to determine why pastors, consistories, and congregations are experiencing such stressful relationships, but the fact remains that effective measures must be taken towards prevention of such experiences and to provide measures leading to healing when relationships appear to deteriorate.

These circumstances led the Synod of 1978 to mandate the Synodical Interim Committee to continue to research the matter of a healing ministry for pastors and their families as well as consistories and congregations in stressful situations. An *ad hoc* committee was appointed by the Synodical Interim Committee (through which it has reported to each synod since that time) until at the Synod of 1982 this *ad hoc* committee (known as the Healing Ministries Committee) was made a continuing committee under synod to be known as the Pastor-Church Relations Committee (*Acts of Synod 1982*, pp. 77-78). The members of the Healing Ministries Committee were continued for one year until the reconstituted committee should be elected.

Specifically, the Synod of 1982 decided as follows:*

1. That synod establish the Healing Ministries Committee as a committee of synod to be known as the Pastor-Church Relations Committee. The mandate of this committee shall be to:

- a. Implement the plan contained in Report 35, I, A, B, C as a pilot plan for five years.
- b. Make recommendations to the Synod of 1983 concerning committee membership and terms of service.

Grounds:

- (1) As a committee of synod, synod would be able to review the work and direction of the Pastor-Church Relations Committee annually.
- (2) The need for such a plan has been demonstrated.
- (3) Five years is adequate time to measure the effectiveness of this plan.

*(Reference should be made to the *Acts of Synod 1982*, pp. 76-78, 581-90, for the full report of the committee and synodical action relating to it.)

2. That synod authorize the Pastor-Church Relations Committee to appoint a qualified individual to serve an initial term of two years as Director of Pastor-Church Relations Services.

3. That synod approve the gradual implementation to the mentor system beginning with the Synod of 1982 as follows:

a. All candidates for ministry will upon ordination be assigned a mentor. Each newly ordained minister will be served by a mentor for his first five years of ministry.

b. For the first five years of ministry of each person who enters the Christian Reformed Church ministry by way of Church Order Articles 7, 8, or 14c, a mentor will be assigned.

c. A mentor will be selected for all ministers released from their congregations by way of Church Order Article 17a.

d. A mentor will be selected for any minister of the Word who desires a mentor.

4. That synod authorize the Pastor-Church Relations Committee and/or the Director of Pastor-Church Relations Services and/or Regional Pastors to work with congregations in establishing pastoral relations committees.

5. That synod instruct the Pastor-Church Relations Committee and the Director of Pastor-Church Relations Services to work as closely as possible with classes and their church visitors.

We are pleased to present to the church a complete resumé of our activities this past year and provide guidance as requested in matters assigned to us for recommendation to synod.

This past year has been one in which we consciously worked out from the fact that the year would bear a transitional character and in which the way for an orderly transition could be mapped out. We have sought to keep in mind the high priority that must be given to the area of prevention if indeed some solution to our present situation is to be found. The matter of healing when crisis occurs has not been ignored or left aside, but obviously when matters have reached that stage prevention is frequently no longer a viable option.

I. APPOINTMENT OF REV. LOUIS M. TAMMINGA AS DIRECTOR OF PASTOR-CHURCH RELATIONS SERVICES

We are happy to report that Rev. Louis M. Tamminga accepted the appointment tendered him to be the Director of Pastor-Church Relations Services. He was scheduled to begin this ministry on March 1, 1983. The Synod of 1982 authorized the committee to make such an appointment, and, in conformity with expressions at the Synod of 1982 and the expressed intent of the title for the position, applicants were sought both from ministers as well as others who would qualify for the position. We received a total of twenty-two names, only two of which were non-ordained persons. Some persons enquired personally. Classes, consistorys, and others provided a number of prospective candidates. In a few cases the committee itself solicited the response of persons whom it judged were worthy of consideration.

Letters soliciting recommendations were sent to all churches through the stated clerks of the classes. This letter included the qualifications defined by the committee to guide its search and selection. These qualifications for the director were defined as follows:

I. Subjective Qualifications

A. *Personal Godliness*

The Director of Pastor-Church Relations Services must be a person of unquestioned devotion to God. He should be a person of humility, integrity, and sincerity. He should have a loving pastoral heart, a sincere love for Christ and his church, and a life which is above reproach. His lifestyle should be modest and well disciplined by the Word.

B. *Personal Pastoral Gifts*

The director should have a valid sense of his own pastoral identity. He needs to have the ability to listen. He must be mature in judgment, wise in counsel, discreet in speaking, and able to gain and retain confidences. He should be able to affirm others without condoning error and wrong. He should know how to assume responsibility and how to model it for others authentically.

C. *Personal Attitude Toward Others*

The director's personal attitude toward others should be open, perceptive, loving, sensitive, and genuine. He should have the ability to make proper distinctions between persons and issues, and be able to demonstrate love for persons on both sides of an issue. He should recognize his own limitations and be willing to make referrals. He should be able to develop and maintain a genuine relationship with others.

D. *Personal Discipline*

The director's doctrine, life, and duties should reflect healthy personal discipline. He should be a person of sound physical, mental, and emotional health. He should possess a wholesome sense of humor, have a zest for life, and a broad interest in the complexities of life. He should be able to identify with the situations of others, realizing that all have been broken by sin and stand in need of continuing healing grace.

II. Objective Qualifications

A. The Director of Pastor-Church Relations Services should have a thorough knowledge of denominational life and of the work of pastors, consistories, congregations, and classes.

B. It is essential that the director be a skillful organizer, able to document and report his activities.

C. The director ought to be able to inspire respect, confidence, and cooperation at both classical and denominational levels.

D. The director should have the ability to define the roles and supervise the activities of regional pastors and mentors.

E. The director should have the ability to promote the establishment of pastor-church relations committees in congregations.

F. In order to serve as a consultant for troubled congregations, consistories, pastors, and pastor-church relations committees, the director should have the following qualifications:

1. *Ecclesiastical Understanding*

The director should possess a clear concept of the mission of the church, being fully convinced of the importance of the gospel ministry. He should have a genuine appreciation for the special and general offices of the church.

2. *Pastoral Vision*

He should be a man of integrity, holding the office of the minister of the Word in high regard. He should appreciate the differences in traits, talents, gifts, and abilities of pastors. He should provide servant leadership in a kind, understanding, but firm manner.

3. *Analytical Abilities*

The director should possess the ability to analyze and evaluate issues and trends. He should possess a good understanding of human nature and group dynamics.

4. *Pastoral Expertise*

The director should possess natural pastoral skills or have acquired skills through specialized training. His understanding of the behavioral sciences should serve his pastoral abilities.

G. He must have insight to assess and provide for the pastoral needs of ministers and their families.

H. The family of the director must be stable and secure, supporting him as he meets the demands of the office. He must be free to travel.

A select number of candidates was interviewed by the Search Committee and from its analysis and report the final selection was made by the Pastor-Church Relations Committee.

The director will have office space away from the denominational building in order to help assure anonymity and confidentiality to those seeking his services. We hope to provide more specific information regarding this by the time synod meets. We solicit the prayerful support of Rev. Louis Tamminga in these crucial months of initiating these services.

II. MENTORS FOR PASTORS

It was understood by the Synod of 1982 that the committee would work in close association with classes and consistories and in accordance with the polity of our churches. We must report that the appointment of mentors for the candidates of 1982 and others could not receive our immediate attention since this matter needed to wait the appointment of the director. The churches may be assured that the committee is giving high priority to this.

Meanwhile we note that some classes have appointed mentors for last year's ordinands. Initial reports from the experience of some mentors and

pastors are very encouraging to us and indicate the many blessings that have resulted from this relationship. The director and committee will be in close contact with consistories and classes on this matter as soon as possible. We do wish to state, however, that the appointment of mentors to pastors was intended to be a matter of joint consultation between the pastor, the classis, and our committee.

III. COMPOSITION OF THE COMMITTEE

We were mandated by the Synod of 1982 to make recommendations to this year's synod "concerning committee membership and terms of service." In order to provide continuity between the present and the continuing committee and to reduce the size of the committee from its present number (eleven) to one with a membership of seven, the committee adopted the following and recommends its adoption by synod:

1. The stated clerk and executive director of Pastor-Church Relations Services shall be *ex-officio* members of the standing committee.
2. The standing committee shall have seven elected members.
3. The accession of membership on the standing committee shall be implemented in the following manner:
 - a. The Synod of 1983 shall elect three new members to the committee (from a nomination of six) for three-year terms, each eligible for reelection to a three-year term.
 - b. The Synod of 1983 shall elect two members of the present committee (from a nomination of four) to two-year terms, each eligible for reelection to a three-year term. This is to insure the continuity needed on the committee.
 - c. The Synod of 1983 shall appoint two members of the present committee to one-year terms with the understanding that they not be reappointed.
4. Membership in the standing committee shall be composed of persons with expertise in such areas as the following:
 - a. awareness of pastor/church needs
 - b. consistorial experience
 - c. knowledge of church government
 - d. pastoral sensitivity
 - e. an understanding of ecclesiastical relationships
 - f. an attitude of loyalty to the church
 - g. a sociological/psychological perspective

IV. NOMINATIONS

In order to implement this decision the following nomination is submitted for synod's approval and decision.

1. *Appointees* from the present committee for one-year terms, not eligible for reelection:

William P. Brink and David Vander Ploeg

2. *Nominees* from the present committee for two-year terms, each eligible for reelection to a three-year term (two to be elected):

Joanne De Jong	Harold Bode
or	or
Cobi Hofman	Richard R. De Ridder

3. *Nominees*, not presently members of the committee, for three-year terms (three to be elected):

Peter Borgdorff	William Van Dyke	Peter Van Katwijk
or	or	or
Melvin Hugen	Richard Westmaas	Mirth Vos

V. COMMITTEE MANDATE

The Synod of 1982 adopted a mandate for the Pastor-Church Relations Committee, instructing it to implement the plan devised by the committee and approved by synod. In order to provide a more convenient and precise definition of some relationships, we have summarized this material as follows, and present it to synod for information.

The *purposes* of the Pastor-Church Relations Committee are:

- (1) To serve pastors, consistories, classes, and synodical agencies as requested and needed for the *prevention* of problems arising from the relationships of ministers, congregations, consistories, and agencies, and
- (2) To provide such resources and assistance as may be appropriate to *healing* when such relationships are deteriorating or have reached crisis dimensions. This will ordinarily be done through the director. The committee and director are not expected to *adjudicate* such difficulties as may arise.

A. *Relationship to the Synod*

1. The committee is a standing committee of synod, subject to the rules adopted by synod for all such committees.

2. The committee shall formulate and administer the general policies which shall govern its assignment and that of the ministry of the director, consistent with the decisions of synod and the Church Order.

3. The committee membership shall be elected by synod.

4. The committee shall present an annual report to synod by means of the *Agenda for Synod*.

B. *Relationship to Consistories, Congregations, Ministers, Classes, and Synodical Agencies*

1. The committee shall work in close cooperation with all parties, agencies, and assemblies of the church in the training and appointment of regional pastors, mentors, and the establishment of Pastor-Church Relations Committees of the churches.

2. The committee shall make available such resources as will assist pastors, churches, assemblies, and agencies in cases of need.

C. Relationship to the Director of Pastor-Church Relations Services

The committee shall supervise the ministry of the director of Pastor-Church Relations Services.

VI. SUMMARY: MATTERS REQUIRING SYNODICAL ACTION

A. That synod note the appointment of Rev. Louis M. Tamminga as Director of Pastor-Church Relations Services.

B. That synod grant to Director Tamminga and representatives of the committee the privilege of speaking before synod and its advisory committee on matters pertaining to the committee's ministry.

C. That synod approve the proposed structure for the committee.

D. That synod elect the members of the continuing committee from the nominations submitted.

E. That synod approve the work of the committee and thank those members who have served on the committee since its inception.

Pastor-Church Relations Committee

Leonard J. Hofman, chairman
Richard R. De Ridder, secretary
Harold Bode
William P. Brink
Joanne De Jong
Gladys Hasper
Cobi Hofman
Fred Hollebeek
Jim Kok
Ira Slagter
David Vander Ploeg

REPORT 17

SERMONS FOR READING SERVICES

Your committee has again provided a service to many vacant congregations and individuals. At present there are 186 paid subscribers to the *Living Word*. This represents a net gain of 8 in 1982. The majority of subscribers continue to be Canadian congregations, but an increasing number of United States churches are also using our service.

Once again we have been able to be completely self-sufficient. The modest subscription fees have covered all expenses including the mailing of our booklets via first-class mail.

Because of an excellent arrangement with our printer, K. Knight Publishing, we have been able to keep costs to a minimum. Postage will again increase, as will all other costs, but since we have a slight surplus of funds we will not increase the subscription fee in 1983. This will remain at \$35.00. (Where else can you get a sermon for about a dollar these days?)

We have decided to increase the number of sermons, however. This year our subscribers will receive thirty-four sermons, an increase of two. A booklet of ten sermons dealing with the Decalogue, as explained by the Heidelberg Catechism, is being planned. Other sermons will include some appropriate for "special" worship services such as Thanksgiving and Preparatory/Communion services. The historical redemptive events will also be celebrated in appropriate sermons.

Those whose sermons are published will receive an honorarium of \$45.00. This is an increase of \$10.00 from 1982 and reflects more adequately the time and effort needed to prepare a sermon for publication.

A list of sermons published in 1981 and 1982 will be sent to our subscribers as an additional service requested by the Synod of 1982.

Recommendations:

- A. That synod approve the publication of the *Living Word* sermon series from January 1, 1984, to December 31, 1984.
- B. That synod commend the use of this sermon series to the churches.
- C. That synod appoint Rev. Peter W. DeBruyne, the present alternate, as a regular member of the committee to replace Rev. Peter Nicolai who has served two terms.
- D. That synod elect an alternate from the nomination of Rev. C. Harry Salomons and William C. Veenstra.

Sermons for Reading Services Committee

J. DeJong, chairman

P. Nicolai, secretary-treasurer

J. Klomps

M. Lise

REPORT 18

SYNODICAL COMMITTEE ON RACE RELATIONS

I. COMMITTEE MEMBERS

Dr. John Orkar, chairman; Grand Rapids, MI (1983)
Ms. Barbara Clayton, vice chairperson; Chicago, IL (1983)
Rev. Jason Chen, secretary; Iowa City, IA (1985)
Ms. Jeannie Rodriguez Huyser, executive committee member-at-large (1984)
Mr. Gary Avalos Sr.; Chula Vista, CA (1985)
Mr. Richard Bandstra; Grand Rapids, MI (1983)
Mr. Edward T. Begay; Gallup, NM (1983)
Ms. Sylvia Clahchischilli; Fort Wingate, NM (1984)
Dr. Anthony Diekema; Grand Rapids, MI (1983)
Mr. Bing S. Goei; Grand Rapids, MI (1985)
Mr. David Koetje; Grand Rapids, MI (1985)
Mr. Robert Mormon; Bronx, New York (1985)
Rev. Gerald D. Postema; Big Rapids, MI (1984)
Mr. Herbert Van Denend; Hawthorne, N.J. (1985)
Mr. John Van Zanten; Rock Valley, IA (1985)

II. INTRODUCTION

"Thou . . . didst ransom men for God from every tribe and tongue and people and nation and hast made them a kingdom." The church longs to see this vision of the kingdom consummated by God but at the same time the church rejoices that it is being used by God to gather his people. We rejoice where we see the evidences of the vision in the CRC in 1983 and we renew our efforts where we see that we fall short of that vision of the church. Faithful commitment marks the CRC's efforts in the ministry of racial reconciliation and during the past year the denomination and its committee on race have continued to work at reflecting racial diversity in a way that demonstrates the healing power of the gospel and the use of the gifts of each culture for the upbuilding of the church. John's vision in the book of Revelation is the new song on the tongues of the saints, and the CRC joins in that song.

III. SCORR PROGRAM

A. *The Plan*

The committee's plan for the ministry of racial reconciliation is shaped by that vision to which the church is called. In the light of that vision, SCORR has set as its priorities the development of multiracial* member-

*The term *multiracial* may be misleading. We use it throughout this report to designate people who identify themselves as Asian, Black, Hispanic, or Indian.

ship and leadership in the church and multiracial participation in the decision-making of the denomination.

1. Multiracial Leadership Development

God continues to bless the denomination-wide effort at identifying and developing multiracial leadership. SCORR is mandated to assist and enable the various CRC agencies, related schools, and local churches in the task of identifying and developing leadership. The work of leadership development is a complex task—one which demands the resources of a variety of CRC agencies and the attention of each individual.

A profile of one individual case among the many currently being developed would give a better picture of the role of SCORR in multiracial leadership development:

—Hispanic Person Y reads in the quarterly publication, *SCORR Sheet*, about new commitments in the CRC regarding multiracial leadership development.

—He speaks to a local CRC pastor about his hearing God's call to ministry.

—The CRC pastor works with Person Y and his family. They consider CRC membership. They pray together about the calling to ministry. The pastor alerts SCORR to this potential leader.

—SCORR notifies the Board of Home Missions that Person Y is a candidate for their minority recruitment program.

—SCORR staff meet with Person Y, his family, and his pastor. They explore options for the development of Person Y. He needs two years of college and seminary training. After reviewing the Reformed college options, Person Y chooses Calvin College.

—SCORR works at developing a package to help Person Y meet financial needs. The package includes financial aid through Calvin's financial aid department, the SCORR scholarship, the Vander Brug scholarship for multiracial leadership in the CRC, and a parttime job with a local multiracial CRC with which SCORR has worked to develop new commitments to ministry in the community.

—The SCORR staff will meet at least once per year with Person Y regarding his development. A SCORR board member will befriend Person Y and family, helping them in their relocation and assisting them in understanding how the CRC works.

—SCORR has, in the meantime, worked with Calvin Theological Seminary to develop some special focus in ethnic minority education. The seminary is alerted re Person Y and begins dialogue with him. SCORR's scholarship and board member support will be available through the seminary years, providing Person Y maintains academic achievement.

—SCORR will have been working through a process of planning with several churches located in communities which have undergone racial transition. One or more of these churches will have an opening for an Hispanic pastor.

—When Pastor Y has finished his education, SCORR will assist in his call and placement in a local church.

We call the churches to celebrate God's blessing in providing multi-racial leadership. The number of multiracial staff in the CRC agencies has increased by fourteen to fifty-five. The number of ordained multiracial pastors has increased by nine to thirty-one since our last report. The effort at multiracial leadership development has thus far been concentrated on bringing leaders in from outside the denomination. Our efforts will now begin to focus on the feeder systems within the denomination and related primary and secondary schools and colleges.

2. Congregations

SCORR's work with congregations is focused on the multiracial and transitional ministries in the denomination. SCORR's goal is to increase the size and the number of multiracial congregations in the denomination, both by working directly with these congregations and by assisting the denomination to become an organization which is sensitive to and responsive to the membership of these churches.

Congregations which are Black, Asian, Indian, or Hispanic are extremely important denominational resources in the CRC's ministry in a racially diverse society. The denomination needs to make sure that in its organization and its allocation of resources it is enabling these congregations to be as effective as possible in their ministry. This means that the decisions of classes and boards and the programs and policies of agencies need to be shaped in light of the needs of these congregations. Part of SCORR's task is to help the denomination empower these congregations.

Congregations which are not multiracial but which minister in neighborhoods of racial diversity are another key factor in the CRC's efforts to live out the vision to which God calls us. To these congregations, SCORR resources are important. SCORR works closely with individual congregations on program evaluation and design, on long-range planning, on problem solving, and on helping to develop multiracial staff.

B. *The Goals in Summary*

SCORR has adopted this vision for itself and for the CRC as a twenty-five-year goal:

A CRC in which there is at least 10 percent multiracial membership involved both as members and proportionately in staff positions which is engaged in effective programs of racial reconciliation in society at all levels of the church's individual and corporate life.

In each of the areas of SCORR's work we have indicated for ourselves the five-, ten-, and twenty-five-year targets to guide us in our pursuit of that vision. The plan began in mid-1981.

The following are the five-year goals which SCORR set:

1. Multiracial Leadership Development

To add fifty-five additional multiracial staff and/or board members in CRC agencies, churches, schools, and CRC member controlled businesses.

- six in churches in transition (two ordained pastors)
- nine in multiracial congregations (four ordained pastors)
- ten in Christian schools
- ten in agencies
- ten placed in businesses through the business executive council
- ten on boards

Two agencies will have engaged in an analysis of the entire agency and developed programs relevant to multiracial issues.

2. Multiracial Congregations

To have at least two additional multiracial congregations in the CRC with one hundred or more multiracial members; and to have two additional congregations with at least 10 percent multiracial membership and three classes which will have dealt receptively with multiracial issues.

C. *Reflecting Our Diversity in Our Denominational Life*

Built into our goal is the conviction that, as the CRC develops its multiracial character, this growing diversity will shape issues on the agendas of classes and synods. An example of this kind of shaping of the issues is the development of Classis Red Mesa to nurture the development of the Navajo churches. SCORR believes that this kind of issue at classes and synods is a key sign of the denomination's genuine response to growing racial diversity. Therefore SCORR will encourage and monitor the appearance of such items on denominational agendas.

Last year classes reported a wide range of actions taken to initiate or to enhance ministries of racial reconciliation. Dollars were allocated to multiracial ministries through Classical Home Missions Committees, recommendations to the Church Help Fund, the Fund for Needy Churches, and special classical quotas. Men entered the ministry—Asia, Black, Indian, and Hispanic—through Article 7, *colloquium doctum*, and examination of candidates. Several classes were in dialogue with multiracial congregations considering affiliation with the CRC. Many of these classical actions are routine and do not fit the description of a classical action reflecting a cultural issue.

SCORR's guidelines for identifying classical or synodical actions which reflect multiracial or cultural issues include the following:

1. The action results in a revision or a reinterpretation of a policy with regard to a multiracial ministry.
2. The action results in a decision to spend new dollars for a multiracial ministry.
3. The action results in the credentialing of a multiracial pastor in a way other than the typical examination of a candidate.
4. The action results in a new multiracial ministry in the CRC.
5. The action is one which demonstrates concern for racial justice and understanding.

Only those classical or synodical actions following these guidelines will be found in the reporting chart.

Category	1981	1982	5 yr. goal 1986
1. Number of multiracial ordained pastors	22	31	26
2. Number of multiracial unordained staff in churches	24	26 ¹	33
3. Number of multiracial Christian school teachers		17 ²	27
4. Number of multiracial CRC agency staff	41	55 ³	51
5. Number of multiracial members of denominational boards and committees		5 ³	15
6. Number of congregations with 100 or more multiracial worshipers	7	10	9
7. Number of congregations with 10 percent or more multiracial worshipers		50	52
8. Number of classes dealing with multiracial issues	1	5	3

¹ These are fulltime positions. There are thirty-six parttime positions in addition to these.

² The seventeen Christian schools contributing to these statistics are those Christian Schools International members which are located in areas where Christian Reformed churches are located and have a significant number of multiracial students. In addition to the fulltime teachers, they have twenty-two support staff and twenty-eight board members who are multiracial.

³ The agencies surveyed include all advisory council member agencies and those listed in 1983 Yearbook, pages 429-63.

IV. SCORR RESOURCES

To carry out the programs SCORR has the following resources available:

A. *The Gifts of God's People*

The gifts God's people give to SCORR are prayer, time, and resources. The prayers of the faithful for SCORR and its staff are appreciated.

A variety of volunteers serve the SCORR effort—board members, designated staff in advisory council agencies, and individuals who give as much as two days per week of their time.

The gift of resources has been gratifying. While synod has mandated SCORR's growth with new program responsibilities, we are attempting to maintain a minimal growth in quota requests. In 1979 the quota income made up 87 percent of total budget. In the 1983-84 proposed budget (which includes the last of a two-year quota supplement) the quota income is reduced to 73 percent of total budget. The goal for the 1984-85 budget is to reduce that amount to 58 percent of total budget.

Renewed efforts at developing above-quota income include: congregational offerings, Advisory Council Agency payments, and individual

gifts. Currently two major gifts are being considered by an individual and a corporation outside the CRC. To meet its goal of added above-quota income SCORR must receive additional individual and congregational gifts. Thus we request that SCORR be placed on the list of causes recommended for one or more offerings.

We are grateful for the gifts of God's people.

B. *The Student Scholarship Fund*

Because the number of individuals who hear God's call to leadership in the CRC is increasing and because the cost of education is increasing while educational grants are decreasing, the SCORR Student Scholarship Fund is pushed to the limit. Therefore SCORR recommends that synod remove the \$25,000 limit on total amount of scholarship to be awarded in a given academic year.

By January 1983, \$17,160 had been awarded for the 1982-83 school year to twenty-one students. This is twice the number awarded at this time in 1982. These students are:

Student's name	Ethnic origin	Career goal	School	Hometown
Hein Duc Nguyen	Vietnamese	Pastorate	R.B.C.	St. Petersburg, FL
Henry Louis Salley	Black	Mission Work	R.B.C.	Grand Rapids, MI
Henry Perez	Hispanic	CRC Minister	R.B.C.	Miami, FL
Sook-Ja Kim	Korean	Church Education	R.B.C.	Buena Park, CA
William Redondo	Mexican/ American	Missionary- Church Planting	R.B.C.	Whittier, CA
Richard Vinson	Eskimo	Missionary Aviation	R.B.C.	Anchorage, AL
Daniel Montoya	Mexican/Indian	Church Education	R.B.C.	Alamosa, CO
Ricky Harris	Black	Telecommunications	Calvin College	Detroit, MI
Darryl Lancaster	Black	Social Work	Calvin College	Chicago, IL
Kathy Lancaster	Black	Political Science	Calvin College	Chicago, IL
Sang Wook Yi	Korean	Evangelism/Missions	Calvin College	Fullerton, CA
Brenda Uto-Uko	Black	Teacher	Calvin College	Kentwood, MI
Victor Anderson	Black	Church Minister/ Education	Calvin Seminary	Chicago, IL
Yohn Taek Kim	Korean	Minority/ Korean Minister	Calvin Seminary	Buena Park, CA
Khiet Truong	Vietnamese	Pastor	Calvin Seminary	Kentwood, MI
Don C. Sherow	Black	Pastor	Calvin Seminary	Grand Rapids, MI
Yu Shu Han	Chinese	not decided	Trinity College	Chicago, IL
Yvette Ho	Chinese	not decided	Trinity College	Shanghai, China
Lawrence McBride	Black	CRC Minister	Trinity College	Chicago, IL
Derek Blue	Black	Pastor	Trinity College	Chicago, IL
Princella Walker	Black	Food Service Manager	Lexington Inst.	Chicago, IL

C. *Grants*

Intended as "seed money," SCORR grants are available to churches, schools, and other groups whose application indicates they are eligible under the guidelines. These grants are intended to serve SCORR's goals

in the areas of leadership development and ministries in multiracial and transitional churches. During the past year SCORR provided the following grants:

Eastern Avenue CRC (Grand Rapids, Michigan)—to add a Black staff person to their youth ministry program as well as to provide assistance with congregational long-range planning for ministry. This enables the church to offer a Bible study program to young Black men.

Lawndale CRC (Chicago, Illinois)—A year ago SCORR provided a grant to enable them to retain and develop leadership among post-high school young people. The church committee sponsoring this program was made up of young adults who themselves had received guidance and development in the church ten years ago. During the current year, the church has not needed a grant from SCORR because of successful local funding efforts. But SCORR continues to provide consultation and assistance to the program. We anticipate a grant request for the coming year.

Potter's House Christian School (Grandville, Michigan)—This fledgling Christian School in an urban neighborhood received a grant from SCORR to help them build a long-term base of support. The existence of this school is an important dimension to the ministry of the Grandville Avenue CRC. The grant from SCORR has already enabled the school to develop a support base sufficient to enable them to purchase the school building located next to the church.

Roseland Christian Ministry Center (Roseland, Chicago)—SCORR's grant and consultation assistance to RCMC are designed to strengthen the training and leadership dimension of this center for "service, worship, and training." The past year was the last in SCORR's present grant arrangement with RCMC. SCORR staff continues to work with the center on the development of leadership.

Oakdale Park CRC (Grand Rapids, Michigan)—Another of the many CRC congregations who continue to be faithful in their ministry in a changing neighborhood. The Oakdale CRC has renewed its commitment to become a multiracial ministry. In the context of their long-range planning efforts, SCORR provided them with a grant to hire a parttime Black Calvin Seminary student to assist them to carry out their program.

Washington, DC, CRC—In the wake of neighborhood programs being cut by a budget squeeze, this congregation identified a new need in its parish—that of an after-school program for children in families in which both parents work. The church has designed a program to meet this need which is part of its plan to minister to families in the neighborhood. A SCORR grant assists them to begin this program.

Spanish CRC (Wyoming, Michigan)—This congregation renewed its vision for a ministry to the Hispanic population in Grand Rapids and designed a plan to carry out that ministry. A SCORR grant to the Spanish CRC is helping to make their vision a reality.

D. Advisory Council

The advisory council membership list has experienced growth. The Board of Publications and the Christian Reformed World Relief Commit-

tee joined the advisory council in recent months. We are grateful that they join the united CRC agency efforts at multiracial leadership development.

Each member agency designates a staff person to work with SCORR's director of multiracial leadership development in his/her agency. These staff persons meet three times per year to share information about the agency progress and to do common planning regarding multiracial leadership development. A current item of planning and work is the development of greater efficiency in the feeder systems (primary and secondary Christian schools) for multiracial leadership development.

E. *Business Executive Council (BEC)*

Because of current adverse economic conditions and the illness of the BEC convener, this crucial part of SCORR's ministry will be set aside temporarily.

F. *Newsletter*

During the past year SCORR began to publish a quarterly newsletter, *SCORR Sheet*, designed to promote communication with multiracial leaders in and around the CRC. Its purpose is to inform its readers of the commitments and the resources in the denomination's ministry of racial reconciliation and to aid in the recruitment of multiracial leadership.

V. STAFF MATTERS

A. *Salary Disclosure*

SCORR wishes to inform synod that executive level staff salaries are set between the low and the midpoint of the Executive II level.

B. *Reappointment of Karl Westerhof*

The Synod of 1980 reappointed Mr. Westerhof to a term of three years. The committee has carried out a thorough review and evaluation of Mr. Westerhof's work and now brings to the Synod of 1983 a recommendation concerning his reappointment.

VI. RECOMMENDATIONS

SCORR recommends the following to the Synod of 1983:

A. That Karl Westerhof be reappointed to the position of Director of Race Relations for a period of three years.

Grounds:

1. Mr. Westerhof has served SCORR diligently since its beginning. Maintaining the continuity of his presence and work is crucial to the mandate of SCORR.
2. SCORR has carried out a thorough review and evaluation of Mr. Westerhof's work and finds this work to be excellent.

B. That the name of the SCORR Minority Student Scholarship Fund be changed to the "SCORR Multiracial Student Scholarship Fund"

Grounds:

1. The word *minority* tends to be offensive to the people groups and individuals designated by it.
2. This terminology will be consistent with current usage in SCORR's literature.

C. That synod remove the limit of \$25,000 per academic year for total SCORR Minority Student Scholarship Fund grants and permit the limit to fluctuate as funds are available

Grounds:

1. When synod established the Minority Student Scholarship Fund in 1971, it was unable to anticipate the scholarship needs generated by new emphasis on multiracial leadership development in the CRC and inflation.
2. The need for additional scholarship funds is demonstrated by the number of requests in the past year. They doubled in one year. The growth pattern is expected to continue.

D. That synod designate October 2, 1983 (Worldwide Communion Sunday) as "All Nations Heritage Sunday" in the CRC

Grounds:

1. Praise and thanksgiving is especially in order as we see God's rich blessing on the CRC's ministry of racial reconciliation. Designating a special Sunday provides an excellent opportunity for the denomination to celebrate together the gathering of the gifts from many nations into the CRC (Isa. 60:5). It would be, for example, an occasion for churches to hold banquets, festivals, or special worship services which feature the music, art, food, and literature of the various cultures represented in the church and which honor the heroes of faith from the various cultural groups.
2. A specially designated Sunday provides an opportunity for educating our churches about our growing diversity and the opportunities and challenges this diversity brings.
3. A denominationally designated day will speak clearly to our society of our commitment to the ministry of racial reconciliation.
4. Such a Sunday will be a stewardly way for SCORR and the churches to coordinate the distribution of information about multiracial ministries, and to coordinate the gathering of gifts and offerings for the Minority Student Scholarship Fund.

E. That SCORR be placed on the list of causes recommended for one or more offerings.

Grounds:

1. The SCORR committee budget is distinct from the Minority Student Scholarship Fund.
2. In its effort to meet new synodical mandates and at the same time limit quota increases, SCORR must appeal to the churches through requests for offerings.

F. That synod set the SCORR quota for 1984 at \$3.15 and continue the supplement of 80 cents for the second year as agreed upon by Synod of 1982.

Grounds:

1. The supplement was granted for two years in 1982 (see *Acts of Synod 1982*, p. 508).
2. This recommended quota increase represents a 4 percent increase which is below cost-of-living increases.

Synodical Committee on Race Relations
Karl J. Westerhof, executive secretary.

REPORT 19

SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

The Synodical Interim Committee, the Board of Trustees of the Christian Reformed Church in North America and the Christian Reformed Church Synod, presents this report as a summary of the activities carried on in behalf of synod during the interim between the synods of 1982 and 1983.

I. ORGANIZATION

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year:

Rev. N. B. Knoppers (Western Canada); Rev. J. R. Klomps, Mr. W. Posthumus (Eastern Canada); Rev. E. C. Marlink, Mr. J. Van Anel (Far West United States); Rev. J. R. Kok, Mr. F. Velzen (Mississippi River to Rocky Mountain); Rev. D. P. Wisse (East Coast United States); Rev. J. A. De Kruyter, Mr. M. Ozinga, Mr. I. Slagter, Rev. J. Hasper, Mr. G. Raterink, and Mr. A. Van Tuinen (Central United States). The stated clerk, Rev. L. J. Hofman; the denominational financial coordinator, Mr. H. J. Vander Meer; and the synodical treasurer, Mr. L. Ippel, serve *ex officio* as corporate trustees and members of the Synodical Interim Committee.

The committee elected the following officers and committees to serve for the current year:

A. *SIC Officers*: president, Ira R. Slagter; vice president, Jacob Hasper.

B. *Corporation Officers*: president, Ira R. Slagter; vice president, Jacob Hasper; secretary, Leonard J. Hofman; assistant secretary, John A. De Kruyter; treasurer, Lester Ippel; and assistant treasurer, Jack A. Peterson.

C. *Alternate Stated Clerk for 1982 to 1983*: John A. De Kruyter.

D. *Church Polity and Program Committee*: I. Slagter, J. Klomps, W. Spoelhof, J. Hasper, J. De Kruyter, D. Negen, and *ex officio* members L. J. Hofman and H. J. Vander Meer.

E. *Finance Committee*: A. Van Tuinen, C. Ackerman, H. Rempe, M. Veltkamp, G. Raterink, M. Ozinga, and *ex officio* members L. J. Hofman and H. J. Vander Meer.

F. *Administration Committee*: I. Slagter, J. Hasper, A. Van Tuinen, and C. Ackerman.

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 1983 are the following:

DISTRICT	MEMBER	ALTERNATE
Western Canada	*Rev. N. B. Knoppers	*Rev. E. Gritter
Eastern Canada	Mr. W. Posthumus	*Mr. M. Koole
Miss. to Rocky Mtn.	Rev. J. R. Kok	*Rev. E. J. Knott
Central US	Mr. M. Ozinga	Mr. C. Ackerman
	Mr. I. Slagter	Dr. W. Spoelhof

*indicates members eligible for reelection

The Synodical Interim Committee will consult with the classes of the various districts involved with respect to nomination for election at the forthcoming synod. The nominations will be finalized at the May meeting and forwarded to synod in the supplementary report of the SIC.

III. STATED CLERK

The Synod of 1982 elected the Rev. Leonard J. Hofman to serve as denominational stated clerk for a four-year term. On October 3, 1982, he spoke his farewell to the congregation he was serving, the Bethany Christian Reformed Church of Holland, Michigan. In keeping with arrangements approved by the Synodical Interim Committee, the stated clerk elect began to work in the synodical office along with Rev. William P. Brink who retired as stated clerk on December 31, 1982, with the title of Stated Clerk Emeritus. January 1, 1983, was the official beginning of Rev. Hofman's term of service as denominational stated clerk.

IV. INTERIM APPOINTMENTS

During the past year the Synodical Interim Committee has approved the following appointments to boards and committees where vacancies have occurred.

A. Board Appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Calif. So.	Rev. E. G. Cooke	Rev. J. Howerzyl	1985
	Cent. Calif.		Rev. R. B. Vermeer	
	G.R. East		Rev. W. M. Gebben	
	G.R. North	Rev. Jay De Vries	Rev. J. R. Jackson	1985
	Holland		Rev. J. Fondse	
	Huron	Rev. J. Cooper	Rev. D. Velthuisen	1986
	Minn. No.		Rev. G. W. Vanden Berg	
	Minn. So.	Rev. M. G. Zylstra	Rev. H. Lamsma	1985
	No. Illinois	Rev. R. D. Goudzwaard		1986
	Red Mesa	Rev. A. J. Veltkamp	Rev. A. E. Mulder	1985
	Rocky Mtn	Rev. R. J. Buining	Rev. K. W. Tanis	1985

Calvin College Board of Trustees	Cent. Calif.	Dr. R. Vander Molen	Rev. W. De Jong	1986
	Eastern Canada		Rev. J. C. Hutt	1986
	G.R. South	Rev. W. H. De Vries	Ms. V. Christian	1986
	Hudson	Rev. M. A. Davies	Rev. F. Heslinga	
	Huron		Rev. R. L. Scheuers	1985
	Minn. So.	Rev. D. Snapper	Rev. M. S. Jorritsma	
	Pacific NW		Rev. H. Getkate	
	Quinte	Mr. E. Yazzie	Mr. J. Jasperse	1985
	Red Mesa	Mr. R. Vander Molen	Mr. D. De Boer	1985
	Rocky Mtn		Rev. C. W. Nieuwenhuis	
World Missions	Sioux Center		Rev. W. C. Tuininga	
	Brit. Col.	Dr. E. Stehouwer	Rev. R. Bouwkamp	1985
	Cadillac		Rev. J. F. Hollebeek	
	Calif. So.		Mr. D. Koetje	
	Columbia	Rev. J. La Grand	Rev. B. B. Bakker	1985
	E. Canada		Mr. P. Theule	
	Illiana	Mr. P. Limburg	Rev. A. A. Arkema	1986
	Lake Erie	Rev. H. Vanderaa	Rev. W. G. Van Hal	1985
	No. Cent. Iowa		Rev. P. Noteboom	
	Orange City		Rev. R. Tadmara	
Home Missions	Pacific NW		Mr. P. Feddema	
	Quinte	Mr. E. Mehne	Ms. Ellouise De Groat	1985
	Red Mesa		Mr. J. Mahaffy	
	Sioux Center		Rev. L. J. Kuiper	
	Zeeland		Rev. T. J. Oosterhuis	1985
	Alberta No.	Mrs. P. Doornenbal	Rev. D. J. M. Lieverdink	
	Cadillac		Rev. L. K. Tanis	
	Cent. Calif.		Dr. F. D. Steen	
	Chicago So.	Mrs. M. Griffioen		1985
	G.R. East	Rev. J. M. Hofman	Rev. R. B. Lanning	1986
Publications	G.R. South		Mr. A. Huisman	
	Holland		Rev. J. D. Osterhouse	
	Minn. No.	Mr. H. Thomas	Mr. A. Benally	1985
	Red Mesa		Rev. T. E. Dykman	
	Rocky Mtn		Mr. R. Oostra	
	Sioux Center		Rev. J. K. Jansen	1985
	Alberta No.	Rev. R. De Moor	Mr. P. Duyst	1986
	Cent. Calif.	Mr. J. Van Spronsen	Rev. H. De Jong	1985
	Red Mesa	Ms. Irene Benally	Mr. J. Holleman	1985
	Rocky Mtn	Mrs. W. Klop	Mr. P. Persenaire	
CRWRC	Illiana		Mr. J. Den Bleyker	1985
	Red Mesa	Mr. T. Tso	Mr. J. Vander Pol	
	Rocky Mtn			
	Sioux Center	Mr. M. Klomp		1985
	Th. Valley	Mr. R. Poel		1986

B. Committee Appointments

1. Synodical Interim Committee—Rev. Winston C. Boelkins was appointed as an alternate member of the SIC, Far West US, replacing Rev. A. Harvey Brink. Rev. Wilmer R. Witte was appointed an alternate member of the SIC, Central US, replacing Rev. John A. De Kruijter who became a regular delegate.

2. Interchurch Relations Committee—Mrs. Thelma Meyer was appointed (1982–1985), replacing Mr. Marlin Van Elderen.

3. Volunteer Resource Bank—Mrs. Deborah Vance was elected, replacing Mr. John Witte.

4. Service Committee for Ministry to Retarded Persons—Rev. Peter W. De Bruyne was appointed to replace Mr. Harry Brands.

5. SCORR—Mr. John Van Zanten was appointed to replace Mr. Herbert Van Denend. Mr. Herbert Van Denend, having experienced a remarkable recovery and expressing an interest in continuing to serve,

was later retained as a member on the board of SCORR. Both Mr. Van Zanten and Mr. Van Denend will serve with terms expiring in 1985.

V. ADVISORY COMMITTEE ON PROTESTS AND APPEALS (JUDICIAL CODE)

The Synod of 1982 mandated the Synodical Interim Committee to provide for the staggering of terms of members of the Judicial Code Committee, make the necessary appointments, and report to the Synod of 1983 (*Acts of Synod 1982*, Art. 100, p. 100).

The Synodical Interim Committee recommends that synod recognize the Judicial Code Committee as a standing committee rather than a study committee and that the terms of its members conform to the rules that apply to all other standing committees.

Ground: The importance of the assignment of this committee and the frequency of the service they perform indicate that it should be given such recognition and that the terms of its members should conform to the rules of all other standing committees.

The Synodical Interim Committee established the terms of the members of the Judicial Code Committee as follows: Members whose terms will terminate on September 1, 1983, are Dr. Theodore Minnema, Mr. Cornelius Van Valkenburg, and Rev. John G. Klopms. Those whose terms expire on September 1, 1984, are Dr. John Daling, Rev. Dirk Miedema, and Judge John Feikens. The terms of Rev. Henry Petersen, Mr. Peter Feddema, and Rev. Franklin D. Steen will expire on September 1, 1985.

The Synodical Interim Committee presents the following nominations to the Synod of 1983 for election to the Judicial Code Committee (elect one of each pair for a three-year term).

Mr. Wietse Posthumus	Dr. Cornelius Plantinga, Jr.	Rev. Jacob Kuntz
Mr. David Vander Ploeg	Dr. John H. Primus	Rev. Peter Van Egmond

Mr. Wietse Posthumus was appointed to serve as alternate member to the Judicial Code Committee until elections are held at the Synod of 1983.

VI. DENOMINATIONAL PLANNING, COORDINATING, AND PRIORITY SETTING

Background Information

In 1971 synod stressed the need for coordination between synodically created agencies. The Synodical Interim Committee was given the responsibility of monitoring the work of denominational agencies.

In 1976 synod declared that all agencies were expected to coordinate their programs and the Synodical Interim Committee was given the responsibility to promote and monitor coordination, assisting when possible.

In 1981 Report 35 restated what was stated in 1976, "The SIC should promote the work of coordination by the agencies themselves and should inform synod as to whether or not coordination is being satisfactorily achieved." In response the Synod of 1981 adopted the following mandate relative to planning, coordinating, and priority setting.

D. Planning, Coordinating, Priority Setting Functions

1. The Synodical Interim Committee shall be responsible for promoting *the planning, coordinating, and the setting of program priorities by each of the synodical agencies and by all of them together*, in keeping with synodical guidelines, and shall serve synod with periodic analyses and overall reviews of programs and resources of the denomination after consultation with agencies.

2. The Synodical Interim Committee and all other synodical agencies shall address themselves to *long-range planning and the setting of priorities by each agency and by all agencies together*; in fulfilling this mandate, the following pattern of program coordination shall be observed.

a. The synodical agencies themselves shall engage in mutual consultation to formulate a common set of guidelines to be used by all agencies for *analysis of their own mandates and programs*.

b. The synodical agencies shall individually and collectively

(1) Engage in a thorough *analysis of mandate, program, finance, and office operation, in keeping with the formulated guidelines and according to a mutually agreed-upon schedule*;

(2) Keep the Synodical Interim Committee regularly and fully informed on the progress of this analysis;

(3) Engage, after completing the analysis, in a joint evaluation of it with the Synodical Interim Committee; and

(4) Provide annual reports to the Synodical Interim Committee in which the progress in program coordination with other agencies is fully described.

3. The Synodical Interim Committee shall be available for consultation with standing committees and denominational agencies.

A significant measure of coordination is carried on among the synodical agencies on a day-to-day basis in areas of mutual interest and concern. There are frequent contacts between the executives of agencies, the denominational financial coordinator, and the stated clerk. Much of the cooperation that exists between our denominational agencies and executives occurs without being recorded in official minutes.

For a number of years representatives of our denominational agencies met with the SIC in keeping with our commonly adopted program guidelines (evangelism, education, benevolence) and supporting services. Agency chairmen and staff executives met separately with the SIC at its February meeting and, more recently, together to provide information about the program of each and to discuss common goals and concerns.

Additionally, the Missions Coordination Council (MCC), comprised of the presidents and heads of staff of the BTGH, CRBHM, CRBWM, CRWRC, and the SIC, held regular meetings during the year. The objectives of these meetings include the exchange of information, joint communication projects, joint formation of work to be done together, and aid in the resolution of interagency difficulties. This year the four staff executives of BTGH, CRHM, CRWM, and CRWRC have met each quarter to facilitate coordination of agency activities, to deal with specific issues of programs and planning, and to provide for one another joint continued education, and report to the MCC. The members of the MCC have appointed a subcommittee to review the present mandate and statement of objectives of the MCC, to suggest any modifications, and to explore the matter of its reporting to synod. The results of this study will be presented to the SIC.

A major step forward was taken in recent months with respect to denominational agency coordination. The Interagency Advisory Council,

comprised of the heads of staff of all the major denominational agencies, called together by the stated clerk, has agreed upon a *modus operandi* for a trial period of two years. These guidelines, offering an approach to coordination, planning, and priority-setting that fulfills the mandates of several synods given to the SIC, have been endorsed as follows:

I. Purpose

The purpose of the IAC is:

- A. To provide a forum in which agencies report on their ministries, engage in mutual consultation and critique, and review interagency cooperation; and
- B. To provide a means for the Synodical Interim Committee (SIC) to monitor agency coordination.

II. Structure

- A. Membership on the IAC is limited to the heads of CRC agencies and the stated clerk. All members have voting privileges. If a member must be absent, an alternate may attend and exercise voting privileges.
- B. The IAC will meet bimonthly at a regularly scheduled time.
- C. Members of the IAC will elect a chairman and secretary (one-year terms) who will set an agenda for each meeting and see to the distribution of appropriate material in advance of each meeting, and represent the IAC to the SIC and/or others.

III. Agenda

- A. A *brief* written report should be submitted by *each* member describing:
 - 1. Important changes in program, personnel, or operations;
 - 2. Current, planned, or desired projects involving other agencies;
 - 3. Plans for identifying (or meeting identified) needs within the area of the agency's ministry;
 - 4. Requests for assistance or advice from other agencies; and
 - 5. Items of personal concern.
- B. An in-depth presentation should be made by one agency describing:
 - 1. The agency's purpose, structure, and operations;
 - 2. Major achievements and failures during the previous one/two year period;
 - 3. Long- and short-range plans (proposed or approved);
 - 4. Effectiveness of relationships to each other agency;
 - 5. Areas where new interagency cooperation is possible or desired;

6. Unmet needs (and steps planned to meet such needs) within the agency's area of ministry; and
7. Any unique concerns for the total ministry of the Christian Reformed Church.

C. A written "Peer Review Report" prepared by three members of the IAC selected in cooperation with the presenting agency should be discussed. The report should include a candid evaluation and critique of the presenting agency's purpose, structure, operations, identified failures and achievements, plans, and interagency cooperation and advice. Copies of the report should be made available to all members of the IAC and to the SIC, but the report should be regarded as confidential (not for wider publication or public citation).

D. One meeting of the IAC each year should be devoted solely to the continuing education of council members. The agenda for this meeting should be determined by the officers after consultation with all members.

IV. *Synodical Interim Committee*

To enable the stated clerk to function strictly as a member of the IAC while also enabling the SIC to effectively monitor agency coordination via the IAC, the SIC should name one of its members to serve as liaison (one-year period) between the SIC and the IAC, to attend all regular meetings of the IAC, and to submit regular reports to the SIC. Copies of such reports should, when submitted to the SIC, be forwarded to all members of the IAC.

V. *Duration*

The IAC should observe the guidelines stated above for a period of two years (through January 1985), and reconsider the mandate and function of the IAC at that time.

VII. STUDY OF THE STRUCTURE OF THE CRC

Considerable discussion this past year centered around the subject of studying the structure of the CRC. The discussion of such a study arose out of efforts on the part of the SIC to define its own role, especially how the SIC relates to the way in which the church under synod "manages" its denominational ministries.

At the same time the SIC was given several synodical mandates, namely, to appoint a long-range building study committee, to devise a plan for the implementation of equal ministerial and lay membership on the boards of Calvin, Publications, Home Missions, and World Missions, and to review the present salary disclosure policy.

It was determined that the mandate of the SIC, its duties, responsibilities, and structural role as defined in Rules for the SIC, as adopted by the Synod of 1981, were to serve as guides when considering a study of the structure of the church.

The SIC decided that any study that is made of the structure of the

CRC should be made within the framework of the structure as outlined in the Church Order and within the mandates, duties, and responsibilities of the SIC. The present mandate of the SIC authorizes the committee to make "periodic analyses and overall reviews," and to present to synod comments or suggestions re efficiency, program, and/or resources of denominational agencies after consultation with them (cf. Rules for the SIC, Section V, D, 1). It was noted that the SIC may appoint subcommittees to study matters that require synodical attention.

In carrying out the synodical mandates the SIC decided that the SIC itself, in consultation with the denominational agencies, assume the long-range building study mandate contained in the *Acts of Synod 1982*. The following grounds are given in support of this decision:

1. The SIC is geographically representative, impartial, and has as its very mandate the task of long-range planning. To assign this to another committee is to abdicate its responsibility.

2. To study requires a familiarity—which the SIC has—with the various coordinated efforts being carried on and which must be taken into consideration, such as centralized computer services, potential centralized word-processing, et cetera.

3. Although synod approved the request for a long-range study committee, the initial basis on which the request for study was made and the grounds adduced demand examination. This is in line with the mandate of the SIC to work in consultation with the denominational agencies.

The SIC assigned the study of equal membership on denominational boards to its Church Polity and Program Committee and the review of the present Salary Disclosure Policy to its Finance Committee.

VIII. STUDIES CARRIED ON AT THE DIRECTION OF SYNOD

A. *Long-Range Study Committee (Acts of Synod 1982, pp. 66, 67, 102)*

The Synod of 1982 mandated that a long-range building study be conducted to evaluate both the financial and ecclesiastical impact of having most denominational ministries headquartered in a single Grand Rapids location. Recommendations from the committee to be appointed by the Synodical Interim Committee are to be made to the Synod of 1984.

The Synodical Interim Committee within its synodical mandate assigned itself the responsibility for the long-range building study. A subcommittee was appointed consisting of Martin Ozinga (chairman), Rev. John Klomps, Mr. Ira Slagter, Mr. Frank Velzen, and Mr. Harry Vander Meer, *ex officio*.

The committee has sent a questionnaire to all the denominational agencies asking for response from both staff and board members. The responses are now being submitted to the committee. The committee has also arranged for and received a complete appraisal of the land and building at 2850 Kalamazoo Ave., Grand Rapids.

B. *Equal Representation on Denominational Boards*

Background

The Synod of 1982 instructed the Synodical Interim Committee to devise a plan whereby membership on specified denominational boards consists of an approximate equal balance of ministerial and non-ministerial members.

The following recommendations were adopted (*Acts of Synod 1982*, p. 57):

VII. Equal Representation on Denominational Boards

B. *Recommendations:*

1. That the following denominational boards—Calvin, Publications, World Missions, and Home Missions—consist of classical representatives only, with non-ministerial and ministerial members each occupying approximately 50 percent of the seats, and that this be accomplished as follows:

a. That synod instruct the SIC, in consultation with the denominational boards, to devise a plan whereby such a balance may be implemented and that the SIC make such recommendations to the Synod of 1983.

b. That all members at large be permitted to serve out their terms, but that they not be replaced.

Grounds:

(1) Synod has the constitutional authority to effect board constituencies it judges to be desirable.

(2) Synod has repeatedly encouraged classes to elect nonministerial as well as ministerial members to the boards.

(3) Such composition of board membership will make *all* board members accountable to the classes.

—Adopted

2. That each board may appoint up to three regular consultants for purposes of professional or financial expertise, and may call in others for specific problems that arise. Consultants shall not have voting rights.

—Adopted

The decision of synod was occasioned by Overture 3 from Classis Grand Rapids East, an overture which outlined a system involving the numbering of classes, specifying the type of delegate to be elected from each classis at a given time, and a schedule for the initiation of the policy.

Synod did not choose to adopt or reject the policy suggested by Overture 3, but did clearly instruct the SIC, in consultation with the Calvin, Publications, Home Missions, and World Missions boards, to devise a plan whereby a balance of regular classical representatives may be implemented. This action reflects a trend toward greater emphasis on lay membership on denominational boards as well as an emphasis on accountability. There also is a continuing concern to reduce the size of a number of denominational boards.

Whereas the overture adopted by Classis Grand Rapids East offers a plan which represents an attempt to bring about greater balance in board membership, allowing for some imbalance, it also has a number of weaknesses.

1. The system can be initiated only by instructing classes to send a certain type of delegate. The overture suggests that synod use its con-

stitutional authority to "effect the kind of board constituency that shall give the laity the place on them which is its due." This is a request for a reversal of a decision of the Synod of 1961 which offered the following ground: "Synod must not tell a classis whom it must (nominate) delegate for denominational boards, whether layman or a minister. This is the prerogative of classis" (*Acts of Synod 1961*, p. 24).

2. The system requires that one-half of the classes be represented by lay members. If classes are numbered and instructed to elect either a minister or a layperson, another statement of the Synod of 1961 would apply, namely, "At one time a classis might have a better qualified layman; at another time a better qualified minister, and these times might be just the wrong times according to the plan proposed, namely, by rotation" (*Acts of Synod 1961*, p. 24).

3. According to synodical rules a delegate may serve a classis as board representative for two consecutive three-year terms. However, not all board members complete six years of service. Often a classical representative leaves a classis before her/his term of service is completed. If she/he is to be replaced by a minister, if a lay member, and a lay member, if a minister, and if the synodical rule applies that "when an alternate replaces a delegate, or when a new delegate is nominated by a classis, the term of office shall begin the year the delegate assumes the office and shall terminate on September 1, three years later," the imbalance the system is created to avoid inevitably results. If classes make their own rules for replacing delegates who do not finish their terms, such a variety of rules would also destroy the balance desired.

Several options have been given consideration, each having desirable and undesirable features. But systems suggesting solution to the problem of imbalance would be difficult to monitor, both on the denominational and classical level.

Synod has repeatedly encouraged classes to delegate nonministerial persons to denominational boards, as recorded in the *Acts of Synod 1971*, 1975, and 1979. Furthermore, synod has refused to appoint a study committee to review the size, composition, and effectiveness of major denominational boards for the reason that a major assembly ought not to do what a minor assembly can do (*Acts of Synod 1979*, p. 115).

In recognition of the assignment given to the SIC your committee proposes that the boards of Calvin, Home Missions, Publications, and World Missions carefully monitor the balance of their own membership, noting the balance or imbalance between numbers of members who are ministerial or nonministerial. If there is a significant imbalance between the number of ministerial and lay members, the board would be at liberty to alert the classes to this so that they in turn would be able to take this information into consideration when electing a representative to that board. Classes also should carefully monitor the balance on any given board, and nominate representatives accordingly.

It must be noted that synod's encouragement that classes delegate nonministerial persons to denominational boards has not gone unheeded. This can be demonstrated by the following chart.

	1970 (37 classes)		1982 (39 classes)	
World Missions	37 ministers	0 lay reps.	29 ministers	10 lay reps.
Home Missions	36 ministers	1 lay reps.	27 ministers	12 lay reps.
Calvin	37 ministers	0 lay reps.	31 ministers	7 lay reps.
Publications	25 ministers	10 lay reps.	16 ministers	23 lay reps.

In 1970, 92.5 percent of the classical representatives on the four denominational boards specified were ministers. In 1982, 66.4 percent of the classical representatives on the four denominational boards specified were ministers. It is clear that a trend has slowly developed, and with the proposed monitoring and encouragement even greater progress may be made.

The current involvement of nonministerial members of all denominational boards provides a nearly balanced picture. The membership of CRWRC consists of entirely nonministerial members, whereas the BTGH Committee and the SIC membership is 50 percent ministerial and 50 percent nonministerial. Counting the ministerial and nonministerial members of all denominational boards the totals are as follows:

	1982	
All Denominational Boards	117 ministers	105 lay persons
	52.7%	47.3%

Recommendations

1. That the boards of Calvin, Home Missions, World Missions, and Publications carefully monitor the balance of their own memberships, noting the balance or imbalance between classical representatives who are ministers or lay members, and alert the classes so they in turn may take this information into consideration when electing delegates to those boards.

2. That classes carefully monitor the balance of membership of the denominational boards involved and take this into consideration when electing delegates to these boards.

Grounds:

1. This honors the prerogative of the classes to select their own representatives to the denominational boards specified.
2. This honors the rules of synod applying to membership on denominational boards.
3. This corresponds with the spirit of synodical encouragement and classical cooperation which has proven to be effective in recent years.
4. This corresponds with the expressed positions of the boards involved.

C. Review of Salary Disclosure Policy

The Synod of 1982 mandated the Synodical Interim Committee to

review the present salary disclosure policy in consultation with all denominational agencies and submit its recommendations to the Synod of 1983.

The Synodical Interim Committee assigned the study task to its Finance Committee who, by questionnaire, has solicited responses from the denominational agencies.

Responses are now being received. Based on the replies and other analyses, the committee expects to present its recommendations in the SIC supplemental report for consideration and approval by Synod 1983.

D. *Status of Ministers of the Word*

The Synod of 1981 requested the SIC to "serve the Synod of 1982 with recommendations with respect to ministers who are not serving congregations, and whose work has not been approved according to the requirements of the Church Order" (*Acts of Synod 1981*, p. 96). The SIC reviewed the long list of ministers in the CRC presently not serving as pastors of congregations, nearly 33 percent of those in active status. It was reported that whereas a large majority of ministers in extraordinary services has followed the proper procedures and has received approval for their extraordinary tasks, there is a significant number of ministers whose ministerial status is either impossible to determine, or whose present employment raises questions as to the legitimacy of their current status as ministers of the Word.

Synod adopted the recommendation of the SIC to alter Article 14 of the Church Order adding what will, upon ratification, become Church Order Article 14, c, addressing the problem of ministers who have entered upon a vocation which a classis may judge to be nonministerial. Synod also instructed the classes through the church visitors to review annually the status of ministers whose credentials are held by churches of the classis and who are not serving as pastors of congregations.

Finally, synod instructed "the stated clerk of synod to call the attention of both the consistories and classes to all cases where questions arise relative to the validity of the status of a minister of the Word" (*Acts of Synod 1982*, p. 72).

Accordingly letters have been sent to all classes alerting them to the synodical directive. Letters also have been sent to consistories who hold the credentials of ministers whose status needed clarification. Copies of these letters were sent to the stated clerks of the classes and to the ministers involved. In a significant number of cases the status of the minister involved has been clarified; others remain to be clarified. The SIC, through the office of the stated clerk, will continue to monitor the status of each minister of the Word.

IX. RATIFICATION OF ARTICLES OF THE CHURCH ORDER

In keeping with Article 47 of the Church Order and according to the decision of the Synod of 1979 that "whenever . . . substantial changes in the Church Order are made by synod, the churches shall be given adequate 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 changes in the Church Order were approved by the Synod of 1982 and are submitted for ratification:

1. That synod designate Article 14, c of the Church Order to be Article 14, d, and that the following addition become Church Order Article 14, c:

"c. A minister of the Word who has entered upon a vocation which classis judges to be nonministerial shall be released from his office within one year of that judgment. The concurring advice of the synodical deputies shall be obtained at the time of the judgment."

2. That synod revise the newly designated Article 14, d of the Church Order to read:

"d. A former minister of the Word who was released from office may be declared eligible for call upon approval of the classis by which such action was taken, with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be re-ordained." (Acts of Synod 1982, pp. 71-72)

3. That synod revise (*italics indicate revisions*) Church Order Article 17 to read as follows:

"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 consistory jointly.* The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations."

"b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis."

—*Unchanged; no action required*

"c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for 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."

Grounds:

(1) It should be possible to release a minister from service in a congregation before the situation becomes "intolerable."

(2) A time limit with respect to how long a minister may be without a call will promote good order in the church.

(Acts of Synod 1982, p. 76)

B. The Synod of 1981 approved modifications in Church Order Articles 4, a; 5; 15; 23; 40, a; 40, c; 52; and 53 for the new Classis Red Mesa. These modifications of the Church Order were not ratified by the Synod of 1982.

Recommendation: That synod ratify the modifications in Church Order Articles 4, a; 5; 15; 23; 40, a; 40, c; 52; and 53 for the member churches of Red Mesa (*Acts of Synod 1981*, pp. 14-17).

X. SYNODICALLY APPROVED AGENCIES

The Synodical Interim Committee conducts an annual review of the various programs of agencies seeking to be accredited for financial support by synod. An analysis of the program of each agency is made, program charts are maintained and updated for each agency, and all the financial materials required by synod are reviewed.

When the reviews of programs and finances have been completed and decisions on agencies requesting accreditation have been made, the SIC will present its recommendations to the Synod of 1983. These will appear in the SIC supplementary report.

XI. PUBLICATIONS AND SERVICES

A. *The Yearbook*

The *Yearbook* is published under the editorial direction of the stated clerk. In this transitional year the retiring and incoming stated clerks shared this responsibility during the time each was in office. We express our appreciation to the office staff, and especially Mrs. Wilma Kloostra, for the work done in preparing the 1983 *Yearbook*. We also wish to thank Dr. Richard De Ridder for writing a review of the year 1982 entitled "Continuity and Advance," as well as articles in memory of those ministers in the CRC who were lifted to glory during 1982.

The production of the *Yearbook* is a large and difficult task. This is made more difficult still by the fact that some consistories present incomplete or inaccurate responses to the questionnaires for the *Yearbook*. This year many churches reported their information after the deadline, or after being reminded by telephone, and thirty-two consistories did not respond at all. Furthermore, some consistories choose to report fewer families than are member families of their churches. This destroys the accuracy of *Yearbook* statistics, not only as these figures apply to congregational totals, but also as they apply to denominational patterns of growth or decline. It is important that we have an accurate description of our denomination, our classes, and our churches. This can be true only when our consistories carefully assemble statistics of our congregations and present them promptly for use in our *Yearbook*.

B. *Acts and Agenda*

The *Acts of Synod 1982* was edited and prepared by Rev. William Brink and the *Agenda for Synod 1983* was edited and prepared by Rev. Leonard J. Hofman with the assistance of staff members. The Rules for Synodical Procedure mark February 15 as the deadline for reports from standing and study committees for the printed agenda.

Synod has set March 15 as the latest date for materials to be received from classes, consistories, and individuals. The schedule calls for the

printing of the *Agenda for Synod* to be completed by April 10 of each year.

C. *Church Order and Rules for Synodical Procedure*

The *Church Order and Rules for Synodical Procedure* have been updated by the stated clerk and a new edition has been published by the Board of Publications.

Copies are supplied to our consistories and synodical delegates, and the *Church Order and Rules for Synodical Procedure* are also available from the Board of Publications.

D. *Agenda for Synod—Financial and Business Supplement*

The *Agenda for Synod—Financial and Business Supplement* is being compiled for the Synod of 1983. This volume, as its predecessors, will be sent to all delegates appointed by synod. It is also available to all of our consistories upon request.

E. *Handbook of the Christian Reformed Church*

During the past church year, the Synodical Interim Committee has again sent to all of our consistories updated materials for the Handbook of the Christian Reformed Church, "Your Church in Action," a loose-leaf notebook provided for each consistory. Again this year several consistories ordered a new notebook because the old one had been lost, misplaced, or had never been used. This large blue notebook should be kept available in every consistory room.

The Handbook of the Christian Reformed Church contains the following sections:

1. *Quotas and Offerings*—This section of the booklet contains financial data and a description of the programs carried on by all of our boards and agencies as well as by accredited agencies. Assistance in scheduling special offerings is given and announcements to be made prior to receiving such offerings are suggested.

2. *Denominational Insights*—After a brief statement on the nature of the church and some of the principles of Reformed church government, information is provided about the nature of our assemblies, the function of major assemblies, the agenda for synod, and the denominational program structure.

3. *Congregational Helps*—This section contains helps which are available for consistories and congregations; suggested rules of procedure; model agendas for general consistory, elders', and deacons' meetings; suggestions for congregational committees; helpful information on the use of members' gifts; and other useful information.

4. *Ministers' Compensation Guide*—By mandate of synod the Synodical Interim Committee has presented each year since 1974 a "Compensation Guide for Ministers of the Word." The compensation guide is updated and approved by synod each year. The 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 consistorial 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' pensions" (*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 for the consistory contains a complete directory of sight-sound programs available from our denominational agencies for showing in our congregations.

6. *Doctrinal and Ethical Decisions*—This section is indispensable for all who wish to know the stand of the Christian Reformed Church on various matters of doctrine and ethics.

7. *Alternative to Your Church in Action Audiovisual Presentation*—For a number of years a slide/cassette program has been published to go with the Handbook. These were ordinarily shown at congregational meetings and in other meetings of the church. They have been helpful in informing our members about the work being carried on by our denomination and the blessings of the Lord upon his work.

This year we are planning to offer an alternative to the audiovisual program as a change of pace. During 1983, in presenting the ministries of our denominational agencies from the viewpoint of quotas and offerings, a full page of the *Banner* will be presented immediately following synod, another "ad" presentation in September when church budgets are being drawn up, and a pull-out insert for November just prior to most congregational meetings which will provide our church families with answers to questions which seem to be most frequently raised concerning programs and finances.

XII. THE STATED CLERK

Whereas the Reverend William P. Brink, after twelve years of valuable and faithful service, retired from the office of denominational stated clerk, and was replaced by the Reverend Leonard J. Hofman, the position and service responsibilities of the office have remained essentially the same. The transition was smooth and thanksgiving to God is in order for his blessings on both during the past months.

The stated clerk is an *ex officio* member of the Synodical Interim committee, as well as its secretary. He also serves as the general secretary of the denomination's corporate entities, the Christian Reformed Church in North America and the Christian Reformed Church Synod Trustees.

All official publications authorized by synod and/or the Synodical Interim Committee are edited by the stated clerk. His office has also processed all correspondence, surveys, questionnaires, reports, minutes, and materials produced by and for synod. He is responsible for the filing and preservation of all synodical materials.

During the course of the year the stated clerk receives progress reports

and/or minutes from all of the committees that have been appointed to synod. He also provides these committees with help or information when requested.

Conference with representatives of our boards and agencies are handled by the stated clerk and callers are received regularly for consultation or information. The stated clerk also provides advice to our classes, consistories, committees, and to all members of our denomination asking his assistance.

Reports and minutes of our classes are sent to the office of the stated clerk by the stated clerks of the classes. These are surveyed by the stated clerk, and he keeps the Synodical Interim Committee abreast of various decisions, activities, and problems in the denomination.

The stated clerk has many opportunities to represent the Christian Reformed Church to other denominations and to the general public. He serves as an *ex officio* member of the Interchurch Relations Committee and represents our church at various interchurch gatherings.

Contacts with national, state, and local government leaders and agencies are maintained by the stated clerk as occasion indicates and/or time permits.

During the past year, the stated clerk has preached in many of our churches; he has conducted conferences and, upon invitation, has delivered addresses to congregations and organizations both within and beyond our denomination.

XIII. DENOMINATIONAL FINANCIAL COORDINATOR'S REPORT

A. *Coordinated Services*

The year-end reports of the coordinated services activities provided to the denominational agencies by the staffs at 2850 Kalamazoo Ave., Grand Rapids, Michigan, and 760 Brant St., Burlington, Ontario, show an increasing volume over prior years. There was a drop, however, in the number of denominational mailings during 1982. A greater use of *The Banner* and *The Mission Courier* contributed in part to the 17 percent decrease in mailings. Twenty-three scheduled tours of the printing plant and denominational offices took place. Nearly four hundred scheduled meetings were held in the denominational building by various committees and boards serving the church. This represents a significant contribution of time spent by our members coming from all parts of the United States and Canada.

The Consolidated Group Insurance Trust has been established and approved for 501(c)(9) status by US Internal Revenue Service. Although some coverage is provided for Canadian pastors and agency employees, a further study is under way to make available supplemental coverage to that of provincial insurance benefits.

In October 1982 the Synodical Interim Committee gratefully accepted the donation of a Piper Navajo airplane from one of our Christian Reformed Church members. A Coordinated Air Transportation service is in operation for an experimental period to June 1, 1983. The air service, with Mr. Ray Browneye as pilot, backed by a group of interested

businessmen who have expressed their commitment to provide subsidy funds as may be required, will serve the agencies' board members, staff members, and other denominationally related organizations.

B. *Denominational Loan Fund*

The Synod of 1982 approved both the concept and the establishment of a denominational loan fund and directed the subcommittee who had drawn up the initial provisions of the fund to present a status report to the Synod of 1983 with nominations for committee memberships. Drafts of the articles of incorporation and by-laws have been prepared and a partial list of nominees has been completed. Final copies of the articles and by-laws together with a full list of nominees will appear in the SIC supplemental report for presentation to and approval by Synod 1983.

C. *Agenda for Synod 1983—Financial and Business Supplement*

This agenda supplement deals with the financial report of our denominational agencies and nondenominational accredited agencies. The following reports will be presented:

- 1982 Balance Sheet as prepared by certified public accountants (US) and chartered accountants (Canada)

- 1982 Statement of activity compared to 1982 Budget

- 1983 Budget—revised where necessary

- 1984 Proposed Budget

- Finance Committee Interview Guides

- Reports on Salary Ranges for Budget Year 1984 in accordance with the Uniform Salary Report requirements

The agenda supplement will be sent to all of the delegates of synod and will be available for distribution to our churches at their request.

A financial report summary, as appears in the agenda supplement, will appear in the *Acts of Synod*.

D. *Center of Hope Church*

Two lawsuits have been filed and served on the Christian Reformed Church in North America and the Board of Publications. A third suit has been filed but, at this writing, has not yet been served. The church which withdrew from the Christian Reformed denomination in 1981 has filed for bankruptcy under Chapter 7 of the US Bankruptcy Act. The lawsuits are being handled by the church's legal counsel. The Synod of 1982 appointed a Pastoral Committee to recommend to the Synod of 1983 what actions if any the Christian Reformed Church should take regarding those persons who suffer hardship because of losses from investments with the Center of Hope. Synod further directed that the committee assist local diaconates in dealing with special needs of those who suffer hardship because of losses from investment with the Center of Hope, and make recommendations to the SIC in advance of the 1983 Synod if an urgent situation requires early resolution.

The following members were appointed to the Pastoral Committee: Mr. August Vander Wall, chairman; Dr. John Bratt, Mr. Kenneth Houskamp, Mr. Peter Kok, and Mr. Donald Oosterhouse.

XIV. RECOMMENDATIONS

A. That synod honor the request of the SIC that Mr. Ira Slagter, its president; Rev. Leonard J. Hofman, stated clerk; and Mr. Harry Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed; and that finance committee representatives also represent the committee when matters of finance are discussed.

B. That synod approve the SIC interim appointments to various boards and committees (see Section IV).

C. That synod approve the establishment of the Judicial Code Committee as a standing committee, with the terms of its members conforming to the rules that apply to all other standing committees, and the terms of its current members established as recommended (see Section V).

D. That synod take note of the progress being made among the denominational agencies and the SIC in the areas of planning, coordination, and priority setting, noting especially the guidelines endorsed by the members of the Interagency Advisory Council (see Section VI).

E. That synod approve the recommendations of the SIC relative to equal representation on denominational boards (see Section VIII, B).

F. That synod take note of the implementation of its mandate to the stated clerk relative to the status of ministers of the Word, and the progress being made in this area (see Section VIII, D).

G. That synod ratify the following changes made in the Church Order by the Synods of 1981 and 1982: Modification in Church Order Articles 4, a; 5; 15; 23; 40, a; 40, c; 52; and 53 for the member churches of Classis Red Mesa; Article 14, c and d; and Article 17, a and c (see Section IX).

H. 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).

I. That synod take note of the reports on Coordinated Services, the Denominational Loan Fund, and the *Agenda for 1983—Financial and Business Supplement* (see Section XIII, A–C).

Synodical Interim Committee
Christian Reformed Church in North
America
Christian Reformed Church Synod
Trustees
Leonard J. Hofman, Stated Clerk

REPORT 20

UNORDAINED EMPLOYEES' PENSION FUND COMMITTEE

The committee supervises the administration of the Unordained Employees' Pension Fund, which services eligible employees of all the denominational boards and agencies, some classical Home Missions committees, and several churches. The relief fund continues to provide support for former employees or their dependents in cases where there is no pension or where a pension is inadequate.

Pursuant to the system of rotation of the agencies on the committee, the term of the World Relief representative will expire on September 1, 1983, and is to be replaced by a Back to God Hour representative. Mr. Lawrence Bos, who has served six years, was requested to serve another three years due to his expertise on the committee at this time, provided synod approves. His experience is needed as the committee considers changes in the plan and administration.

The committee has been advised that according to the latest rules, the plan does not need to conform to Employee Retirement Income Security Act (ERISA) regulations at this time.

Since the denominational Consolidated Group Insurance Committee has been formed, the committee decided to transfer the disability portion of the plan to this committee.

RECOMMENDATIONS FOR ACTION BY SYNOD

1. Your committee requests that any member of the committee be accorded the privilege of the floor when the recommendations for action are considered by synod.

2. Your committee recommends that Mr. Terry Greenfield be appointed to the committee for a three-year term, as representative of the Back to God Hour, and Mr. Lawrence Bos be reappointed to a third three-year term.

Unordained Employees' Pension Fund
Committee
Merle Grevengoed, chairman
Lawrence Bos
Lester Ippel
Lynwood Vanden Bosch
Allen Van Zee

REPORT 21

VOLUNTEER RESOURCE BANK

I. BACKGROUND

The concept of volunteerism is not new. Our efforts today to organize and maximize services of volunteers in the CRC follow years of using volunteers in our programs. What is different and new within the last three years is our attempt to centralize information regarding the skills available within our membership and to make them more readily available to agencies needing them.

The idea of a centralized file of names of volunteers was adopted in 1979 by the Service Committee for Use of Members' Gifts, which then proposed to synod the establishment of the Volunteer Resource Bank, giving a thorough statement of background, rationale, and implementation (*Acts of Synod 1979*, pp. 512ff). In 1980 synod approved the continuation of the VRB for a period of three years and established the coordinators of the VRB as a service committee under the jurisdiction of the Synodical Interim Committee, giving the following mandate:

- a. to bring together the members of the CRC who desire to volunteer their time and skills with boards, agencies, churches, and organizations of the CRC which need and can make effective use of the service of these volunteers;
- b. to serve as an information and resource center to coordinate the services of volunteers with the needs of the boards, agencies, churches, and synodically or classically approved organizations of the CRC or supported by the CRC;
- c. to encourage members of the CRC to volunteer their services to these boards, agencies, churches, and organizations;
- d. to provide services at no cost to these boards, agencies, churches, and organizations;
- e. to devise a system of data recording and retrieval for use by these boards, agencies, churches, and organizations;
- f. to record needed data regarding volunteers, their skills, work histories, education, and availability as to time;
- g. to record requests for the services of volunteers and any action taken with the volunteers;
- h. to refer volunteers to the respective boards, agencies, churches, or organizations which will then make all arrangements for the services of the volunteers (*Acts of Synod 1980*, Art. 50, p. 44).

Synod 1981 assigned two additional tasks to our committee:

1. "to distribute the resource book prepared by the Service Committee (*For Use of Members' Gifts*) to all the churches;

2. "to continue the task of collecting and distributing advice, materials, and names of resource persons that will assist the churches to 'bring about the fuller use of the gifts of all members' " (*Acts of Synod 1981*, Art. 30, p. 31).

II. SUMMARY OF DEVELOPMENTS

A. *Statistics*

From October 1980 through December 1982, eighty to one hundred placements of volunteers were made through the VRB. While most of the requests for volunteers came from the major denominational boards, some came from Home Missions churches and some from other agencies and ministries. Although we estimate about ninety placements, it is important to see that the names of far more than ninety persons were involved in these placements. For every successful placement, an average of five volunteer files are handled in the process of making referrals and selections. Final outcomes can result in actual placement or in no placement at all. We estimate that we have handled the files of about 380 volunteers during this time. Understandably, much paper work and time lie behind each placement.

In January 1983 our file of volunteers had grown to include 285 names, and our file of Contact Persons had expanded to 449. Our goal is one contact person per congregation.

B. *Staff*

Our corresponding secretary, Mrs. Marcia Lagerwey, manages our office in the denominational building on a parttime basis. Her responsibilities involve maintenance of our files and contacts with agencies we seek to serve. Mrs. Lagerwey has facilitated our work in handling day-to-day procedures and by being available to those who come to our office for services.

C. *Committee Responsibilities*

We have met on an average of once a month, overseeing the office work and reviewing the major aspects of our program and systems of operation. During the past year we have struggled a great deal with the question of our effectiveness, and how much we should do to try to be more effective. How aggressive should we be in recruiting more volunteers, and how can they be used? What should our long-range goals and objectives be?

III. ANALYSIS AND EVALUATION

A major question now concerns the future of the VRB. We see ourselves at a crossroads. Our three-year assignment is completed and is up for review. It is quite simple to give VRB statistics but is far more difficult to assess its value and validity. To help us evaluate ourselves, committee members met with representatives of the major boards and with the outgoing and incoming stated clerks, asking all of them these questions:

1. What evaluation can you make of us? How well have we functioned?
2. Is the continuation of the VRB advantageous?
3. Did we live up to expectations? What do you expect of us in the future?

There was unanimous support for the concept of volunteerism among those interviewed. The perspective of the stated clerks was broad: they see our contribution as one of promoting volunteerism and stimulating the church to be engaged in service. Our efforts might be better integrated with those of other agencies to avoid duplication; and we might be more effective with the expertise of a coordinator who aggressively promotes VRB services and plans long-range goals. The various agencies also affirmed the need for the VRB. Generally, there was agreement among all persons contacted that the VRB is filling a definite need for the denomination. Most of them expressed concern for careful development of our methods and goals.

Based on these analyses, we come to the conclusion that it is becoming more and more necessary to develop a master plan, a long-range, overall formula for more effective service. We can foresee the possibility of the need for a fulltime coordinator who would provide the needed skills for development and implementation of goals.

IV. COMMITTEE MEMBERSHIP

During 1982 John Witte found it necessary to be released from service on this committee. The Synodical Interim Committee appointed Mrs. Deborah Vance to serve in his place.

Mrs. Bernice Vanden Berg has completed her second three-year term on the committee and is not eligible for reappointment. Mr. James Hoekenga, Rev. John Kerssies, Mrs. Vonnie Poortenga, Mr. Louis Van Ess, and Dr. Ralph Vunderink have completed their first three-year terms and are eligible for another term. We present the following nominations for new terms of varying lengths, with their suggested dates of expiration:

1. For a term of three years:

Mrs. Joan Bulthuis—Calvin CRC, Grand Rapids; secretary, Field Education Office, Calvin Seminary.

Miss Marian Takens—Madison Square CRC, Grand Rapids; past deacon; Teacher of Adult Education, Grand Rapids Public Schools.

2. For a term of one year:

*Dr. Ralph Vunderink

Rev. Douglas Van Essen—Minister of Education and Evangelism, Covenant CRC, Cutlerville, MI.

3. For a term of two years:

*Rev. John Kerssies

Mr. Horace Baker—Redeemer CRC, Sarnia, Ontario, Canada.

*denotes incumbent eligible for reelection

4. For a term of two years:
*James Hoekenga
Mrs. Claire Hoogstrate—Third CRC Zeeland, MI; wife of the Rev. Arthur Hoogstrate, minister emeritus
5. For a term of three years:
*Mrs. Vonnice Poortenga
Mrs. Jeanne Koning—Seymour CRC, Grand Rapids; homemaker; involved in Coffee Break Evangelism.
6. For a term of three years:
*Mr. Louis Van Ess
Mr. Jack Dik—Director of Church Education, Spring Lake CRC, Spring Lake, MI.

V. MATTERS REQUIRING SYNODICAL ACTION

A. We request that a committee member be given the privilege of meeting with the appropriate advisory committee when our report is under consideration and that this member be recognized as our representative at synod.

B. We request that synod approve the continuation of the Volunteer Resource Bank for another three years, subject to review at the end of that time.

Ground: The need for the VRB is still evident.

C. We request that synod consider the mandate of 1981 to be fulfilled.

Grounds:

1. The resource book has been mailed to all the churches and the supply is now depleted.
2. The production of a resource bibliography was investigated, but in our opinion, it is not feasible since it is too large an undertaking and it would duplicate what other agencies have published.

D. We request synod to elect six members to the committee from the nominations submitted (see Section IV). We request that members be elected for terms of varying lengths.

Ground: Staggered dates of expiration of terms will make for better continuity and balance of committee membership.

E. We request that synod instruct the committee for the Volunteer Resource Bank to fully explore the need for a salaried, fulltime coordinator and present to the Synod of 1984 a job description for this coordinator.

Ground: For the Volunteer Resource Bank to be more effective and to develop its services more fully, we feel the need for a person possessing professional and expert abilities in organization and administration and a commitment to the effective use of volunteers in the CRC.

F. We request that synod instruct the service committee to review its mandate of 1980 and to submit to the Synod of 1984 a more concise and applicable mandate.

Grounds:

1. The mandate of 1980 contains overlapping statements and could be stated more clearly.
2. A more concise mandate would help us in our ongoing attempt to clarify our methods and goals.

The Service Committee for the
Volunteer Resource Bank

Rev. John Kerssies, chairman

Mrs. Bernice Vanden Berg, secretary

Carl Bergman, vicar

James Hoekenga

Mrs. Vonnice Poortenga

Mrs. Deborah Vance

Louis Van Ess

Dr. Ralph Vunderink

REPORT 22

WORLD LITERATURE COMMITTEE

I. ORGANIZATIONAL HISTORY

The Spanish Literature Committee served for many years under the Board for Christian Reformed World Missions. In 1978 World Missions expressed a desire to expand this ministry to other world languages.

The Synod of 1979 established an umbrella-type organization called the Translation and Education Assistance Committee (TEAC) which coordinated denominational efforts to provide scholarships and literature to overseas churches. The Committee for Educational Assistance to Churches Abroad (CEACA) and the Spanish Literature Committee (SLC) were assigned to TEAC as subcommittees.

The Synod of 1981 decided that CEACA be returned to its previous position as a standing committee of synod.

The Synod of 1982 gave TEAC a new name, *World Literature Committee of the Christian Reformed Church*, and revised its mandate, task, and composition. By this time the Chinese Literature Committee and the Arabic Literature Committee had been formed. They joined the Spanish Literature Committee as subcommittees.

II. MANDATE AND TASK

The mandate of the World Literature Committee makes it responsible to synod for the preparation and publication of Reformed literature in the major or strategic languages of the world. The task includes determining needs for such literature in various languages, developing plans to meet these needs, organizing and supervising literature committees and programs in various languages, and coordinating plans and programs with other literature agencies.

III. MEMBERSHIP

World Literature Committee continued its work under this mandate during the past year with the following members:

Rev. P. Borgdorff, (Treasurer), Board of Home Missions (1985)

Mr. M. Bruinooge, World Relief Committee (1983)

Rev. I. Jen, The Back to God Hour (1983)

Rev. R. Recker, Calvin College and Seminary (1984)

Dr. E. Roels, Member-at-large (1983)

Dr. H. Smit, (Chairman), Board of Publications (1984)

Dr. R. Vander Vennen, Member-at-large (1985)

Rev. W. Van Tol, (Secretary), Board for World Missions (1984)

The terms of the representatives of the Back to God Hour and the World Relief Committee expire on August 31, 1983. The term of Dr. Edwin Roels, one of the members-at-large, also expires at this time. Nominations for these positions will be submitted to the Synod of 1983.

IV. THE WORK OF THE COMMITTEE

The committee met on June 16, 1982, and December 17, 1982. It reviewed the work of the Arabic, Chinese, and Spanish Literature Committees and approved the establishment of a French Literature Committee. The committee is investigating needs for literature committees also in the Portuguese and Hausa languages. It established a copyright policy; it approved an administrative handbook for the use of the committee and its subcommittees, a logo, a letterhead design, and a promotion plan for 1983.

V. REPORT OF THE SPANISH LITERATURE COMMITTEE (SLC)

The purpose of the Spanish Literature Committee is to publish Reformed theological materials in the Spanish language, usually through translation. Distribution and sales are done through the offices of TELL. About sixty titles have been prepared; most of these are still in print and available to the Spanish-speaking world.

The following books were published in 1982:

Sermon Outline booklets, H. Erffmeyer, J. J. Pott, R. Greenway
Commentary on Colossians/Philemon, W. Hendriksen
Sunday School papers, year 1
Promise and Deliverance, vol. 1, DeGraaf

The following titles were approved for publication in the past year:

Notes on the Parables, Trench
You Can Face Suffering, Caldwell
You Can Recover Joy, Blackwood
You Can Avoid Divorce, Meier
You Can Stop Feeling Guilty, Caldwell
Commentary on Romans, Hendriksen

These, along with fourteen other titles, are now in various stages of production and are scheduled to be published in the next few years. Eleven titles were reprinted this year.

SLC established a pricing policy for new books by which it will provide a 65 percent subsidy based on the production costs of a new book. It also provided a grant-in-aid of \$6,500 to help in the publication in Brazil of Calvin's *Institutes* in Portuguese.

SLC continues to search for Latin Christians who will write from the Reformed perspective. A payment schedule and a process for approving manuscripts submitted by Latin American and Spanish writers has been approved.

SLC members, with their terms of office are:

Mr. H. Baker (1985)
Rev. J. Boonstra (1984)
Rev. P. Borgdorff (1985)
Rev. G. B. Dokter (1985)
Dr. R. Greenway (1986)
Mr. A. J. Heynen (1986)

VI. REPORT OF THE CHINESE LITERATURE COMMITTEE (CLC)

CLC members with their terms of office are:

Dr. C. H. Chien (1984)
Mr. I. Jen (1984)
Mr. L. Lin (1983)
Dr. S. Ling (1985)
Rev. E. Van Baak (1983)

Dr. C. H. Chien was appointed to fill the unexpired term of Rev. Paul Szto who resigned from the committee.

During 1982 budgeted funds were designated for the translating, transcribing, and printing of eight titles. Several additional titles are being reviewed and considered for translation. Printing, publishing, and distribution procedures have been developed. The committee is exploring an arrangement with Tien Dao Publishers of Hong Kong through which it is hoped many of its books can be printed and distributed.

It is anticipated that the following books will be completed in 1983:

Systematic Theology, I. Jen
Christian Meditation, E. Clowney
An Introduction to the Science of Missions, J. H. Bavinck
Perspectives on Pentecost, R. B. Gaffin, Jr.

VII. REPORT OF THE ARABIC LITERATURE COMMITTEE (ALC)

Members of ALC with their terms of office are:

Rev. V. Atallah (1985)
Dr. B. De Vries (1985)
Dr. S. Hennein (1984)
Dr. P. Ipema (1984)
Rev. B. Madany (1983)

ALC is currently working on two major projects:

A Guide for Leaders of the Church, George Ford
Our Reasonable Faith, H. Bavinck

These books are presently being translated into Arabic and it is expected that they will be printed in 1983.

ALC is presently developing a list of additional books which may be of value to Arabic readers and deserving of translation.

VIII. FINANCIAL MATTERS

A. *Budget and Request for Offerings*

The 1982-83 financial report and the proposed 1983-84 budget will be reported by the Synodical Interim or Finance Committee. We are grateful for the work done by the denominational financial coordinator and his staff in maintaining our committee's financial records.

We respectfully request that synod continue the World Literature Committee on the list of denominational agencies recommended to the churches for one or more offerings.

B. *Quota Request*

In planning the literature programs for 1984 we submit a quota request of \$2.40 to synod. This is the same quota amount approved by synod for 1983.

IX. SUMMARY OF MATTERS FOR SYNODICAL ATTENTION

A. *Approval for Representation to Synod*

Rev. H. Smit, chairman

Rev. P. Borgdorff, treasurer

Rev. W. Van Tol, secretary (alternate)

B. *Approval of Committee Membership*

A subsequent report will submit nominations for membership.

C. Approval of the request that World Literature Committee be continued on the list of denominational agencies recommended to the churches for one or more offerings (see Section VIII, A).

D. Approval of the request for a 1984 quota of \$2.40 (see Section VIII, B).

World Literature Committee
William Van Tol, secretary

REPORT 23

ASSOCIATION FOR THE ADVANCEMENT
OF CHRISTIAN SCHOLARSHIP

The Lord willing, the 1982-83 academic year will be a turning point in the history of the AACCS and its Institute for Christian Studies (ICS) in Toronto.

Degree Charter

In June 1982 the Ontario government reintroduced legislation that would in effect make the Institute's granting of degrees illegal. Only two ways were open to avoid this: (1) affiliation with an existing university, or (2) obtaining a government degree charter. The ICS had no success with the first avenue so we pursued the second. In doing this, however, a basic problem of principle had to be resolved. The government has a policy to give degree charters to seminaries and Bible colleges, *but not to liberal arts institutions*. The liberal arts, it is argued, are the monopoly of the public, "neutral" universities. But the AACCS was founded to challenge this monopoly and the ICS was established to teach the liberal arts on the basis of a Christian world view. At the time of this writing it appears as if the problem has been resolved. After an intensive political struggle, the Ministry of Colleges and Universities has agreed to an exemption from its policy for the ICS. In 1983 we hope to have a Charter authorizing us to grant the degree *Master of Philosophical Foundations*.

We received broad support in this political struggle. Within the denomination the 1982 Synod, the Council of Christian Reformed Churches in Canada, many consistories, and hundreds of church members openly expressed their support for the ICS. And outside of the denomination the support was similarly overwhelming, from churches, scholars, politicians, and grassroots citizens.

Change of Name

A side effect of the degree charter is that our name will change from AACCS to Institute for Christian Studies. This change is needed to show a unified line of authority so that it is clear that the ICS controls its own policies and finances rather than have them in the hands of an organization that exists to support the ICS. This change will not affect our programs and governing structures. The Board of Trustees, elected by the membership at large, will continue to exercise final authority.

Administrative Change

In 1982 the Board of Trustees decided to unify the administrative structure of the AACS and the ICS under a single office. The position of president was created with Bernard Zylstra, formerly principal of the ICS, as its first occupant. Robert VanderVennen, formerly executive director of the AACS, is now director of educational services, the programs by which the work of the ICS reaches out beyond its own walls. Another staff change is the appointment of Aileen (Van Beilen) Van Ginkel as director of development, replacing Marcia Hollingsworth who served with distinction in that position for several years.

Academic Developments

The ICS continues to develop as a graduate center of Reformed scholarship within the context of the wider evangelical revival of the 1980s. Its graduates are assuming positions of leadership especially in the academic world. Its students continue to come from many denominations and several countries. The members of its academic staff are increasingly recognized for their contributions.

Calvin Seerveld received an award for an outstanding publication on eighteenth-century art. George Vandervelde taught systematic theology for a semester at the Free University. Albert Wolters received a sabbatical grant for a study on the origins of Calvinistic philosophy. C. T. McIntire was given a cross-appointment at Trinity College of the University of Toronto. Our library received a collection of 10,000 volumes from the estate of Dr. M. C. Smit, professor of philosophy of history at the Free University until his death in 1981.

Educational Outreach

The ICS is the hub of a wheel with many spokes. The program of teaching Christian Perspective courses at several universities in Ontario grows in strength every year. Richard Middleton and Brian Walsh have just completed a book that grew out of this program. We offer a variety of services to university students, many of which are used by Christian Reformed campus chaplains. Conferences and lecture programs in 1982 included a series of lectures on the Synod of Dort by Donald Sinnema; cosponsorship, with Calvin Seminary and Redeemer College, of a conference on liturgy and music; an exchange with the Center for Christian Scholarship of Calvin College; hosting Professor Langdon Gilkey from the University of Chicago as the lecturer in the annual Christianity and Learning lecture series; and organizing an extensive speaking tour by Professor Hendrik Van Riessen, recently retired from the Free University.

The ICS reaches far beyond the Christian Reformed Church. But without the support of its churches and members, our mission for the claims of Christ in scholarship would come to a halt. We want to express our deep gratitude for that support.

Institute for Christian Studies
Bernard Zylstra, president

REPORT 24

DORDT COLLEGE

Usually there are one or two events for which a particular year is remembered. Dordt College will remember 1982 as the year in which the college presidency changed hands. Rev. Bernard J. Haan, the first president, retired after twenty-six years of service; and on June 1 Dr. John B. Hulst assumed the presidential duties. Dr. Hulst, formerly the vice president for student affairs, was inaugurated as president on October 23. Rev. Bernard J. Haan retains an association with the college as president emeritus and as a member of the Studies Institute.

Dr. Hulst has spent much of his first year becoming better acquainted with his new position, the administration, the faculty, and the supporting constituency of the college. At the same time he has endeavored to initiate a long-range planning process which will enable the college to move decisively in meeting the challenges of the future—depending all the while, of course, upon the providential guidance of the Lord.

Dordt began the 1982-83 academic year with an enrollment of 1,077. Predictions indicate a drop in enrollments for our church-related colleges over the next ten years. Dordt, however, will seek to maintain its enrollment with the addition of new programs and by increased efforts in recruitment and outreach.

New programs have been added at Dordt College primarily in three areas, namely, agriculture, computer science, and engineering. In Agriculture there are three courses of study: agriculture, agribusiness, and a two-year associate of arts program. The Agriculture Stewardship Center was recently expanded with the acquisition of a 120-acre farm specializing in swine production. In Computer Science the college is adding both staff and equipment so that students taking these courses will be well-qualified to work in this increasingly important area. As concerns Engineering, an addition to the Science Building has been completed. Qualified staff are being appointed so that Dordt can now offer majors in both Mechanical and Electrical Engineering.

Dordt continues to review other aspects of the curriculum. At a recent two-day faculty meeting a revised set of general education requirements was adopted. One exciting element in the revised program is Course 14, for juniors and seniors, which is intended "to apply and to relate . . . the insights gained in previous courses and disciplines to the challenge of the renewal and reformation that is called for by the Statement of Purpose and required in our secularized world." It is felt that the new requirements are more helpful to incoming students and that they reflect contemporary needs in education, relate more directly to all aspects of the curriculum, and reflect more clearly Dordt's purpose.

The administration and faculty take very seriously the college's statement of purpose, which is entitled "The Educational Task of Dordt College." The Purposes Committee is presently working on the formulation of additional chapters dealing with academic authority and academic freedom. Meanwhile, during the next six years, each division of the faculty will be meeting in a two-week summer seminar for the purpose of gaining increased understanding of the implications of the Statement of Purpose for their particular disciplines. These seminars are already beginning to bear fruit.

The Dordt College Studies Institute also seeks to serve the college relative to its perspective. Work is presently being done on such matters as social pluralism, the history of Christian education, issues in Christian education and academic authority. Plans are now being made whereby members of the faculty will be given time to concentrate on setting forth the implications of the Christian faith for the world of the contemporary arts.

Dordt continues to be sensitive to the spiritual needs of its students. Through worship in the local churches, chapel, the college retreat, Bible study, residence hall devotions, etcetera, a serious attempt is made to develop and maintain a kind of student life which promotes Christian piety and which is friendly to the development of a biblical world-and-life view.

Dordt College continues to receive enthusiastic financial support from its constituency. The twenty-fifth-anniversary campaign, designed to fund the agriculture and engineering programs, has brought in approximately \$2,200,000. The annual Fall Foundation Drive has already gone \$14,000 beyond the \$196,000 collected last year. Classes in various areas of the denomination are being contacted in order that monies saved through reduction in the denomination's "Calvin College and Seminary" quota will, in fact, be used to help finance Dordt College as a so-called area college.

In any case, Dordt has been abundantly blessed. We are grateful to God for the gift and prayer support we receive from loyal constituents. We take seriously our responsibility to educate covenant youth in light of the Word of God. We ask the churches for further assistance in order that Dordt may continue to promote the kingship of Christ in the sphere of education.

Dordt College
John B. Hulst, president

REPORT 25

REDEEMER COLLEGE

After years of prayerful planning and much work, Redeemer College formally opened its doors for the first time in September 1982. How the Lord has blessed our efforts over the past years and especially during 1982 simply defies human description.

Redeemer Reformed Christian College is somewhat unique as there are only a few Christian liberal arts colleges in all of Canada. To provide education from a distinctively Reformed perspective in preparing young men and women to serve the Lord is the goal of Redeemer College.

Initial enrollment projections had been set at fifty first-year students. However, when Redeemer College opened its doors in September, no fewer than ninety-seven young men and women enrolled as fulltime students. An additional sixty-nine men and women registered as parttime students. Although the majority of our students are members of the Christian Reformed Church, we also serve students from the Canadian Reformed Church, Free Christian Reformed Church, Orthodox Presbyterian Church, Pentecostal Church, and Methodist Church.

Because Redeemer College opened its doors for the first time and because of its location in Ontario, more young men and women from Eastern Canada than ever before are enrolled in Christian colleges. Over the past number of years, approximately eighty Canadian students have enrolled at Calvin College as freshmen. This year, forty Canadian students enrolled at Calvin College as freshmen. If you add to that number the number of students enrolled at Redeemer College there is almost a 70 percent increase in the number of young men and women from Eastern Canada attending Calvin and Redeemer combined.

Redeemer College, located at 467 Beach Boulevard, Hamilton, Ontario, is leasing facilities from the Hamilton Board of Education. The former Bell Cairn Memorial School was closed because of declining enrollment and this twenty-four-classroom facility was leased to Redeemer College at a very reasonable rate. Students are housed in a housing complex located four miles from Redeemer College and inter-campus transportation is available to our students.

As we prepared to open, Redeemer College was made aware of a library that was available because a college in the United States was closing. After much negotiation and prayer, Redeemer College was able to purchase this forty-five-thousand-volume library. The replacement value of this library is well over one million dollars (US). Not only does the acquisition of this library serve our student body to an excellent degree, it also gives us instant academic credibility within the Ontario University scene.

The relationship between the five Reformed Christian liberal arts colleges related to the Christian Reformed Church is excellent. I am personally grateful for the fine cooperation and assistance that I have received from the presidents of our sister Christian institutions.

Already in Ontario, McMaster University in Hamilton, the University of Guelph, and the University of Waterloo have given formal recognition to the Redeemer College program. Students can come to Redeemer College for one year after graduating from grade 12 and then enter these institutions with full credit for the first year of work done at Redeemer College. Full credit transfer is in place with Calvin, Dordt, Trinity, and The King's College.

Redeemer College is planning to graduate its first students with a B.A. in 1986. Complete programs are in place in the fields of primary education, preseminary, and business. It is projected that our enrollment will grow to 150 fulltime students and over 80 parttime students for the 1983-84 school year.

We want to acknowledge with gratitude the support, both prayerful and financial, we have received from so many people. Already our membership has grown to about five thousand men and women from all over North America. We are committed to being a "grassroots" college, that is, we want to be a college of God's people from all walks of life. We ask for the continued prayers of the greater Reformed constituency as we march confidently into the future, always dependent on the Lord.

Redeemer College

Rev. Henry R. De Bolster, president

REPORT 26

REFORMED BIBLE COLLEGE

After another year of blessing and service, Reformed Bible College gratefully submits this report to congregations of the Christian Reformed denomination.

1. *Praise*—The forty-third anniversary of RBC was celebrated March 4 with a dinner program at the Ford Field House in downtown Grand Rapids. Dr. John B. Perkins, founder and minister at large for Voice of Calvary, brought the anniversary message. Since the incorporation of Reformed Bible Institute in 1939, thousands of students have prepared for service as evangelists, missionaries, staff members in Christian agencies of many types, and fruitful service to the local church.

2. *Commencement*—Dr. Leonard Greenway, who was unable to serve as commencement speaker in 1982 because of illness, was able to speak at the forty-second annual commencement, which was held on May 6. Degrees were awarded to graduates of four-year and two-year study programs, and certificates for one-year courses were awarded to other individuals.

3. *Opportunities*—RBC graduates continue to face a large number of opportunities for ministry, in the local church, in home missions, in Christian agencies, and overseas. Alumni are serving with congregations and enterprises related to many denominations, although the great majority are related to Reformed denominations. Young people and adults who seek opportunities for service in Christian ministries do well to enter RBC study programs because of the many opportunities available to RBC graduates.

4. *Enrollment*—The decade of the 1980s is a time of lower enrollment than in previous decades, in colleges as well as in secondary schools. We are grateful to report that God has blessed RBC with an enrollment greater than that of the previous year. Last year's report to synod mentions 203 students attending RBC in the early part of 1982. In September 1982, however, enrollment rose to 225 students (full-time equivalent—fte—205). In January 1983, the count stood at 226 credit students (207, fte). A remarkable part of this enrollment growth is the proportion of men to women students: during the past academic year, about 60 percent of RBC students were men. Fewer than one-half of new students arriving at RBC come directly from high school graduation. The large majority come from a wide variety of occupations and vocations and from other colleges and universities.

5. *Distinctiveness*—RBC remains the only educational institution in the world where students can concentrate on the study of Bible, Christian doctrine, evangelism, missions, Christian education, and related subjects on the college level from the Reformed point of view. As such, RBC continues to offer opportunities for spiritual growth and preparation for ministry for a growing number of Christ's disciples. Whatever the person's academic, professional, or vocational goals eventually may be, every young Christian man or woman should consider seriously the benefit of taking at least the first two years of postsecondary education at a college where the biblical and doctrinal foundation provide the indispensable formation for faith and world view.

6. *Programs*—The Master of Religious Education (MRE) degree program is still in the planning process, with candidates to be admitted beginning September 1984. Graduate concentrations are to be available in the areas of biblical studies, evangelism/missions, and Christian education. Meanwhile, RBC continues to offer the four-year Bachelor of Religious Education (BRE) degree course, along with the two-year Associate of Religious Education (ARE) and Associate of Arts (AA) degree courses. The Certificate of Biblical Studies (CBS) is awarded to adults completing a special one-year course in Bible and doctrine, while college graduates completing a similar program receive the Diploma of Biblical Studies (DBS). Evening classes are offered for the convenience of Western Michigan residents. RBC is exploring opportunities to conduct "satellite schools" in communities outside of its immediate area; interested churches are invited to contact the president's office.

7. *Faculty*—During the past academic year, Dr. J. Dudley Woodberry accepted an appointment to the Samuel Zwemer Institute, Pasadena, California, in order to specialize in Islamics. This brings the number of faculty vacancies to three. During recent months applications were being reviewed as part of the process of filling one or more of these vacancies. Several faculty members—Professors Braunius, Bruxvoort, Kroeze, Ritsema, and Shell—continued their postgraduate study programs.

8. *Missionary Orientation*—This is the sixteenth season for Mexico Summer Training Session, through which many workers with Christian Reformed World Missions and Christian Reformed World Relief Committee have received basic cross-cultural orientation for their service abroad. We continue to hope and to work to the point at which these denominational agencies will require Mexico STS of all applicants before they can be considered for appointment. Much greater emphasis still must be given by such agencies to cross-cultural preparation on site, with a blend of academic and practical elements, in which Bible study and worship are combined with evangelistic practice and training in linguistics. Plans also are being made for another RBC-sponsored Middle East Training Session in the coming year, while plans for another Urban Training Session are being reviewed as well.

9. *Finances*—For the first time in at least fifteen years, contribution income during a fiscal year (ending 30 June 1982) did not exceed the

previous year. The economic recession, coupled with unemployment among members of churches in Canada and the United States, left their mark. Because of such circumstances, RBC has left some faculty vacancies unfilled, reduced its secretarial staff, deferred certain programs and purchases, and explored ways of cultivating additional financial support. Last August, Thomas R. Holwerda became vice president for business administration at RBC, coming from Eastern Christian High School, Paterson, New Jersey. He succeeded Dr. Bernard Velzen, who devoted twenty-six months of service to a similar assignment at RBC.

10. *Request*—Grateful for the endorsement of synod for more than four decades, Reformed Bible College prayerfully requests continued support of Christian Reformed congregations throughout the coming year. We ask for your prayers, your financial support, and for a growing opportunity to serve members of your churches.

May the King of the Church bless synod in all of its sessions.

Reformed Bible College
Dick L. Van Halsema, president

REPORT 27

THE KING'S COLLEGE

A new college is a fragile institution. During the early years, initial enthusiasm matures into realistic evaluation of potentials. Both anticipated and unforeseen problems require creative solutions. Even during the economic crunch vision must continue to shape the budget. Accomplishments call for thankful celebration.

The depression has affected the western provinces later than other parts of Canada. Elsewhere people had already adjusted to simpler lifestyles when suddenly the booming "oil-patch" busted. The initial reaction of panic slowly changed to considered planning for survival. Expectations were toned down to get in tune with available resources.

The King's College took part in that process. For the college that meant budget cuts for this and next year. That was painful labour for board, faculty, and administration. It demanded human energy and Christian commitment to maintain good working relationships when programs, positions, and dreams, were shelved or curtailed. But a young institution matures fast when pushed and challenged like that! The remarkable thing is that the Christian community recently has been supporting the college more generously than in any previous year.

Some months ago fourteen experts visited the college to evaluate every aspect of its academic, administrative, and student service activities. Their reports to the appropriate committee resulted in a unanimous decision by this committee to recommend that an affiliation relationship be established between the University of Alberta and The King's College. Both institutions are now in the final stages of processing this recommendation. This form of "accreditation" is of fundamental importance in the Canadian academic world and, in Alberta, makes the college eligible for partial government funding.

By its very confession the college is Reformed in character. Still, it desires to serve the larger Christian community. We expect that our ongoing, vigorous discussion and planning on how to implement effectively this Reformed character in an institution that takes seriously its mission to serve the larger Christian community will produce blessings for, and promote unity among, the people of God.

We thank the church for the steady encouragement to keep on telling the Good News in higher education. Under the King's direction we trust that it will be of benefit not only to his household, but also to the society of the third wave.

The King's College
Sidney DeWaal, president

REPORT 28

TRINITY CHRISTIAN COLLEGE

We who are intimately involved in the day by day business of Trinity Christian College join the Board of Trustees in expressing appreciation for the opportunity to address synod by means of this report.

The report for 1982 concluded by stating that we will continue to respond to the challenge of providing covenant education for young people from all areas of our country and the world. And we can confidently assure you that we have done so. Our dedication to the truth as revealed by God, our endeavors to impart this truth, our efforts to mold lives and prepare them for service in all areas of Christ's kingdom have not abated. I dare say these have deepened and broadened. We have worked as diligently as we knew how. We found strength and courage in our reliance upon and fellowship with our ruling and providing Lord. Indeed, he has sustained and blessed us. To him be the glory!

At the annual association meeting, held in November, it was reported that the year 1982 had been a time of blessing, waiting, and expecting.

The blessings of the past year included over a 3 percent increase in enrollment. Most of the students come from the Tri-State area. A number come from other areas in the United States, and foreign countries are well represented as well. Minority students continue to find Trinity Christian College an attractive school. We have been blessed with additions to the faculty (Dr. R. Eells, History and Political Science; Mr. Orlin Linde, Physical Education; Dr. H. Van Kley, Chemistry; Mrs. Margaret Rusthoven, Nursing). In addition, Dr. J. Fennema joined the administrative staff. A vigorous *esprit de corps* and a good Christian fellowship exists in the student body.

The Lord gave us at Trinity Christian College specific occasions to wait upon him. Plans had been made to develop some of the campus facilities. The economic conditions which prevail in society affected our plans for development. So, we are waiting to see what the situation will be in 1983.

Since the blessings of past years continue to be promises for the future, we live in expectation of having our needs supplied. A second phase of fundraising is planned. The need for renovation of some facilities and for additional space and equipment is urgent.

We are grateful that synod recommended Trinity Christian College to the churches for financial support. This support was received with deep appreciation. We hope and trust that this support will be recommended again this year. We humbly request synod to continue this recommendation.

We conclude this report by repeating what we have said on various occasions: "The church is good for the college: it gives prayer, moral, and

financial support; it holds the college before God's people as a kingdom institution worthy of support; it encourages its young people to attend. But the college is good for the church also: it trains its leaders; it supports the teaching ministry of the church and provides a setting for mature Christian development."

It is the prayer of all at Trinity Christian College that the mutual relationship of love and trust between the church and college will enable both to serve the King with increasing effectiveness in the coming years.

Trinity Christian College

G. Van Groningen

REPORT 29

UNITED CALVINIST YOUTH

YOUNG CALVINIST FEDERATION

Ministry, the servant response, is the essence of the church. Youth ministry in the context of the Young Calvinist Federation (YCF) provides the challenge and the opportunity for young people to apply their faith to life.

Demonstrating the Christian faith assumes a grounding in divine truth. To that end, YCF continues to publish *Insight*, *Input*, and *YAM*, periodicals which are designed to assist leaders in breaking open the Word in the contemporary context of life for both youth and young adults. YCF also involves youth in Christian service in cooperation with other agencies—SWIM (with Home Missions), Project Neighbor (with CRWRC), PRISM (with Pine Rest), and "Give and Take" Information Exchange for Youth Volunteer Services. In addition, YCF encourages and supports the forty-nine YCF leagues across North America in their service programs.

YCF's interest in young adults took a major step this past year with its first young adult conference held over the New Year weekend in Calgary, Alberta. It was a living demonstration of the need presented by this growing group within the church. Our theme, "Signs of His Goodness," was a clear testimony with which to begin the new year. The conference was a great blessing to the many young adults who attended from both the United States and Canada.

This past summer YCF sponsored its annual youth convention at Guelph, Ontario. Over eighteen hundred young people were challenged to "Bloom with Joy." In 1983 YCF will sponsor its sixtieth convention at the beautiful facilities of Iowa State University. The theme for this birthday celebration, "New Day Is Dawning," testifies to the new life we celebrate in Jesus Christ.

The Young Calvinist Federation's Armed Services Ministry is the vital contact between the church and the men and women of the US and Canadian peacetime armed forces. Receiving up-to-date addresses of service people from the churches remains a problem and a frustration to the staff.

The Young Calvinist Federation looks to 1983 with eager anticipation as we serve the churches in their ministry *with* youth. Your continuing support makes this service possible.

The Young Calvinist Federation
Robert S. Hough, director

CALVINIST CADET CORPS

What was once a single program for Christian Reformed boys ten to thirteen years old has developed into four distinctly different programs for both church and for nonchurch boys ranging in age from seven to fifteen. The Junior Cadet program for second- and third-grade boys has one year of history. Whether it be part of a family night, an after-school program, a Saturday-morning program, or part of the regular Cadet evening, God is using this program in a dynamic way as young boys and Christian men interact with each other.

Cadeting celebrated thirty years of ministry with a service of praise and thanksgiving at this past summer's Counselor Convention in Holland, Michigan. What started out as a fledgling boy's federation in 1952 has matured into an organization whose programs are being used in over six hundred churches throughout North America.

As one analyzes potential effectiveness in relational man/boy ministry, it becomes apparent that each leader carries the key to that effectiveness. It is imperative that this Christian man not only enter his ministry equipped with certain technical skills (i.e., program details, badge skills, craft skills, etc.), but more importantly that he come equipped with the ability to understand, mold, and challenge boys to live the Christlike life. Our pilot "Director of Counselor Education Program" seeks to equip one person from each of Cadeting's forty councils with the ability to identify learning needs in the men of his council and to establish and implement a curriculum to help satisfy those needs. During 1983, nine different councils will enter phase two of this three-phase program.

The CCC experienced numerical growth in 1982—we now number more than six hundred clubs. Over fourteen thousand boys are now involved with thirty-two hundred leaders. We experienced growth as well in a far more important way, for as men and boys participated in ministry—men ministering to boys, boys ministering to men, and together men and boys ministering to your church community—spiritual growth has taken place.

We thank God for the support and encouragement we continue to receive from the Christian Reformed Church. We praise him that we can be of service to you.

Calvinist Cadet Corps

David J. Koetje, executive director

CALVINETTES

As we enter the twenty-fifth year of our ministry, the Calvinette organization expresses gratitude for another year in which the Lord has used and blessed them.

We now number 714 clubs in North America. In addition, the Calvinette organizations in Australia, New Zealand, and New Guinea continue to do well.

In the past year we introduced new outlines designed to integrate Bible study with the achievement program. These outlines help the counselor

encourage community girls (especially those with little or no Bible knowledge) to attend Calvinettes regularly, working toward a goal. We completely updated and revised program materials for girls in the junior high age. Both of these projects have met with enthusiastic response from the counselors.

We are grateful for over four thousand dedicated Christian women who willingly give of their time and gifts to serve over seventeen thousand girls. Last summer 450 leaders gathered in Pella, Iowa, for training, growth, and fellowship. In July of this year we expect to convene in Calgary, Alberta, to "Celebrate in Hope." In the past year presidents of twenty-two councils attended a three-day training seminar in Grand Rapids and returned to their councils better equipped to encourage, train, and lead counselors.

Touch magazine continues to receive wide acceptance among our membership and many girls have indicated that the lessons and articles have helped them see how God works in their lives. *The Cable*, a newsletter for counselors, is mailed quarterly in an effort to maintain communication within the organization and to provide an opportunity to exchange ideas. *Connections* (mailed free of charge three times each year to all registered counselors) contains helps for leading Bible lessons plus information on counseling girls in church education. *In Touch with Calvinettes* continues to inform our supporting community of the ministries of Calvinettes.

One of our major goals for 1983 will be the expansion of counselor helps for Busy Bees. This ministry for girls from seven through nine is our greatest opportunity for community outreach.

We thank God for the opportunity given the Calvinette ministries to serve him for a quarter of a century. We are grateful for the support and interest the Christian Reformed Church has shown in youth ministry. We ask for your prayers that Calvinettes will continue to be effective in sharing Christ's love with girls of your church family and in the community.

Calvinettes

Joanne Ilbrink, executive director

REPORT 30

THEOLOGICAL EDUCATION IN QUEBEC

I. INTRODUCTION

The Synod of 1981 endorsed "the concept of assisting in the establishment of a francophone (French-speaking) lay leadership and theological school in Quebec, Canada, under the auspices of a local governing board, such assistance to provide support and related costs for the position of coordinator" (*Acts of Synod 1981*, Art. 64, B, 1, p. 53).

Synod also declared "its support of this educational endeavor for a period of three years with a maximum renewal of two additional years upon recommendation of the *ad hoc* committee" (*Acts of Synod 1981*, Art. 64, B, 3, p. 53). Rev. Martin D. Geleynse was appointed as the coordinator.

II. ACTIVITIES OF THE COORDINATOR

The committee is pleased to report that Rev. Geleynse has played a key role in the development of Institut Farel to date. Mr. Geleynse's energetic and insightful leadership are deeply appreciated and are reasons for giving gratitude to God. Much of the coordinator's time is spent in developing the relationships necessary to have the Institut publicly recognized as an educational institution. While progress is evident, this matter continues. Rev. Geleynse teaches regularly and preaching in the French language in churches in and around Quebec has become a common weekend activity. Finally, there are the numerous administrative details that need attention in this stage of initial development of both the educational program and the Institut itself.

III. ACTIVITIES OF THE COMMITTEE

Since two of the three years mentioned in the synodical decision of 1981 have nearly passed, the committee is beginning a review of the Christian Reformed Church's involvement in the Institut. The Synod of 1984 will be asked to review and act on the committee's recommendations. The substance of the committee's work will deal with questions of the Institut's program, the need for financial support, staffing needs, Rev. Geleynse's role in the future of the Institut, and the relationship of the Institut to the churches in Quebec. To date some of our original expectations have not been realized, and may not be for some time to come. On the other hand, some very solid accomplishments are evident as detailed below.

IV. INSTITUT FAREL

The 1982 fall semester saw twenty-three students in attendance. The curriculum offered included Greek, Hebrew, Church History, and two courses in Practical Theology. In cooperation with CEACA, one of the students has been accepted at Calvin Seminary to prepare for teaching Old Testament at the Institut. The Institut now offers a three-year Bachelor of Theology program in addition to a one-year Certificate in Christian Studies. Some offerings of Theological Education by Extension are now available. Further development in this area is anticipated.

Several special conferences have also been conducted by the Institut. Well-known Reformed evangelical scholars have lectured at and visited the Institut. Dr. Roger Nicole of Gordon-Conwell Theological Seminary delivered three lectures on the doctrine of the infallibility of Scripture, and Dr. Philip E. Hughes conducted a weekend seminar on the subject of New Testament exegesis. Both of these events were attended by more than thirty students.

The 1983 summer session is now in the planning stage. Four courses will be offered as follows: (1) Basic Greek, (2) Readings in Missiology (both of these will be taught by members of the Institute faculty), (3) Biblical Hermeneutics (to be taught by Dr. Paul Wells of Aix-en-Provence, France), and (4) The Development of Classic Dogma (taught by Dr. Gerald Bray of Oak Hill College, London, England). Dr. J. C. Margot of the International Bible Society in Switzerland will also be visiting and lecturing at the Institut. There is no doubt that the outstanding qualifications of these visiting professors greatly enhance the reputation of the Institut and its programs.

V. RELATIONSHIP WITH THE CHURCHES

The Institut staff has recently been in conversation with representatives of the Presbyterian Church of America (PCA) who are recommending to the General Assembly that this denomination support the work in Quebec in the same way, and in the same spirit, as that of the Christian Reformed Church—that is to say, moral and financial support of the Reformed Evangelical Alliance and its projects with the understanding that ministries and churches planted in Quebec Province may eventually become part of an independent Reformed Evangelical Church of Quebec.

Active support is also received from some of the members and congregations of the Presbyterian Church of Canada (PCC) even though the official structures and assemblies of that denomination have not yet decided what the denomination's stance will be relative to the Institut.

The support of the Christian Reformed people and agencies is heartwarming and appreciated. In addition to the temporary quota support received for the ministry of the Institut, congregations and individuals contributed an additional \$1,276 during 1982. The cooperation of CEACA in sponsoring one of the students for study at Calvin Seminary is also greatly appreciated.

VI. FINANCES

The committee is most appreciative for the services of Mr. Harry Vander Meer (DFC), who has assisted the committee with financial management. According to the decision of the Synod of 1981 the quota for 1983 will again be \$1.00 per family. This quota is included under the listing of denominational services. The committee requests that synod place the Institut on the list of nondenominational causes recommended for financial support as has been done for other Christian colleges and seminaries.

VII. COMMITTEE MEMBERSHIP

Mr. Ted Bruinsma has been serving on the committee as the person designated by the Montreal consistory. Since Mr. Bruinsma will be moving from Montreal in a few weeks he has asked to be relieved from this committee assignment. The Montreal consistory has been asked to submit a new nomination. The committee will present such a nomination at the time of synod.

VIII. RECOMMENDATIONS

1. That synod grant the privilege of the floor to the chairman, Dr. John Kromminga, and the secretary, Rev. Peter Borgdorff, when this report is discussed.
2. That synod remind the churches of the prayers and financial support needed for this work.
3. That synod place the Institut Farel on the list of nondenominational causes recommended for financial support.
4. That synod appoint a new member to the committee to replace Mr. Ted Bruinsma from a nomination presented at the time of synod.
5. That synod take note of the developing ministry of the Institut Farel, thank the Lord for it, and approve the work of the committee to date.

Committee on Theological Education
in Quebec

John Kromminga, chairman

Peter Borgdorff, reporter

Andrew Bandstra

Ted Bruinsma

John Van Til

John Visser

REPORT 31—A

BELGIC CONFESSION TRANSLATION COMMITTEE

MAJORITY REPORT

I. HISTORY AND REVIEW OF THE MANDATE

The Synod of 1977 originally appointed this committee to prepare a new translation of the Belgic Confession. It decided to do so as a result of a report from the "New Confession Committee" which recommended "that synod instruct a committee to prepare a new translation of the Belgic Confession to increase its usefulness within the churches and to keep pace with the other two confessions which do and will appear in new translation" (*Acts of Synod 1977*, p. 657). Synod acceded to the wishes of the New Confession Committee by adopting the following recommendation and mandate: "That synod appoint a committee with the mandate to prepare a new translation of the Belgic Confession, incorporating the textual references. *Grounds*: (a) A new translation of the Belgic Confession would increase its usefulness for church education. (b) It would benefit the churches and pastors who use the Belgic Confession for preaching purposes, as recommended by the Synod of 1973 (*Acts of Synod 1973*, Art. 67, B, 4). (c) It would match the contemporary language of the Heidelberg Catechism and the Canons of Dort (translation of the latter in progress)" (*Acts of Synod 1977*, Art 59, V, B, p. 88).

In 1979 our committee submitted to synod an extensive report, complete with a new translation of the Belgic Confession (*Acts of Synod 1979*, pp. 534-604). Early in this report, we alerted synod to a major problem we had struggled with in the course of our work: the problem of the *textus receptus* of the Belgic Confession, i.e., which text we should use as the standard, authoritative, authentic original. We informed synod that we had decided to regard the de Bres original of 1561 as the authentic text rather than the later Dort revision, and that the provisional translation we had prepared was a translation of that early text. We gave reasons for this decision, and asked synod to approve our action.

This the synod of 1979 chose not to do. Rather, it adopted the following recommendation (among others) from its advisory committee:

That synod refer Report 33 back to the Belgic Confession Translation Committee with the following instructions:

a. To translate the revised text of the Belgic Confession ("the revision" approved by the Synod of Dort) in the general form and style of the committee's "provisional translation" of the de Bres text.

b. To publish, in side-by-side columns, both the de Bres text translation and the one of the version approved by the Synod of Dort, including the substance of the amendment of Article 36 by the Christian Reformed Church Synod of 1958.

- c. To incorporate the textual references as mandated by the Synod of 1977.
- d. To correct the errors in the de Bres text translation.
- e. To study the history of the text of the Belgic Confession from 1561 to 1619 and prepare a brief summary of this development as an introduction to the above requested translations.
- f. To study the problem of the text of a creed and the bearing of the official adoption of a creed on the status of the text of that creed.
- g. To submit a report on the above matters to the Synod of 1980.

(*Acts of Synod 1979*, pp. 126-27)

Another item was added to our committee's agenda by the Synod of 1982. An overture was received by that synod from Classis Eastern Canada calling for a softening of the strong language against the Anabaptists traditionally found in Articles 34 and 36 of the confession. This matter was "referred to the Belgic Confession Translation Committee for its consideration and recommendation to the Synod of 1983" (*Acts of Synod 1982*, Art. 36, p. 44).

To aid the committee in the additional work assigned to it in 1979, synod in that year authorized the appointment of two new members to the committee. Appointed were Dr. Louis Praamsma and Dr. Henry Zwaanstra. Dr. Praamsma declined the appointment; Dr. Zwaanstra has served since 1979 along with the original committee members.

As soon as the newly formed committee began its work in the fall of 1979, it became apparent that the request that we submit a final report in 1980 was utterly unrealistic since the new mandate more than doubled the original task of the committee. In fact, we were only able to give brief progress reports to the Synods of 1981 and 1982. We are pleased now, however, to submit this full report on our completed task. We have addressed ourselves to all of the items in our expanded mandate of 1979 and to the overture referred to us in 1982.

The major portion of our work since 1979 has been the translation of the revised (Dort) text of the Belgic Confession, and publication, in side-by-side columns, of this translation along with the translation of the de Bres text completed earlier. Along the way, we have corrected the errors in the de Bres text translation, and have incorporated the textual references. These two side-by-side translations are presented immediately following this preliminary report in which we address the other items assigned to us in the 1979 expanded mandate and the overture referred to us in 1982. Hence, our report proceeds with "A Brief History of the Text of the Belgic Confession," some committee reflections on "The Problem of the Text of a Creed," and our views on the changes requested by Classis Eastern Canada. Finally, several recommendations are presented.

II. A BRIEF HISTORY OF THE TEXT OF THE BELGIC CONFESSION

A. *Prior to the Synod of Dort*

The original version of the Belgic Confession was written in French by Guido de Bres, an itinerant Flemish Reformed minister who in 1559 had come to reside in the city of Doornik, located in the southeastern part of modern-day Belgium. The first edition of the confession was published in 1561 in Rouen, France. A second printing appeared that same year, published in Lyon, France. The precise relationship between the two edi-

tions is not easy to determine, but they appear to be independent printings from two different handwritten manuscripts.

The earliest recorded appearance of the Belgic Confession in printed form is in the fall of 1561. At that time the Low Countries were under Spanish Catholic control, ruled locally by Margret, Duchess of Parma and Regent for King Philip II of Spain. Apparently to assure the civil magistrates and Roman Catholic citizens of the nonrevolutionary character of the Reformed, Protestant movement in the Low Countries, de Bres attached copies of the confession to the city gates in Doornik in September 1561. In October, the Regent's commissioners also found a copy in the home of a member of the Reformed congregation in Doornik. Then early in the morning of November 2, upon the opening of the gates of the castle at Doornik where Margret's commissioners were lodging, a small sealed package was found inside the exterior wall. The package contained a copy of the confession along with an introductory letter to King Philip and an explanatory address to the civil magistrates of the provinces of the southern Low Countries and surrounding areas.

The introductory letter to the king and the address to the magistrates clearly indicate the apologetic purpose for which the confession was written. The persecuted Reformed believers in the Low Countries wished to convince Philip and the local magistrates of their loyalty to the gospel of Jesus Christ, to assure them of their willingness to submit to the existing civil government by dissociating themselves from the Anabaptist movement, and to request religious toleration. The title page of the first edition describes the work as "A Confession of faith, generally and unanimously maintained by the believers dispersed throughout the Low Countries, who desire to live according to the purity of the Holy Gospel of our Lord Jesus Christ." First Peter 3:15 is quoted: "Always being ready to make a defense to everyone who asks you to give an account for the hope that is in you."

Two more French editions of the 1561 text appeared in 1562. The place of publication is uncertain. The oldest known Dutch edition also appeared in 1562, clearly a translation of the 1561 French text. The names of the translator, printer, and place of publication are not indicated. This same Dutch translation was reprinted in 1563, 1564, and 1566. These early Dutch editions contain many printing errors, and the printers apparently experienced considerable editorial freedom.

The earliest recorded use of the Belgic Confession as an ecclesiastical creed requiring subscription on the part of church officers is in 1563. In the southern part of the Low Countries, Reformed "kruiskerken," churches living and struggling under a cross of persecution, conducted secret synodical gatherings as early as 1563. The record shows that there were three such synodical gatherings on April 26 of that year. At one of them, the synod that met in Armentiers, it was decided that elders and deacons and ministers should sign the "confession of faith agreed upon among us," undoubtedly a reference to the Confession of 1561. Minutes of a synod of Walloon churches in June of 1565 also state that at the beginning of each synod the "confession of faith of the churches of this land" should be read in order to testify to their unity and in order to determine whether or not there was anything in the confession that need-

ed to be amended. The minutes of this synod and of the two subsequent general synods of the Walloon churches in Antwerp record no changes in the confession.

In May of 1566 another synodical gathering, with both French- and Dutch-speaking delegates from various parts of the Low Countries, met in Antwerp to declare to the civil government and to the world what the Reformed churches believed and taught. This synod reviewed the text of the confession and made significant changes, most notably in Article 16. There is no explicit primary evidence which enables us to establish with certainty why these changes were introduced. It is relevant to note, however, that 1566 was an eventful year both politically and religiously in the Low Countries. In that year, civil magistrates and noblemen in the Low Countries began pressuring the Spanish authorities to discontinue religious persecution. Noblemen sympathetic to Reformed Protestantism also consulted with German Lutherans about the possibility of forming an alliance for the purpose of resisting Spanish domination and regaining self-government. Since political alliances in the sixteenth century were so interwoven with religious outlook, the Reformed nobility needed from the church an official testimony of its faith. The Reformed churches, moreover, were growing rapidly and becoming more self-confident. A decision was made at the Synod of Antwerp to come out from underground and go public. These factors may well have resulted in the decision to review the confession and to establish an agreed-upon version of it as the official statement of faith of the Reformed churches in the Low Countries. The 1566 version was printed in Geneva in the French language. Whether or not it was ever published in Dutch translation prior to 1583 is not known.

The first synod of the Reformed churches of the Low Countries to meet in the north was convened on October 4, 1571, in Emden, Germany. At this historic gathering the delegates, from both French- and Dutch-speaking congregations, were required to subscribe to the confession of the churches in the Low Countries (*confessioni Ecclesiarum Belgicarum*). The synod's minutes do not indicate which text of the confession was used. The Synod of Emden expanded the practice of subscription by requesting that ministers not present at synod also sign the confession, and by requiring that all new ministers subscribe to it before assuming office.

The Antwerp revision of 1566 apparently did not replace the original 1561 version everywhere in the Low Countries. There is evidence that Dutch-speaking churches continued to use the de Bres original, for as late as 1578 it was republished in a new Dutch edition by Jean Canin in Dort. A national synod held there that year declared that the confession should be subscribed to in all the churches of the Netherlands. Just two years later, in 1580, as a result of a decision of the Walloon synod held in Antwerp, a handwritten copy of the 1566 revision was prepared to facilitate a requirement that all minister delegates of that synod and all future synods subscribe to it. This manuscript copy with eight pages of signatures dating from 1580 to 1668 is still preserved in the archives of the Walloon church in Leiden.

In 1581, at the national synod held in Middelburg, questions were raised as to what precisely the thirty-seven articles were, indicating some

confusion about the "official" text of the Belgic Confession. As a result a new Dutch edition based on the 1566 Antwerp revision was published in 1583, again by Jean Canin in Dort. Two reasons were given for this new edition: that the entire world should have placed before it a brief statement of the church's doctrine, and that all the churches should be bound together unitedly in the same confession. This Dutch translation was first read, approved, and subscribed to at a particular synod in The Hague in July of 1583. Henceforward, the 1566 text was used by both French- and Dutch-speaking churches in the Low Countries.

In 1609 two more Dutch editions of the 1566 revision appeared, printed in Leiden and in Delft. Two years later an edition containing both the Dutch and French texts in side-by-side columns was printed under the auspices of the provincial synod of Zeeland. The introductory address to the reader reflects the ongoing struggle for an "authentic" text: "Since from of old different copies have been published, in which some have taken much liberty to add to them and to gloss them according to their good pleasure, you should know that here we have followed the oldest copies both French and Dutch that we could obtain from the year 1566." In 1615 another Dutch-French edition was prepared and published by Antonius Thysius.

In 1581 the first known Latin translation of the Belgic Confession was published as a part of a volume called *Harmonia Confessionum*. This "harmony of confessions" was done by a French Reformed minister, Jean-Francois Salvart, and consisted of Latin versions of the articles of faith of eleven Reformed churches in Europe. These articles of faith were compiled under nineteen doctrinal headings for the purpose of presenting a unified witness to the truth of the gospel as confessed by Reformed believers. In the *Harmonia Confessionum*, the Belgic Confession is presented as the ecclesiastically approved confession of all the churches in the Netherlands. It is a translation of the Antwerp revision of 1566.

In 1612 a second compilation of Reformed confessions in the Latin language was published, commonly referred to as the *Syntagma*. Unlike the *Harmonia Confessionum*, the texts of the Reformed confessions in the *Syntagma* appear as unbroken units. The translation of the Belgic Confession which is included is once again based on the Antwerp revision of 1566. It is very similar, but not completely identical, to the Latin translation in the *Harmonia*.

Finally, one more Latin version of the Belgic Confession was published in 1618, just prior to the convening of the Synod of Dort. This publication was the result of the efforts of Festus Hommius, a Dutch Reformed minister who was to become one of the clerks of the Synod of Dort. He apparently did this work on his own initiative to inform the foreign delegates, who would attend the synod, of Arminian departures from the truth. In this polemical effort Hommius did not turn to the earlier editions as his source, but followed and edited the Latin version that had appeared in the *Harmonia Confessionum* of 1581. In the Hommius version, commonly referred to as the *Specimen*, most of the articles are followed by citations from Remonstrant writings to demonstrate by comparison the unreformed character of Arminian doctrine. This Latin version of 1618 was immediately translated into Dutch and printed in Leiden.

B. *At the Synod of Dort*

Late in the many sessions of the Synod of Dort, after the Arminian heresy had been condemned, the matter of confessional review and confirmation was placed on the synod's agenda. Although the Remonstrants, during the years leading up to the synod, had issued repeated calls for confessional revision, that item was not a part of the original mandate of the synod. In fact, the Reformed delegates opposed the requests of the Remonstrants for revision, for they assumed that the confessions were in accord with Scripture as they were and that it would only create uncertainty to subject them to review and revision.

Nevertheless, in the afternoon of April 29, 1619, at the 144th session of the synod, Martinus Gregory, chairman of the committee representing the States General, informed the delegates that the States General wanted to have the Belgic Confession and the Heidelberg Catechism read to the entire synod, after which each delegate would be asked whether he found in the confessions any doctrinal matters touching the essence of the faith that were not in accord with the truth of God's revealed Word or with the confessions of other Reformed churches. Only doctrinal content was to be reviewed at this point, not the precise wording of the text. Such textual review would be done later by the Dutch delegates alone in the Post-Acta sessions, after the foreign delegates had left. The intention of the States General was not to revise the confessions but to confirm their authority, in the face of Remonstrant criticism, by a broad public affirmation from both Dutch and foreign delegates.

The Belgic Confession in the Latin *Syntagma* edition of 1612 was then read to the delegates. This edition was selected for use, no doubt, because it was in Latin, the official language of the international synod, because it was the best-known and most easily available edition, and because it conveniently contained a collection of other Reformed confessions. The very next morning, April 30, the delegates were individually asked whether they had found anything that needed change. Various comments and observations were made, including a request for a uniform text, but no fundamental doctrinal objections were expressed. After all nineteen delegations had spoken, Chairman Bogerman declared that by unanimous consent the confession was approved. Hence the authority of the Belgic Confession for the life and thought of the Reformed churches was affirmed.

After the departure of the foreign delegates on May 9, 1619, the synod reassembled on May 13, now as a national synod of the Reformed churches in the Netherlands. At the first session, the synod addressed the matter of preparing a uniform text of the Belgic Confession. A committee was appointed to compare the various extant texts of the confession and to prepare Dutch, French, and Latin versions for synodical approval. The Walloon manuscript text of 1580 was to guide this review and to provide the basis for comparison of the other texts. H. H. Kuyper concludes, after careful research, that the committee used a copy of the 1611 Middelburg Dutch and French edition rather than the 1580 Walloon manuscript, probably because it was easier to read and because the two French texts were almost identical. He also concludes that the committee

used the de Bres original, the 1566 French, the 1563 Dutch, the 1583 Dutch, and the 1612 Latin *Syntagma* versions for its comparative study.

Ten days after being appointed, the committee presented to the synod "improved" texts of the confession in the French and Dutch languages. The committee reported that it did not have time to prepare a revised Latin text, for the existing Latin texts were of such poor quality that an entirely new translation would have to be made from the Dutch and French texts. Festus Hommius, one of the secretaries of the synod, was given this assignment, which he completed after the adjournment of the Synod of Dort. The committee appointed to review the concept minutes and approve them for publication was also asked to review and approve Hommius's Latin translation when completed. This translation was inserted later, in the published minutes of 1620, at the end of session 146, leaving the mistaken impression that it had been approved by the full synod. The Latin version was not, however, approved by the synod as a whole, but only by a committee acting on the synod's behalf.

On May 23 and 24, 1619, in sessions 171, 172, and 173, the revised French and Dutch texts were read, discussed, and amended article by article. There was little debate except in connection with Article 22. An attempt to introduce a change of a substantive nature in this article dealing with the obedience of Christ was overwhelmingly defeated. Finally, after several minor amendments of the text, the double copy of the confession as corrected, in both the Dutch and French languages, was approved. It was decided that this version was to be accurately printed as soon as possible. Unfortunately, the copy submitted by the committee to the synod incorporating the amendments has been lost. On the title page of the approved Dort text appear these words:

Confession Of Faith Of The Reformed Churches In The Netherlands.
Reviewed at the last National Synod held at Dort, and published at
the direction of the same so that from now on in the Netherlands
Reformed Churches it only be held as authentic.

C. *Two Views of This Historical Development*

Regarding the interpretation of the above history of the text of the Belgic Confession, two differing views have surfaced within our committee—views which lead to different conclusions about what should be regarded as the "authentic" text of the confession. According to one view, Guido de Bres' original text of the Belgic Confession was illegitimately tampered with and corrupted by a faction in the Flemish Reformed Church which was seeking the magisterialization of the church; that is, they were seeking the official support of the state for the establishment and maintenance of Reformed theology. This party developed under the influence of Geneva, for Calvin already in the early 1540s had urged the Flemish evangelicals to seek the support of the state for their cause. According to this view, de Bres himself was strongly opposed to any alignment between the church as a believing community and the state as represented in its civil magistrates. This opposition is clearly reflected in his original version of the confession, especially in Article 36. When de Bres' original was presented to the authorities at

Geneva for approval and printing, therefore, it was rejected because it did not reflect the magisterial vision. Then, after a lengthy delay, it was finally taken in 1561 to Rouen for printing and publication. This early version of the confession was officially adopted by the Churches under the Cross and subscribed to by ministers, elders, and deacons as early as the Synod of Armentiers in 1563.

In this reading of the early history of the Belgic Confession, the decision made at the June synod of Walloon churches in 1565 was both a strange and a critical one. This decision was that at the opening of each and every synod the confession should be read aloud, "as much as to give expression to our oneness as to discover whether there is anything in it that needs to be changed or amended." This is regarded as a device by the magisterial party to open the way for such changes in the confession as to make it conform with the magisterial vision. Then, a year later at the "Synod" of Antwerp, the damage was done. This synod is not highly regarded in this first point of view. It is viewed with suspicion as a clandestine meeting of a mixed group of clergy and civil magistrates, all representatives of the magisterial party, gathered for an essentially political purpose. At this meeting the confession was substantially revised so as to meet the needs and purposes of the magisterialization of the church. When this revised text was sent to Geneva for approval and publication, Geneva cooperated and proceeded without hesitation to the printing of the revised text.

The subsequent history of the confession is one in which the two schools of thought, magisterial and nonmagisterial, continue to vie with each other, and one in which both versions of the confession, the de Bres original and the 1566 revision, are found to be in use among the churches in the Lowlands. With regard to the Synod of Dort, it is predictable which school of thought and which version of the confession would receive its approval. For the Synod of Dort was a political as well as a religious happening. It was convened by the States General, and it was the States General that requested a synodical review of the confessions. Hence it is not surprising that the uniform text that finally received the approval of the synod was essentially the revision text of 1566 with its magisterial emphasis.

This, in brief summary, is one interpretation of the early history of the text of the Belgic Confession.

The alternative point of view in our committee relative to the interpretation of the history of the text of the Belgic Confession might well be described as a less conspiratorial, somewhat more "innocent" reading of that history. It does not regard the two schools of thought for and against magisterialization as of primary importance in the history of the text. According to this view, de Bres wrote the confession primarily for apologetic and polemical purposes. He simply wanted to inform King Philip what the Flemish Reformed Protestants believed, distinguishing them from both the Anabaptists and the Roman Catholics. Rather soon, however, the confession began to function ecclesiastically within the Reformed churches of the Lowlands as a formula of doctrinal unity and consensus. The June 1565 decision of the Walloon churches, opening the way to change in the confession, is viewed as natural and legitimate in

view of the fact that the confession was still relatively new. Likewise, the Antwerp gathering of 1566 is regarded as a legitimate ecclesiastical gathering in which substantial changes were indeed made in the text of the confession, before it was endorsed, for reasons that remain unknown. Article 36 was one of those amended, but, according to this second point of view, the changes in that article need not be attributed solely to magisterialist motives. The subsequent history is one of some confusion, but it is agreed that both the de Bres original as well as the 1566 revision continued to be used for many decades by the Reformed churches of the Lowlands. In most of the new translations and editions after 1566, however, the text of the revision is basically followed.

The action of the Synod of Dort with regard to the confession is not dominated by magisterialist motives, according to this alternative point of view. Rather, due to printing errors and other discrepancies in the various editions of the text, at the urging of the foreign delegates, and in response to the request of the States General, the National Synod decided to compare the various versions and to formulate a uniform text in each of the languages—French, Dutch, and Latin—which would then be regarded as the “official” text. In this process of formulation, the text of 1566 was given special priority, but the de Bres original was used as well and in some instances the Dort text returned to and incorporated elements of that 1561 text.

In neither of these two different interpretations of the history of the text is Dort regarded as having introduced any important doctrinal changes in the text. The only truly significant revision occurred in 1566, and our choice today is essentially between the 1561 and 1566 texts. It should be obvious, of course, that one’s predilections for one or the other of these texts will be affected by one’s interpretation of the history of the text.

III. THE PROBLEM OF THE TEXT AND ITS OFFICIAL ADOPTION

As part of the augmented mandate given to us in 1979, synod asked us “to study the problem of the text of a creed and the bearing of the official adoption of a creed on the status of the text of that creed” (*Acts of Synod 1979*, p. 127). From the outset, the committee has been somewhat perplexed by this item, for it is not immediately clear what is asked of us. On the face of it, it is obvious that the mandate is expressed in two coordinate clauses joined together by an “and,” which seems to suggest that synod was here asking us to perform two separate tasks: (1) study the problem of the text of a creed, and (2) study the bearing of the official adoption of a creed on the status of the text of that creed. But if this is the proper interpretation, it remains vague at best to know for sure what it means to “study the problem of the text of the creed.” Moreover, it would seem reasonable to suppose that these two tasks, though grammatically distinct from one another, should be regarded as deeply inter-related.

These exegetical problems notwithstanding, the committee has dealt with this aspect of its mandate seriously and to the best of its ability. While we have reached no ultimate solutions or unanimous conclusions,

various insights were offered by committee members in our discussion of the problems which the Synod of 1979 appears to be alluding to in this mandate. What follows is a summary of these various insights and points of view.

A. On "the Problem of the Text of a Creed"

In the context of our report of 1979, the problem of the text of a creed would seem to be primarily the problem of determining the *textus receptus* of the creed. The Advisory Committee on Confession Matters put its finger on this problem when it referred to our committee's "difficulty in deciding what should be the *textus receptus* for the new translation" and our action in presenting to synod a translation of the "original text of 1561 by Guido de Bres." Observing that our study committee had "decided, tentatively, to take the de Bres original of 1561 as the *textus receptus* and to ask synod to approve or endorse our action in that regard" (for reasons we considered significant, see pp. 540f.); the advisory committee commented as follows: "The problem posed by this choice is that this is not the text on which the translation adopted by the Synod of Dort was based and which is also the version adopted by our own denomination." So the questions arose in 1979: "What is the official text of a creed? . . . What happened in the history of the Belgic Confession to cause several different versions to be written in a relatively short period of time? . . . What theological currents affected the various versions?" (p. 126).

We addressed those questions in our report of 1979 (see pp. 535-41; 598-603), and we have dealt with some of them again in our discussion above on the history of the text. From the committee's long discussions and disagreements on the issue of the *textus receptus*, it has become obvious to us that there are no indisputably clear indices of the "official text" of the Belgic Confession such as might convince others who disagree. These discussions and disagreements clearly reveal and illustrate what may well be the most fundamental "problem" of a creed. It is this: that creeds have not dropped full-blown out of heaven, but that they are human documents written in the immediacy of unique, peculiar, and particular historical circumstances. The creeds, moreover, have a textual history of their own. Not only are the ideas, beliefs, and biblical interpretations which are incorporated within a creed human and historical, but so also is the *text* of the creed. Once a particular textual version of a creed sees the light of day, once the creed becomes materially realized on parchment or paper, the text begins therewith an historical odyssey of its own, all of the intricacies of which are impossible fully to unravel. Our "problem" with the *textus receptus* of the Belgic Confession arises ultimately from a state of affairs that eventually overtakes and overwhelms every serious historical investigator—that most of the past is lost to us. We have available but a minute smattering of evidence that enables us to reconstruct only a very incomplete story of *what* happened to the text of the Belgic Confession at a few scattered points during a half century of its existence in the sixteenth and early seventeenth centuries. We can never know with certainty, however, precisely *why* certain decisions were made, why people were motivated to act and decide in the

way they did. In this large and fundamental sense the "problem" of the text of the Belgic Confession is insoluble. But in our own decision-making today regarding the *textus receptus*, it is important to be mindful of the human and historical character of both the content of the creeds and the particular wording of the texts, lest any particular textual version become illegitimately elevated to the level of the sacrosanct.

B. On "the Bearing of the Official Adoption of a Creed on the Status of the Text of That Creed"

The question that animated the Synod of 1979 when it formulated this part of our revised mandate was apparently the following: Once an official "adoption" of a creed with a certain text has been made at an officially recognized ecclesiastical gathering—let us say, for example, at the Synod of Dort in 1618-19—is not the problem of the *textus receptus* thereby settled for us? Regarding the text that it approved, Dort declared that "from now on in the Netherlands Reformed Churches it only be held as authentic." Since the Synod of Dort has spoken, the case is closed, is it not?

There is some strong sympathy for this position within the committee. Somewhat in line with the second interpretation of the history of the text described above, it is argued that Dort's decision regarding a uniform text should be given priority status today in our own decision regarding the *textus receptus*. This point of view rests in part on the fact that a special aura has hung over the Synod of Dort in the esteem of the Christian Reformed Church. The Synod of Dort consolidated what developed into a long Reformed tradition, and we in the Christian Reformed Church are a part of that tradition. That tradition may not be cavalierly thrust aside. It is, moreover, an indisputable fact that the text of the creed that has been used for a century and a quarter to shape the life and thought of the Christian Reformed Church is the Dort version. Because of the long usage of that text in the family of Reformed churches and because of the community and continuity we have with those churches and with our forefathers within our own denomination, we should retain the Dort text. That is one position within our committee.

But there are also strong convictions within the committee that the matter is not that simple. It is argued, for example, that although Dort, through a comparative study and editing process, did agree upon a uniform text of the creed which was declared to be authentic, it was by no means the first Dutch synod to "officially adopt" the Belgic Confession, and that we may not ignore our continuity with the pre-Dort Dutch Reformed community. The very reluctance of the Synod of Dort to become involved in a review and revising process relative to the confession is proof that Dort itself assumed that the church was already bound to that confession and that the Reformed churches in the Netherlands had long before officially "adopted" the creed. The Synod of Armentiers in 1563, which included representatives from the Reformed churches then found in the Lowlands, required all elders and deacons and ministers to sign the Confession of 1561. This was then referred to as the "confession of faith agreed upon among us" and was thus apparently given "official

status." Why should the Synod of Dort be given priority status over this earlier Reformed Synod of Armentiers? Dort, of course, had international reputation and representation, but the uniform text was approved not by the entire delegation, but only by the Dutch delegates in the Post-Acta sessions. There was, according to this point of view, no official adoption at Dort that involved a scrupulous examination of all the articles of the Belgic Confession by the entire synod and that should take precedence over earlier "adoptions" of the confession. There was never such a clear-cut and unimpeachable act of officially adopting the confession, so that we are now obliged to any particular wording of the text. Rather we are free to choose what is the best and most suitable text relative to our situation and needs today.

The more one examines the complex history of the text, the more one may wonder about the precise meaning of that phrase in our mandate, "the official adoption of a creed," especially in relationship to the actions and decisions of the Synod of Dort. It is clear, as already indicated, that Dort was not the first to officially "adopt" the creed called the Belgic Confession. Dort did not in fact "adopt" the creed at all; that had been done long before. It rather "officially adopted" a uniform wording of that creed. According to the introduction in our *Psalter Hymnal* there seems to have been a whole series of "adoptions" of the creed. But perhaps it would be better to speak of various acceptances or reaffirmations, following the initial endorsement which was at least as early as 1563.

This is the line of thought predominant in still another point of view within the committee, one that is in keeping with the first of the two interpretations of the history of the text of the Belgic Confession which emphasizes heavily the magisterialization issue. It is argued that as a child can be adopted but once by adoptive parents, so a creed can only be adopted once and for all by the church. Hence the initial adoption of the Belgic Confession was crucial. Since this took place at least as early as the Synod of Armentiers in 1563, that decision must be given priority status. Since the text then adopted was the de Bres original, that text should now be taken with the utmost seriousness. And since the motivation for revising that text in 1566 was dubious at best—magisterialization constituting that motive—we have every good reason to return to the earliest authentic de Bres original now available to us. According to this point of view, it is incumbent upon us today to relieve the Belgic Confession of a long record of treatment to which no creed should be asked to submit—a record of illegitimate tampering, amendment, and change. This implies a return to the creed as it was when first given "status" by "official adoption," by our sister Reformed churches in the Lowlands in 1563.

This constitutes a brief summary of committee discussions not only, but of lengthy position papers developed in response to point *f* of our 1979 mandate—namely, "to study the problem of the text of a creed and the bearing of the official adoption of a creed on the status of the text of that creed." Should synod's advisory committee so desire, these full papers can be made available.

IV. THE OVERTURE FROM EASTERN CANADA

The Synod of 1982 referred to our translation committee an overture from Classis Eastern Canada (Overture 16, *Acts of Synod 1982*, p. 615) for "consideration and recommendation to the Synod of 1983" (*Acts of Synod 1982*, p. 44). The overture asked that the wording of Articles 34 and 36 in the Belgic Confession be changed in all new translations by substituting *reject* for *detest* and by making the word *error* the object of the verb *reject*, rather than any persons or groups of people. Specifically the overture asked that Article 36 be amended to read, "we reject the error of the Anabaptists and other anarchists. . . ." rather than, "we detest the Anabaptists and other anarchists. . . ." The classis presented two grounds in support of the requested change. First, it is contrary to Scripture to detest fellow Christians; and second, it is contrary to our practice since we cooperate with modern Anabaptists such as the Mennonites. In the interest of consistency in the use of language, the classis also requested that Article 34 be changed to read, "we reject the error of the Anabaptists," rather than, "we detest the error of the Anabaptists."

A comparison of the de Bres text of 1561 and the Dort text of 1619 indicates that there is no difference in the texts and, consequently, in our translations of Article 34. The two texts do differ in Article 36. The earlier text says "we detest all those who want to reject the authorities and civil officers. . . ." while the later text states that "we detest the Anabaptists and other anarchists. . . ." The fact that the Anabaptists are not specifically named in the de Bres text will not satisfy the concerns raised in the overture. Although de Bres did not use the name "Anabaptist" in Article 36, historically it would be difficult to argue that Anabaptists were not included among those whom he was describing. Moreover, the overture is not primarily concerned with the propriety or impropriety of the use of the name "Anabaptists," but with the fact that it is contrary to Scripture to detest fellow Christians.

Your committee agrees with Classis Eastern Canada that it is contrary to Scripture to detest not only fellow Christians but all persons created in the image of God. We also regret that the primary author and those who revised the confession did not say in Article 36, as they did in numerous other instances, that they detested or rejected "the error of" those whose teaching and practice they repudiated. We do not, however, believe that it was the authors' and revisors' intention in Article 36 either to teach the legitimacy of, or to practice, detesting persons. The intention of this part of Article 36 was to repudiate as forcefully and vigorously as possible the errors described and attributed to the Anabaptists. The confession in its manner of expression and designation of the Anabaptists is historically conditioned, and so ought to be understood and interpreted. Reformed believers in the sixteenth century were especially concerned, for apologetic and polemical reasons, to dissociate themselves from those who rejected civil authority. Unfortunately they were unable to discern differences among Anabaptist groups or to distinguish between the typical and atypical behavioral patterns of these groups.

Consistency in the use of language presents a larger problem than Overture 16 presumes. The word *detest* appears not only in Article 34,

but in other articles as well. If the requested editorial changes were to be introduced in Articles 34 and 36, consistency would require that the other articles also be edited.

Your committee acknowledges that a case can be made for viewing Classis Eastern Canada's suggestions simply as preferred translations falling within the legitimate boundaries of accepted standards for the translation of texts. The Dutch texts of the confession use the word *verwerpen* ("reject"), a word that does not express the harsh, emotive connotation of the French word *detestons*. The choice of the French word used in the confession is also admittedly time-conditioned since it was customarily used in the sixteenth and seventeenth centuries, especially in theological controversies and ecclesiastical assemblies to express strong disagreement with the doctrinal position of opposing parties. Nevertheless, we are convinced that the proposed changes are not simply matters of translation but redactional modifications or revisions of the text. In our judgment the French texts of the Belgic Confession rather than the Dutch texts present the purest and preferred textual tradition. In the French texts both *detester* and *rejeter* (reject) are sometimes used in the very same context, as for example in Article 36, and the differences in meaning and nuance between the two words must be respected in translation.

From 1952-1961 synods of the Christian Reformed Church regularly had on their agendas requests to revise the Belgic Confession (cf. *Acts of Synod 1961*, pp. 205-12). In approaching these requests, study committees considered such options as submitting the confession to a thorough revision in order to make it up to date, or reediting and revising the confession insofar as this was necessitated by misunderstandings arising from the text of the confession. Various alterations were suggested, including those presented now again in Overture 16. Finally, however, synod decided not to revise the confession nor to accede to the suggested alterations (*Acts of Synod 1961*, p. 88). The arguments contained in a minority report submitted by Dr. Gordon Spykman apparently influenced the synod. Spykman's attitude toward confessional revision was that whenever a historical-textual approach to the confession offers satisfactory answers to objections raised, the confession should not be subjected to redactional modifications. In elaborating his position, Spykman pointed out that the demand for incidental corrections in the confession suggests a too literalistic approach to the confession; that modification of disputed passages means at best a patchwork approach to the confession; and, most importantly, that a historical-textual approach to the confession will provide satisfactory answers to the questions raised.

Your committee is in basic agreement with the argumentation presented by Dr. Spykman to the Synod of 1961. We also believe that Spykman's approach and arguments are relevant to the issues raised and to the redactional modifications requested in Overture 16. In our judgment the Synod of 1961 acted wisely. We therefore recommend that synod not accede to Overture 16.

V. RECOMMENDATIONS

A. That synod grant the privilege of the floor to John Primus and Arthur Otten when these matters are discussed.

B. That synod, after deciding which version of the Belgic Confession it endorses for the new English translation, encourage the churches to study this translation and to submit reactions and suggested improvements to the committee chairman no later than December 15, 1983, with a view to a final endorsement by the Synod of 1984.

C. That synod not accede to the overture of Classis Eastern Canada (Overture 16, *Acts of Synod 1982*, p. 615).

Grounds:

1. It is not the intent of Articles 34 and 36 to teach us to detest people.
2. The difference between the French words *detester* and *rejeter*, both used in Article 36, should be respected in translation.
3. The Synod of 1961, confronted with a similar request for amendment, decided not to do so, for reasons that remain sound and relevant today.

The Belgic Confession Translation
Committee
John H. Primus, chairman
Philip C. Holtrop
Arthur J. Otten
Lois Read
Henry Zwaanstra

Note: Committee member Leonard Verduin takes issue especially with Sections II and III and Recommendation B of the above report. His minority position appears later, immediately following the translations.

REPORT 31-B

THE BELGIC CONFESSION: TRANSLATIONS OF TWO TEXTS

INTRODUCTION

The Belgic Confession Translation Committee submitted a provisional translation of the 1559/61 de Bres original Confession to the Synod of 1979 (see *Acts of Synod 1979*, pp. 542-82). The synod in turn instructed our committee "to translate the revised text of the Belgic Confession ('the revision' approved by the Synod of Dort) in the general form and style of the committee's 'provisional translation' of the de Bres text," and "to publish, in side-by-side columns, both the de Bres text translation and the one of the version approved by the Synod of Dort, including the substance of the amendment of Article 36 by the CRC Synod of 1958" (*Acts of Synod 1979*, pp. 126f.). We were also "to incorporate the textual references as mandated by the Synod of 1977" (p. 127).

What follows is our response to those points in our expanded mandate of 1979. Where the French in the two texts is identical, the English translations are also identical. We have italicized all important differences in the two texts—all words found or not found in one text in comparison with the other. At points we have italicized words that are different in the French texts but which we have translated with the same English word. The differences are given in the French end notes.

A triple apparatus runs throughout the texts of the articles. (1) The *textual differences* are indicated by letters, which refer to the end notes. In those notes a plus mark (+) indicates something (as supplied in the notes) that is present in one version but not in the other; a minus mark (—) indicates something (as supplied) that is absent in the one and not in the other. A dagger in the text of one version (†) indicates that something is missing in the French text of that translation that is present in the other French text. A comparison of the texts or a reference to the end notes will give that information. (2) In addition, the *biblical references* are numbered where they relate to the texts and are footnoted on the bottom of each page of each column in which they are relevant. We include only those biblical texts that are clearly quoted or alluded to in the texts of the confession. (3) We have also added a few asterisked footnotes relating to *translation problems or peculiarities in translation* (but see also the end note on Article 16).

The English translations are thus as uncluttered as possible, but changes and problems in the texts are indicated for those who have special interest in those matters. Readers who do not know French can make general comparisons without having to work through the end notes, but those who do know French will be able to follow the work of our committee more exactly. One inconsistency will be found in the

end notes, that pertaining to the use of the letters *i* and *j*. Here we have simply followed the inconsistent usage in the French texts.

The French texts of 1559/61 and 1619 did not have headings for the various articles. We supply them to enhance clarity and understandability of the content and structure of the confession and to maintain continuity with the form of the revised confession as currently printed in the *Psalter Hymnal*. Observe that our proposed headings are sometimes the same as in the currently used confession, and at points they are simplified without sacrificing their description of the content. Throughout they have a parallel structure, each beginning with the article *the*. We have tried to encapsulate the content of each article in the shortest possible heading.

Finally, these translations are set forth in strophic or versified form. As we explained in our original report in 1979, we decided to adopt this form for several reasons: to make our translations formally consistent with that adopted in the new translation of the Heidelberg Catechism; to make the appearance of the Belgic Confession less intimidating and more attractive on the printed page; and to facilitate the reading of the Belgic Confession both in public and in private use. The principle generally followed in this format was to bring the main ideas of the confession out to the lefthand margin and to indent words and phrases that are somewhat more subordinate to the central thrust of the statement.

The Belgic Confession Translation
Committee

John H. Primus, chairman

Philip C. Holtrop

Arthur J. Otten

Lois Read

Leonard Verduin

Henry Zwaanstra

Note: On the following pages the early translation appears on the lefthand pages, the later translation on the righthand pages.

ARTICLE 1

The Only God

We all believe in our hearts
and confess with our mouths
that there is^a a single
and simple
spiritual being,
whom we call God—

eternal,
incomprehensible,
invisible,
unchangeable,
infinite [†];

completely wise,
just,
and good [‡].

ARTICLE 2

The Means by Which We Know God

^d*We confess that we know him as such
by two means:*

*First, by the created, directed, and governed world,
for it is^d before our eyes like a beautiful book
in which all creatures,
great and small,
are as so many letters
to make us ponder
the invisible things of God:
his eternal power
and his divinity,
as the apostle Paul says in Romans 1:20.*

All these things are enough to convict men
and to leave them without excuse.

Second, he makes himself known to us
more openly *and clearly^e*
by his holy and divine Word,
*^fin which he reveals himself to men
as much as they need in this life
and for their salvation.^g*

ARTICLE 1

The Only God

We all believe in our hearts
and confess with our mouths
that there is^a a single
and simple
spiritual being,
whom we call God—

eternal,
incomprehensible,
invisible,
unchangeable,
infinite,
almighty^b;

completely wise,
just,
and good,
*and the overflowing source
of all good.^c*

ARTICLE 2

The Means by Which We Know God

^d*We know him by two means:*

*First, by the creation, preservation, and government
of the universe,
since that universe is^d before our eyes
like a beautiful book*

*in which all creatures,
great and small,
are as letters
to make us ponder
the invisible things of God:
his eternal power
and his divinity,
as the apostle Paul says in Romans 1:20.*

All these things are enough to convict men
and to leave them without excuse.

Second, he makes himself known to us more openly ^e
by his holy and divine Word,
^f*as much as we need in this life,
for his glory
and for the salvation of his own.^f*

ARTICLE 3

The Written Word of God

We confess that this Word of God
 was not sent nor delivered by the will of men,
 but that ^gholy men,
being moved by the Holy Spirit,
spoke from God,^g
 as Peter says.¹

Afterwards our God—
 because of the special care he has
 for us and our salvation—
 commanded his servants,
 the prophets and apostles,
 to commit *his*^h revealed Word to *writing*.

*Indeed,*ⁱ he himself wrote,
 with his own finger,
 the two tables of the law.

Therefore we call such writings
 holy and divine Scriptures.

ARTICLE 4

The Canonical Books

We include in the Holy Scripture the two volumes
 of the Old and New Testament.
 They are canonical books
 with which there can be no quarrel at all.

ⁱThe list is as follows:ⁱ
 the five books of Moses [†]; ^k
 the book of Joshua, of Judges, and Ruth;
^l*the two books of Samuel, and two of Kings;*¹
 the two books of Chronicles, *called*^m Paralipomenon;
 the first book of Ezra; Nehemiah, Esther, Job;
 the Psalms of David;
 the three books of Solomon—
 Proverbs, *Ecclesiastes*,ⁿ and the Song;
 the four major prophets—
^oIsaiah, Jeremiah, Ezekiel, and Daniel;^o
 and then the others—
^pthe twelve minor prophets.^p

¹II Peter 1:21

ARTICLE 3

The Written Word of God

We confess that this Word of God
 was not sent nor delivered by the will of men,
 but that ^gholy men of God spoke,
being moved by the Holy Spirit,^g
 as Peter says.¹

Afterwards our God—
 because of the special care he has
 for us and our salvation—
 commanded his servants,
 the prophets and apostles,
 to commit *this*^h revealed Word to *writing*.ⁱ
 He himself wrote
 with his own finger
 the two tables of the law.

Therefore we call such writings
 holy and divine Scriptures.

ARTICLE 4

The Canonical Books

We include in the Holy Scripture the two volumes
 of the Old and New Testaments.
 They are canonical books
 with which there can be no quarrel at all.

¹*In the church of God* the list is as follows:

In the Old Testament,¹

the five books of Moses—

^k*Genesis, Exodus, Leviticus, Numbers, Deuteronomy;*^k
 the books of Joshua, Judges, and Ruth;

^l*the two books of Samuel, and two of Kings;*^l

the two books of Chronicles, *called*^m Paralipomenon;

the first book of Ezra; Nehemiah, Esther, Job;

the Psalms of David;

the three books of Solomon—

Proverbs, *Ecclesiastes*,ⁿ and the Song;

the four major prophets—

^oIsaiah, Jeremiah, Ezekiel, † Daniel;

and then the other twelve minor prophets—

¹II Peter 1:21

^aIn the New Testament:^a

the four Gospels—

Matthew, Mark, Luke, and John;

the Acts of the Apostles;

the fourteen letters of Paul †;†

the seven letters of the other apostles;

and^s the Revelation of the apostle John.

ARTICLE 5

The Authority of Scripture

We receive all these books
and these only
as holy and canonical,
for the regulating *and* founding^t
of our faith.

And we believe
without a doubt
all things contained in them—
not so much because the church
receives and approves them as such
but above all because the Holy Spirit
testifies in our hearts
that they are from God,
and also because they
prove themselves
to be from God,
“*in that when they say something
it happens.*”

^p*Hosea, Joel, Amos, Obadiah,
Jonah, Micah, Nahum, Habakkuk,
Zephaniah, Haggai, Zechariah, Malachi.*^p

^q*In the New Testament,*^q

the four Gospels—

Matthew, Mark, Luke, and John;

the Acts of the Apostles;

the fourteen letters of Paul—

^r*to the Romans;*

the two letters to the Corinthians;

to the Galatians, Ephesians, Philippians, and Colossians;

the two letters to the Thessalonians;

the two letters to Timothy;

to Titus, Philemon, and to the Hebrews;^r

the seven letters of the other apostles—

^s*one of James;*

two of Peter;

three of John;

one of Jude;

and^s the Revelation of the apostle John.

ARTICLE 5

The Authority of Scripture

We receive all these books
and these only
as holy and canonical,
for the regulating, *founding, and establishing*ⁱ
of our faith.

And we believe
without a doubt
all things contained in them—
not so much because the church
receives and approves them as such
but above all because the Holy Spirit
testifies in our hearts
that they are from God,
and also because they
prove themselves
to be from God.

^u*For even the blind themselves are able to see
that the things predicted in them
do happen.*^u

ARTICLE 6

The Difference Between Canonical and Apocryphal Books

^vWe separate these holy books
 from the apocrypha
 and other churchly books,^v
 which the church may certainly read
^wand learn from ^{†w}
 as far as they agree with the canonical books.

^xBut the church may not quote them
 to prove any point of the faith
 or of the Christian religion.^x

ARTICLE 7

The Sufficiency of Scripture

We believe
 that this Holy Scripture contains
 fully ^y*within it*^y
 the will of God,
 and that everything one must believe
 to be saved
 is sufficiently taught in it.

^{†z}The entire manner of serving God,
 which he requires of us,^z
 is *described*^a in it at great length.

Therefore^b no one—
 even an apostle
 or an angel from *heaven*,^c
 as Paul says—²
 ought to teach other than
 what the Holy Scriptures^d have
 already taught us.

²Galatians 1:8

ARTICLE 6

The Difference Between Canonical and Apocryphal Books

^vWe distinguish between these holy books
and the apocryphal ones,
which are the third and fourth books of Esdras;
the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch;
what was added to the Story of Esther;
the Song of the Three Children in the Furnace;
the Story of Susannah;
the Story of Bell and the Dragon;
the Prayer of Manasseh;
and the two books of Maccabees.^v

The church may certainly read these books
^wand learn from them^w
as far as they agree with the canonical books.
^xBut they do not have such power and virtue
that one could confirm
from their testimony
any point of faith or of the Christian religion.
Much less can they detract
from the authority
of the other holy books.^x

ARTICLE 7

The Sufficiency of Scripture

We believe
that this Holy Scripture fully contains [†]
the will of God,
and that everything one must believe
to be saved
is sufficiently taught in it.

^zFor since the entire manner of service
which God requires of us^z
is described^a in it at great length,
[†]^bno one—
even an apostle
or an angel from heaven,^c
as Paul says—²
ought to teach other than
what the Holy Scriptures^d have
already taught us.

²Galatians 1:8

For since it is forbidden
to add to or detract from the Word of God,³
this plainly demonstrates
that the teaching is perfect.^e

*Everyone must therefore take care
not to add to it
or subtract from it
by mixing human wisdom with divine wisdom.^f*

Therefore we must not *put* human writings—
no matter how holy their authors may have been—
above^g the divine writings;
nor may we put custom,
nor the majority,
nor age,
nor the passage of time or persons,
nor councils, decrees, or official decisions
above truth [†]^g—
for truth is above everything else.

For all people are liars [†]^h
*and their wisdom cannot be in subjection to God.
They are more vain than vanity itself.ⁱ*

Therefore, we reject [†]ⁱ everything
that does not agree
with this infallible rule,
as we are taught to do by the apostles who say,
"Test the spirits to see if they are of God"⁴
^k(thus showing that we know the spirits by their writing).^{k}*
And also,
"If anyone comes to you
and does not bring this teaching,
[†]do not receive [†]him
into your house."⁵

ARTICLE 8

The Trinity

In keeping with this truth and Word of God
we believe in one God,
^m*who is one in essence and substance*

³Deuteronomy 12:32; Revelation 22:18, 19

⁴I John 4:1

⁵II John 10

*The original French lacks clarity here. Inverted sentence structure /"par ses escrits on les cognoistra," instead of "on les cognoistra par ses escrits"/ may well have led either the author or printer to substitute the unlikely "ses" form of the possessive adjective for the normal "leurs" form.

For since it is forbidden
to add to or subtract from the Word of God,³
this plainly demonstrates
that the teaching is perfect
^e*and complete in all respects.* †^{ef}

Therefore we must not *consider* human writings—
no matter how holy their authors may have been—
equal to^{ff} the divine writings;
nor may we put custom,
nor the majority,
nor age,
nor the passage of time or persons,
nor councils, decrees, or official decisions
above the truth of God^g
for truth is above everything else.

For all human beings are liars *by nature*^h
and † more vain than vanity itself.ⁱ

Therefore we reject *with all our hearts*^j
everything that does not agree
with this infallible rule,
as we are taught to do by the apostles
when they say,
"Test the spirits
to see if they are of God," †^{k4}
and also,
"If anyone comes to you
and does not bring this teaching,
^ldo not receive him
into your house."^{l5}

ARTICLE 8

The Trinity

In keeping with this truth and Word of God
we believe in one God,
^m*who is one single essence,*
in whom there are three persons,
really, truly, and eternally distinct

³Deuteronomy 12:32; Revelation 22:18, 19

^fI John 4:1

⁵II John 10

but three in persons:

Father,
Son,
and Holy Spirit.^m

ⁿThe Father
is the cause
and the originⁿ
and source of all things,
visible as well as invisible.

^oThe Son
is called the Word,^o
the wisdom
and image^p of the Father.

The Holy Spirit
is^q the eternal
power and might [†].^r

Nevertheless,
this distinction ^sdoes not divide
the unity of God into three gods,^s
since Scripture teaches us
that [†]^t the Father, the Son, and the Holy Spirit
each has^u his own ^vdistinct subsistence
and his own particular characteristic^v—
yet in such a way
that the three [†]^w are
only one God.

It is evident [†]^x that the Father is not the Son
and that the Son is not the Father
and that likewise the Holy Spirit is
neither the Father nor the Son.

[†]^yThese persons,
thus distinct,
are neither divided
nor fused or mixed together.

[†]^zThe Father did not take on flesh,
nor did the Spirit,
but only the Son.

according to their incommunicable properties—

namely,

Father,

Son,

and Holy Spirit.^m

ⁿThe Father

is the cause,

origin,ⁿ

and source of all things,

visible as well as invisible.

^oThe Son

is the Word,^o

the Wisdom,

and the image^p

of the Father.

The Holy Spirit

is^q the eternal power

and might,

^rproceeding from the Father and the Son.^r

Nevertheless,

this distinction ^sdoes not divide God into three,^s

since Scripture teaches us

that^t the Father, the Son, and the Holy Spirit

each has^u his own ^vsubstance

distinguished by characteristics^v—

yet in such a way

that these three persons^w are

only one God.

It is evident then^x

that the Father is not the Son

and that the Son is not the Father,

and that likewise the Holy Spirit is

neither the Father nor the Son.

Nevertheless,^y

these persons,

thus distinct,

are neither divided

nor fused or mixed together.

For^z the Father did not take on flesh,

nor did the Spirit,

but only the Son.

The Father was never
without his Son,
nor without his Holy Spirit.

†^aAll three are equal from eternity *and in essence*^b—
there is neither a first nor a last.
For all three are *alike*^c
in truth and power,
in goodness and mercy.^c

ARTICLE 9

The Scriptural Witness on the Trinity

†^dThe testimonies of the Holy Scriptures,
which teach us to believe in this Holy Trinity,
are written in many places of the Old Testament, †^e
as^f in the book of Genesis where God says,
“Let us make man in our image
and according to our likeness.”
And so God created man in his image—
indeed, he created *him*^g *in the image of God*.^h
“Behold, man has become like one of us.”⁷

It appears from this
that there is a plurality of persons
within the *Deity*,ⁱ
when he says,
“Let us make man in our image”—
and afterwards he indicates the unity
when he says,
“God created. . . .”^j

It is true that he does not say here
how many persons there are—
but what is †^k obscure to us
in the Old Testament
is very clear in the New,

^aGenesis 1:26, 17

⁷Genesis 3:22

The Father was never
without his Son,
nor without his Holy Spirit,
*since^a all three are equal from eternity,
in one and the same essence.^b*

There is neither a first nor a last,
for all three are ^c*one*
in truth and power,
in goodness and mercy.^c

ARTICLE 9

The Scriptural Witness on the Trinity

^d*All these things we know
from the testimonies of Holy Scripture
as well as from their effects,
especially from those we feel within ourselves.^d*

The testimonies of the Holy Scriptures,
which teach us to believe in this Holy Trinity,
are written in many places of the Old Testament,
^e*which need not be enumerated
but only chosen with discretion.^e*

^fIn the book of Genesis God says,
"Let us make man in our image,
according to our likeness."
So "God created man in his own image"—
indeed, ^{gh}*male and female he created them.*^{gh*6}
"Behold, man has become like one of us."⁷

It appears from this
that there is a plurality of persons
within the *Deity*,ⁱ
when he says,
"Let us make man in our image"—
and afterwards he indicates the unity
when he says,
"God created."ⁱ

It is true that he does not say here
how many persons there are—
but what is *somewhat^k* obscure to us
in the Old Testament
is very clear in the New.

^aGenesis 1:26, 27

^bGenesis 3:22

^{*}The French here reads "il le crea, di-je..." (singular). We translate *le* with the plural, *them*, in accord with the biblical text.

[†]when our Lord was baptized in the Jordan,
 and the voice of the Father *was*^m heard saying,
 "This is my [†]ⁿ Son,"^s
 and the Son was seen in the water,
 and the Holy Spirit appeared in the form of a dove.
[°]*There are three then,*
are there not?[°]

So too we read,^p
 "Baptize all people in the name
 of the Father,
 and of the Son,
 and of the Holy Spirit,"⁹

In the Gospel according to Luke
 the angel Gabriel says to Mary,
 the mother of our Lord:
 "The Holy Spirit will come upon you,
 and the power of the Most High will overshadow you;
 and therefore ^q*the Lord*
 who will be born to you,^q
 will be called the Son of God."¹⁰

^r*Here we see the Father,*
called the Most High;
then the Son,
who is born of the virgin;
and the Holy Spirit,
who overshadows the virgin.^r

In another place it says:
 "The grace of our Lord Jesus Christ
 and the love of God,
 and the fellowship of the Holy Spirit
 be with you."¹¹

⁵*And here three are clearly named:*^s
 "There are three who bear *witness*¹ in heaven—
 the Father, the Word, and the Holy Spirit—
 and these three are one."¹²

In all these passages we are fully taught
 that there are three persons
 in the "*one and only God*"—
 and although this doctrine surpasses human understanding
 we nevertheless believe it now,
 through the Word,

⁸Matthew 3:17

⁹Matthew 28:19

¹⁰Luke 1:35

¹¹II Corinthians 13:14

¹²I John 5:7 (KJV)

For¹ when our Lord was baptized in the Jordan,
the voice of the Father *was*^m heard saying,
"This is my *dear*ⁿ Son";⁸
the Son was seen in the water;
and the Holy Spirit appeared in the form of a dove †.^o

^pSo, in the baptism of all believers
this form was prescribed by Christ:^p

"Baptize all people in the name
of the Father,
and of the Son,
and of the Holy Spirit."⁹

In the Gospel according to Luke
the angel Gabriel says to Mary,
the mother of our Lord:

"The Holy Spirit will come upon you,
and the power of the Most High will overshadow you;
and therefore *that holy one* to be born of you^q
shall be called the Son of God." ††¹⁰

And in another place it says:

"The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit
be with you."¹¹

^{5†}"There are three who bear *witness*^t in heaven—
the Father, the Word, and the Holy Spirit—
and these three are one."¹²

In all these passages we are fully taught
that there are three persons
in the *"one and only divine essence."*^u
And although this doctrine surpasses human understanding,
we nevertheless believe it now,
through the Word,

⁸Matthew 3:17

⁹Matthew 28:19

¹⁰Luke 1:35

¹¹II Corinthians 13:14

¹²I John 5:7 (KJV)

waiting † to enjoy it^v
in heaven.

^wFurthermore,
each of the three persons of the Trinity
has his work^w in relation to us:

The Father is called our Creator †^x;
the Son is our Savior and Redeemer,
by his blood;
the Holy Spirit is our Sanctifier,
by his living in our hearts.

This doctrine of the holy Trinity
has always been maintained in the true church
from the time of the apostles until the present,
against Jews, Muslims, and certain false Christians and heretics,
such as Marcion, Mani,
Praxeas, Sabellius, Paul of Samosata, †^y
and others like them,
who were rightly condemned by the holy fathers.

†^zIn this matter we willingly accept
the three ecumenical creeds—
the Apostles', Nicene, and Athanasian—
as well as ^a*what the holy councils decided.*^a

ARTICLE 10

The Deity of Christ

We believe that Jesus Christ,
according to his divine nature,
is *the* only Son^b of God—
eternally begotten,
not made nor created,
for then he would be *a* creature.^c

^d*He is one in essence with the Father;*
coeternal;
the exact image of the substance of the Father^d
and the "reflection of his glory,"¹³
"being "in all and through all,"^e
like him.

^f*He is the Son of God not only after his birth*
but from all eternity,^f

¹³Colossians 1:15; Hebrews 1:3

*waiting to know and enjoy it fully^v
in heaven.*

*^wFurthermore,
we must note the particular works and activities
of these three persons^w in relation to us.*

*The Father is called our Creator,
by reason of his power.^x*

*The Son is our Savior and Redeemer,
by his blood.*

*The Holy Spirit is our Sanctifier,
by his living in our hearts.*

*This doctrine of the holy Trinity
has always been maintained in the true church,
from the time of the apostles until the present,
against Jews, Muslims, and certain false Christians and heretics,
such as Marcion, Mani,
Praxeas, Sabellius, Paul of Samosata, Arius,^y
and others like them,
who were rightly condemned by the holy fathers.*

*And so,^z
in this matter we willingly accept
the three ecumenical creeds—
the Apostles', Nicene, and Athanasian—
as well as ^a*what the ancient fathers decided
in agreement with them.*^a*

ARTICLE 10

The Deity of Christ

*We believe that Jesus Christ,
according to his divine nature,
is the only Son^b of God—
eternally begotten,
not made nor created,
for then he would be a creature.^c*

*^dHe is one in essence with the Father;
coeternal;
the exact image of the person of the Father^d
and the "reflection of his glory,"¹³
^ebeing in all things ^flike him.*

*^fHe is the Son of God
not only from the time he assumed our nature
but from all eternity.^f*

¹³Colossians 1:15; Hebrews 1:3

as the following testimonies teach us.^{†8}

Moses says that God "created the world";¹⁴
and John says that "all things were created by the Word,"¹⁵
which he calls God.

^h*But what John calls "the Word"*
is called "the Son" by Paul,
who says that^h "God made the world by his Son."¹⁶

Moreover, Paul says thatⁱ "God created all things
by Jesus Christ."¹⁷

ⁱHe could not have created all things by his Son
if his Son had not been already present.ⁱ

Therefore the prophet Micah says
that his origin is "from ancient time,"^k
from eternity."¹⁸

^jHe is the "firstborn, before all creatures,"¹⁹
and has "neither beginning of days
nor end of life."²⁰

^mIn Psalm 2 we read,
"You are my son, today I have begotten you,"
and "Kiss the Son...."^m

[†]He is the true eternal God,
the Almighty,
whom we invoke,
^oand worship,
as long as we live.^o

ARTICLE 11

The Deity of the Holy Spirit

We believe and confess also
that the Holy Spirit proceeds eternally
from the Father and the Son—
neither made,
nor created,
nor begotten,
but only^p proceeding
from the two of them.

¹⁴Genesis 1:1

¹⁵John 1:3

¹⁶Hebrews 1:2

¹⁷Colossians 1:16

¹⁸Micah 5:2

¹⁹Colossians 1:15

²⁰Hebrews 7:3

as the following testimonies teach us
when they are taken together.⁸

Moses says that God "created the world";¹⁴
and John says that "all things were created by the Word,"¹⁵
which he calls God.

^hThe apostle says that ^h"God made the world by his Son,"¹⁶
He also says that ⁱ"God created all things by Jesus Christ."¹⁷

ⁱAnd so it must follow
that he who is called God, the Word, the Son, and Jesus Christ
already existed when all things were created by him.¹

Therefore the prophet Micah says
that his origin is "from ancient times,"^k
from eternity."¹⁸

^lAnd the apostle says¹
that he has "neither beginning of days
nor end of life." ^{†m}¹⁹

So then,ⁿ
he is the true eternal God,
the Almighty,
whom we invoke,
^oworship,
and serve.^o

ARTICLE 11

The Deity of the Holy Spirit

We believe and confess also
that the Holy Spirit proceeds eternally
from the Father and the Son—
neither made,
nor created,
nor begotten,
but only ^{†p}proceeding
from the two of them.

¹⁴Genesis 1:1

¹⁵John 1:3

¹⁶Hebrews 1:2

¹⁷Colossians 1:16

¹⁸Micah 5:2

¹⁹Hebrews 7:3

†^qHe is the third person of the Trinity—
 of one and the same essence,
 and majesty,
 and glory,
 with the Father and the Son.

He is true and eternal God,
 as the Holy Scriptures teach us.

ARTICLE 12

The Creation of All Things

We believe that *'this God alone
 created heaven and earth and all creatures
 from nothing,'^r*
 when it seemed good to him,
 by his Word—
 that is to say,
 by his Son.

He has given all creatures
 their being, form, and appearance,
 and their *various functions*^s
 for serving their Creator.

†*He also*^t sustains and governs them all,
 according to his eternal providence,
 and by his infinite power,
 that they may serve man,
 in order that man may serve God.*

He has also created the angels good,
 that they might be his messengers
 and †^u serve his elect.

Some of them have fallen
 from the excellence in which God created them
 into eternal perdition;
 and the others have persisted and remained
 in their original state,
 by the grace of God.

^v*The fallen ones,*
whom we call devils^v and evil spirits,
 are so corrupt
 that they are enemies of God
 and of ^w*everything good*.

*We have deleted the possessive adjective, *his* (French, "*son Dieu*"), since the intention of the text is obviously to include all persons without regard to gender, and, in this case, the adjective does not significantly alter or qualify the noun it modifies ("God").

^q*In regard to order,*^q
 he is the third person of the Trinity—
 of one and the same essence,
 and majesty,
 and glory,
 with the Father and the Son.

He is true and eternal God,
 as the Holy Scriptures teach us.

ARTICLE 12

The Creation of All Things

We believe that ^r*the Father*
created heaven and earth and all other creatures
from nothing,^r
 when it seemed good to him,
 by his Word—
 that is to say,
 by his Son.

He has given all creatures
 their being, form, and appearance,
 and their *various* functions^s
 for serving their Creator.

^t*Even now*
he also^t sustains and governs them all,
 according to his eternal providence,
 and by his infinite power,
 that they may serve man,
 in order that man may serve God.*

He has also created the angels good,
 that they might be his messengers
 and^u serve his elect.

Some of them have fallen
 from the excellence in which God created them
 into eternal perdition;
 and the others have persisted and remained
 in their original state,
 by the grace of God.

The ^v devils and evil spirits are so corrupt
 that they are enemies of God
 and of ^w*everything* good.

*We have deleted the possessive adjective, *his* (French, "*son Dieu*"), since the intention of the text is obviously to include all persons without regard to gender, and, in this case, the adjective does not significantly alter or qualify the noun it modifies ("God").

*With all their power
they lie in wait for the church,^w
to destroy and spoil everything
by their ^xdeception,
even causing themselves to be worshiped by everyone,
by promising great things to men.*

*And that is not strange,
seeing that Satan was bold enough
to present himself to Christ,
in order to cause himself
to be worshiped by him.^x
Therefore they are condemned
by their own wickedness
to everlasting damnation,
^yawaiting their torment.^y*

For that reason
we detest the error of the Sadducees,
who deny that there *are*^z spirits and angels,
and also the error of the Manicheans,
who ^aconfess that the devils originated^a by themselves,
being evil by nature,
without having been corrupted.

ARTICLE 13

The Doctrine of God's Providence

We believe that this good God,
after he created all things,
did not abandon them to chance or fortune
but leads and governs them
according to his holy will,
in such a way that nothing happens in this world
without his orderly arrangement.

Yet God is *not*^b the author of,
nor can he be charged with,
the *evil*^c that occurs.
For his power and goodness
are so great and incomprehensible
that he even arranges and ^ddoes well and justly
what the devil and men do unjustly.^d

^e*We do not wish to inquire*
with undue curiosity
into what he does that surpasses human understanding^e
and is beyond our ability to comprehend.
But in all humility and reverence
we adore the just ^fjudgments of God,

*They lie in wait for the church
and every member of it
like thieves,
with all their power,^w
to destroy and spoil everything
by their deceptions.^x*

*So then,
by their own wickedness
they are condemned to everlasting damnation,
^ydaily awaiting their torments.^y*

*For that reason
we detest the error of the Sadducees,
who deny that there *are*^z spirits and angels,
and also the error of the Manicheans,
who *say that the devils originated*^a by themselves,
being evil by nature,
without having been corrupted.*

ARTICLE 13

The Doctrine of God's Providence

*We believe that this good God,
after he created all things,
did not abandon them to chance or fortune
but leads and governs them
according to his holy will,
in such a way that nothing happens in this world
without his orderly arrangement.*

*Yet God is *not*^b the author of,
nor can he be charged with,
the *sin*^c that occurs.
For his power and goodness
are so great and incomprehensible
that he arranges and ^ddoes *his work* very well and justly
even when the devils and wicked men act unjustly.^d*

*^eWe do not wish to inquire
with undue curiosity
into what he does that surpasses human understanding^e
and is beyond our ability to comprehend.
But in all humility and reverence
we adore the just ^fjudgments of God,*

*which are hidden from us,^f
 being content to be Christ's disciples,
 so as to learn only what he shows us in his Word,
 without going beyond those limits.*

*This doctrine gives us unspeakable comfort
 since it teaches us
 that nothing can happen to us by chance
 but only^g by the arrangement of our gracious
 heavenly Father.*

*He watches over us with fatherly care,
 keeping all creatures under his control,
^hso that *every tiny hair on our heads is numbered.*
A little bird will not fall to the ground^{h21}
 without the will of our Father.*

*In this thoughtⁱ we rest,
 knowing that he holds in check
 the devil^j and all our enemies,
 who^k cannot hurt us
 without his permission and good pleasure.^l*

*For that reason we reject
 the damnable opinion^m of the Epicureans,
 who say that "God no longer involves himself in anything"
 and leaves everything to chance.*

ARTICLE 14

The Creation and Fall of Man

*We believe
 that God created man from the [†]° earth
 and made and formed him in his image and likeness—
 good, just, [†]^p holy, ^qand completely perfect in all things;^q
 wholly and in all things^r
 to the will of God.*

*^sSo God created him
 and composed him of two parts—
 body and soul.
 The body was made from the earth
 and the spirit or life was inbreathed from God
 in such a way that in man we see an excellence so great
 that human understanding cannot explain it.*

David said he is like this:

²¹Matthew 10:29, 30

which are hidden from us.^f

being content to be Christ's disciples,
so as to learn only what he shows us in his Word,
without going beyond those limits.

This doctrine gives us unspeakable comfort
since it teaches us
that nothing can happen to us by chance
but only^g by the arrangement of our gracious
heavenly Father.

He watches over us with fatherly care,
keeping all creatures under his control,
^hso that *not one of the hairs on our heads*
(for they are all numbered)
nor even a little bird
can fall to the ground^{h20}
without the will of our Father.

In this thoughtⁱ we rest,
knowing that he holds in check
the *devils^j* and all our enemies,
who^k cannot hurt us
without his permission and *will.^l*

For that reason we reject
the damnable *error^m* of the Epicureans,
who say that *"God † involves himself in nothing"*
and leaves everything to chance.

ARTICLE 14

The Creation and Fall of Man

We believe
that God created man *from the dust^o* of the earth
and made and formed him in his image and likeness—
good, just, and^p holy; †^q
able by his own will to conform
in all things^r
to the will of God.

²⁰Matthew 10:29, 30

*Not much is lacking for him to be "like God."
He is "crowned with glory and honor."¹⁵²²*

But when he was in honor
he *knew* it not¹²³
and did not recognize his excellence;
and so in lending his ear
to the word of the devil
¹¹he became "like a beast of burden."¹²⁴

†^vHe transgressed the commandment of life,
which he had received;
and by his sin he separated himself from God,
who was his true life,
having corrupted his entire nature.

^wAnd he made himself guilty—
body and spirit—
of physical and spiritual death.
And he became evil, perverse,
blind in understanding,^w
corrupt in all his ways.
And he lost all his excellent gifts,
which he had received
from God.

And he retained none of them
except for small traces †^x
which are enough to make him
inexcusable.

^yBut they are not enough to enable us to find God,
since everything in us is turned into darkness,^y
as the Scripture teaches us †^z:

"The light shone in the darkness,
and the darkness did not receive^a it."²⁵¹
Here^b John calls men "darkness."

^cIn a psalm it is said,
"In you, Lord, is the fountain of life,
and in your light we see clearly."²⁶

*It seems quite apparent
that the free will of mankind is a slave of sin—
for a human being cannot receive a thing
unless it is given him from heaven.^{c27}*

²²Psalm 8:5

²³Psalm 49:20

²⁴Psalm 73:22

²⁵John 1:5

²⁶Psalm 36:9

²⁷John 3:27

†^sBut when he was in honor
he *did not understand it*^{t21}
and did not recognize his excellence.
“But he subjected himself willingly to sin
and consequently to death and the curse,”^u
lending his ear to the word of the devil.

For^v he transgressed the commandment of life,
which he had received,
and by his sin he separated himself from God,
who was his true life,
having corrupted his entire nature.

“So he made himself guilty
and subject to physical and spiritual death,
having become wicked,
perverse,”^w
and corrupt in all his ways.
He lost all his excellent gifts
which he had received from God,
and he retained none of them
except for small traces †^x
which are enough to make him
inexcusable.

^yMoreover, all the light in us is turned to darkness,^y
as the Scripture teaches us †^z:

“The light shone in the darkness,
and the darkness did not receive^a it.”²²

Here^b John calls men “darkness.”

“Therefore we reject everything taught to the contrary
concerning man’s free will,
since man is nothing but the slave of sin
and cannot do a thing
unless it is “given him from heaven.”^{c23}

^dFor who can boast of being able
to do anything good by himself,
since^d Christ says,

²¹Psalm 49:20

²²John 1:5

²³John 3:27

†^dChrist says,

"No one can come to me
unless my Father who sent me
draws him."^{e28}

^fPaul says that "the natural man cannot comprehend
the things that are of the Spirit of God,
but they are foolishness to him."²⁹

He calls "natural" the man who is like the one
Adam brought into being by his fall.

He says also^f that we are "not able to think a thing"
about ourselves,
by ourselves,
but that "our ability is from God."³⁰

^gTo "think" is much less than to "do,"
and therefore the apostle says
so very rightly^g
that "God works within us both to will and to do."³¹

^hChrist says,

"Without me
you can do nothing."³²

Christ also says,

"He who sins
is a slave of sin."³³

So where then is his "free will"?^h

ARTICLE 15

The Doctrine of Original Sin

We believe
that by the disobedience of Adam
ⁱoriginal sin has been spread
to the human race.ⁱ

It is corruption of all nature—
an inherited fault which even infects small infants
in their mother's womb,
and the root which produces^j in man
all kinds of sin.

²⁸John 6:44

²⁹I Corinthians 2:14

³⁰II Corinthians 3:5

³¹Philippians 2:13

³²John 15:5

³³John 8:34

"No one can come to me
unless my Father who sent me
draws him"^{e24}

^fWho can glory in his own will
when he understands that "the mind of the flesh
is enmity against God"^{g25}
Who can speak of his own knowledge
in view of the fact that "the natural man
does not understand the things of the Spirit of God"^{g26}.

In short,
who can produce a single thought,
since he knows^f that we are "not able to think a thing"
about ourselves,
by ourselves,
but that "our ability is from God"^{g27}

^gAnd therefore,
what the apostle says
ought rightly to stand fixed and firm^g:
"God works within us both to will and to do
^haccording to his good pleasure."^{h28}

For there is no understanding nor will
conforming to God's understanding and will
apart from Christ's involvement,
as he teaches us when he says,
"Without me you can do nothing."^{h29}

ARTICLE 15

The Doctrine of Original Sin

We believe
that by the disobedience of Adam
ⁱoriginal sin has been spread
through the whole human race.ⁱ

It is a corruption of all nature—
an inherited depravity which even infects small infants
in their mother's womb,
and the root which produces^j in man
every sort of sin.

²⁴John 6:44

²⁵Romans 8:7

²⁶I Corinthians 2:14

²⁷II Corinthians 3:5

²⁸Philippians 2:13

²⁹John 15:5

*This fault^k is so vile †^l
 that it is enough to condemn the human race,
 and ^mit is not abolished † even by baptism †.^m
 Nevertheless,
 thanks to God's grace and mercy,
 sin is *not*ⁿ imputed to his children
 for their condemnation †.^o*

†^pThe awareness of this corruption
^qoften makes believers groan
 as they long to be *freed from their bodies.*^q

Therefore we reject the error of the Pelagians
 who say that this sin is nothing else than
 a matter of imitation.

ARTICLE 16

The Doctrine of Election

We believe that—
 all Adam's descendants having thus fallen
 into perdition and ruin
 by the sin of the first man—
 God showed himself to be as he is:
 merciful and just.

He is merciful
 in withdrawing and saving from this perdition those whom he,
 in his eternal and unchangeable counsel,
 has elected and chosen in Jesus Christ our Lord
 by his pure goodness,
 without any consideration of their *'works*.

He is just^r
 in leaving the others in their ruin and fall
^s*into which they had stumbled.*

In doing these things
he shows himself to be a compassionate and merciful God
toward those whom he saves,
to whom he did not owe a thing.
And likewise he declares himself to be a just judge
in demonstrating his completely just severity
toward the others.

*It is therefore^k so vile and enormous in God's sight^l
that it is enough to condemn the human race,
and ^mit is not abolished
or wholly uprooted
even by baptism,
seeing that sin constantly boils forth
as though from a contaminated spring.^m*

Nevertheless,
it is *notⁿ* imputed to God's children
for their condemnation
but is forgiven^o
by his grace and mercy—
^p*not to put them to sleep*
but so that^p the awareness of this corruption
^q*might often make believers groan*
as they long to be set free
from the "body of this death."^{q30}

Therefore we reject the error of the Pelagians
who say that this sin is nothing else than
a matter of imitation.

ARTICLE 16

The Doctrine of Election

We believe that—
all Adam's descendants having thus fallen
into perdition and ruin
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God showed himself to be as he is:
merciful and just.

He is merciful
in withdrawing and saving from this perdition those whom he,
in his eternal and unchangeable counsel,
has elected and chosen in Jesus Christ our Lord
by his pure goodness,
without any consideration of their ^r*works*.

He is just^r
in leaving the others in their ruin and fall
^s*into which they plunged themselves.^s*

³⁰Romans 7:24

*In the meantime he does them no wrong,
 for when he saves any at all
 it is not because they are better than others.
 For all have stumbled into the very same ruin
 until God separates them and draws them back
 by his eternal and unchangeable decree,
 founded in Jesus Christ
 before the world was created.*

*And so we understand
 that no one can attain this glory by himself,
 since by ourselves we are incapable
 of thinking any good thing unless God,
 by his grace and pure goodness,
 leads the way.*

So greatly is our nature corrupted.^s

ARTICLE 17

The Recovery of Fallen Man

*We believe that our good God,
 by his marvelous wisdom and goodness,
 seeing that man had plunged himself in this manner
 into both physical and spiritual death
 and made himself completely miserable,
 set out to find him,
 though man,
 trembling all over,
 was fleeing from him.*

*And he comforted him,^t
 promising to give him his Son,
 born of a woman,³⁴
 to crush the head of the serpent,³⁵
 and to make him blessed.*

ARTICLE 18

The Incarnation

*So then we confess
 that God fulfilled the promise
 which he had made to the early fathers
 by the mouth of his holy prophets*

³⁴Galatians 4:4

³⁵Genesis 3:15

ARTICLE 17

The Recovery of Fallen Man

We believe that our good God,
by his marvelous wisdom and goodness,
seeing that man had plunged himself in this manner
into both physical and spiritual death
and made himself completely miserable,
set out to find him,
though man,
trembling all over,
was fleeing from him.

And he *comforted him*,[†]
promising to give him his Son,
born of a woman,³¹
to crush the head of the serpent,³²
and to make him blessed.

ARTICLE 18

The Incarnation

So then we confess
that God fulfilled the promise
which he had made to the early fathers
by the mouth of his holy prophets

³¹Galatians 4:4

³²Genesis 3:15

when he sent his only and eternal Son
into the world
at the time set by him.

The Son took the "form of a servant"
and was made in the "likeness of man. . . ." ³⁶
He truly assumed^u a real human nature,
with all its weaknesses,
except for sin;
being conceived in the womb of the blessed virgin Mary
by the power of the Holy Spirit,
without male participation.

And he not only assumed human nature †^v
but also *a real human spirit*^w
in order that he might be a real human being.
For since the *spirit*^x had been lost as well as the body
he had to assume them both
to save them both together.

And^y we confess,
against the heresy of the Anabaptists
^z*who deny that Christ assumed human flesh,*^z
that he ^ashared in the very flesh †^a
of children.³⁷

He is^b "fruit of the loins of David,"³⁸
according to the flesh.

He is^c "born of the seed of David,"³⁹
according to the flesh.

He is^c "fruit of the womb of the virgin Mary."⁴⁰

He is^c "born of a woman."⁴¹

He is^c "the seed of David."⁴²

He is^c "a flower"^d from the root of Jesse."⁴³

He is^c "the offspring of Judah."⁴⁴

He is^c "descended from the fathers,"^e
according to the flesh.

He is^c "from the seed of Abraham and David."^f

He has^g "assumed^g Abraham's seed."⁴⁵

He was^h "made^h like his brothers in all things,"ⁱ

³⁶Philippians 2:7

³⁷Hebrews 2:14

³⁸Acts 2:30

³⁹II Timothy 2:8

⁴⁰Luke 1:42

⁴¹Galatians 4:4

⁴²II Timothy 2:8

⁴³Romans 15:12

⁴⁴Hebrews 7:14

⁴⁵Hebrews 2:16

when he sent his only and eternal Son
into the world
at the time set by him.

The Son took the "form of a servant"
and was made in the "likeness of man,"³³
truly assuming^u a real human nature,
with all its weaknesses,
except for sin;
being conceived in the womb of the blessed virgin Mary
by the power of the Holy Spirit;
without male participation.

And he not only assumed human nature
as far as the body is concerned^v
but also *a real human soul*,^w
in order that he might be a real human being.
For since the *soul*^x had been lost as well as the body
he had to assume them both
to save them both together.

Therefore^y we confess,
against the heresy of the Anabaptists
^zwho deny that Christ assumed human flesh from his mother,^z
that he *^ashared † the very flesh and blood*^a of children";³⁴
that he is *^b"fruit of the loins of David"* according to the flesh;³⁵
†^c*"born of the seed of David" according to the flesh;*³⁶
†^c*"fruit of the womb of the virgin Mary";*³⁷
†^c*"born of a woman";*³⁸
†^c*"the seed of David";*³⁹
†^c*"a shoot*^d *from the root of Jesse";*⁴⁰
†^c*"the offspring of Judah,"*⁴¹
having descended from the *Jews*^e according to the flesh;
†^c*"from the seed of Abraham" †^f—*
for he "assumed^g *Abraham's seed"*
and was "made^h *like his brothers* †ⁱ

³³Philippians 2:7

³⁴Hebrews 2:14

³⁵Acts 2:30

³⁶Romans 1:3

³⁷Luke 1:42

³⁸Galatians 4:4

³⁹II Timothy 2:8

⁴⁰Romans 15:12

⁴¹Hebrews 7:14

except for †ⁱ sin."⁴⁶
 He was born of Mary^k in such a way
 that he *became*^k our Immanuel—
 that is: "God with us."⁴⁷

ARTICLE 19

The Two Natures of Christ

We believe that by being thus conceived
 the person of the Son has been inseparably united
 and *joined together*^l
 with human nature,
 in such a way that there are not two Sons of God,
 nor two persons,
 but two natures *conjoined*^m in a single person,
 with each nature retainingⁿ its own distinct properties.

†His divine nature hasⁿ always remained uncreated,
 without beginning of^o days or^p end of life,⁴⁸
 filling heaven and earth.

His human nature did not lose its properties.
It^q continues to have those of a creature,
 having beginning of days *and end of life*,^r
 being finite †^s;
 retaining *the properties of*^t a real body.

†^uEven though he,
 by his resurrection,
 gave it immortality,
 he nonetheless did not change
 the reality of its *true* nature.^{vw}

These two natures^x are united in such a way
 that together they *constitute* one person—
 they were not even separated^x by his death.

^y*What he committed to his Father*^y
 was a real human spirit
 which left his body.
 But meanwhile *his divinity*^z remained
joined with his humanity,^a
 even when he was lying in the grave.

†^bHis deity never ceased^c
 to be *hidden*^d in him
 just as it was in him when he was a little child,
^e*without showing itself for some time.*^e

⁴⁶Hebrews 2:17; 4:15

⁴⁷Matthew 1:23

⁴⁸Hebrews 7:3

except forⁱ sin."⁴²

^kIn this way he *is truly*^h our Immanuel—
that is: "God with us."⁴³

ARTICLE 19

The Two Natures of Christ

We believe that by being thus conceived
the person of the Son has been inseparably united
and *joined together*ⁱ
with human nature,
in such a way that there are not two Sons of God,
nor two persons,
but two natures *united*^m in a single person,
with each nature retainingⁿ its own distinct properties.

Thus his divine natureⁿ has always remained uncreated,
without beginning of^o days or^p end of life,⁴⁴
filling heaven and earth.

His human nature has not lost its properties
but^q continues to have those of a creature—
it has a beginning of days^r;
it is of a *finite nature*^s
and retains all that belongs to a^t real body.
And^u even though he,
by his resurrection,
gave it immortality,
that nonetheless did not change
the reality of his *human nature*^v;
^w*for our salvation and resurrection*
depend also on the reality of his body.

But^w these two natures
are^x so united together in one person
that they are not even separated^y by his death.

^y*So then,*
what he committed to his Father when he died^y
was a real human spirit which left his body.
But meanwhile his *divine nature*^z remained
united with his human nature^a
even when he was lying in the grave;
and^b his deity never ceased^c to be^d in him,
just as it was in him when he was a little child,
^e*though for a while it did not show itself as such.*^e

⁴²Hebrews 2:17; 4:15

⁴³Matthew 1:23

⁴⁴Hebrews 7:3

These are the reasons why we confess him
 to be true God and true man—
 true God in order to conquer death [†],
 and true man ^g*in order to be able to die for us.*⁸

ARTICLE 20

The Justice and Mercy of God in Christ

We believe that God—
 who is perfectly merciful
 and also very just—
 sent his Son to assume the nature
 in which disobedience had been committed,
^h*in order to make satisfaction*
and punish sin,^h
 in this nature,
 by the most bitter passion and death
 of his Son.ⁱ

So God made known his justice toward his Son,
 who was charged with our sin,
 and he poured out his goodness and mercy on us,
 who are guilty and worthy of damnation,
 giving to us his Son to die,
 by a most perfect love,
 and raising him to life
 for our *justification,*^j
 in order that by him
 we might have immortality
 and eternal life.

ARTICLE 21

The Atonement

We believe
 that Jesus Christ *was*^k a high priest forever
 according to the order of Melchizedek—
 made such by an *oath*^l—
 and that he presented himself

These are the reasons why we confess him
to be true God and true man—
true God in order to conquer death
by his power,¹
and true man ⁸*that he might die for us*
*in the weakness of his flesh.*⁸

ARTICLE 20

The Justice and Mercy of God in Christ

We believe that God—
who is perfectly merciful
and also very just—
sent his Son to assume the nature
in which the disobedience had been committed,
in order ^h*to bear in it the punishment of sin*^{h*}
by his most bitter passion and death [†].

So God made known his justice toward his Son,
who was charged with our sin,
and he poured out his goodness and mercy on us,
who are guilty and worthy of damnation,
giving to us his Son to die,
by a most perfect love,
and raising him to life
for our *justification*,¹
in order that by him
we might have immortality
and eternal life.

ARTICLE 21

The Atonement

We believe
that Jesus Christ *is*^k a high priest forever
according to the order of Melchizedek—
made such by an *oath*¹—
and that he presented himself

^{*}We have followed the French text of Dort, 1619, but take note of the fact that all earlier versions and the Dutch and Latin texts of Dort include a reference to "satisfaction" at this point, as follows:

in order to make satisfaction
and to bear the punishment of sin,
in this nature,
by his most bitter passion and death.

in our name
 before his Father,
 to appease his wrath
 with full satisfaction
 by offering *himself*^m
 on the altarⁿ of the cross
 and pouring out his precious blood
 for the cleansing of our sins,
 as the prophets had predicted.^o

^pIsaiah wrote that "*the chastisement of our peace*"
was placed^p on the Son of God
 and that "we are healed by his wounds."
He was^q "led to death as a lamb."
He was^r "numbered among sinners"⁴⁹
 and^s condemned as a criminal by Pontius Pilate
 even though^t Pilate had declared *before all*^u
 that he was innocent.

^{†v}He paid back what he had not stolen.⁵⁰
He suffered^w—
 the just for the unjust,⁵¹
 in both his body and his soul—
 in such a way that
 when he sensed the horrible punishment
 required by our sins
^x*he sweat "blood and water."*⁵²
 He cried "My God, my God,
 why have you abandoned me?"⁵³

^{†y}He endured all this for the forgiveness of our sins—
 and^z therefore we say rightly with Paul
 that we "know nothing but Jesus and him crucified."⁵⁴

We consider all things as "dung
 for the excellence of the knowledge
 of our Lord Jesus Christ."⁵⁵

We find *all comfort*^a in his wounds

⁴⁹Isaiah 53:4-12

⁵⁰Psalms 69:4

⁵¹1 Peter 3:18

⁵²Luke 22:44

⁵³Matthew 27:46

⁵⁴1 Corinthians 2:2

⁵⁵Philippians 3:8

in our name
 before his Father,
 to appease his wrath
 with full satisfaction
 by offering *himself*^m
 on the *tree*ⁿ of the cross
 and pouring out his precious blood
 for the cleansing of our sins,
 as the prophets had predicted.^o

^pFor it is written
 that "*the chastisement of our peace*"
 was placed^p on the Son of God
 and that "we are healed by his wounds."
 He was^q "led to death as a lamb";
 he was^r "numbered among sinners"⁴⁵
 and^s condemned as a criminal by Pontius Pilate,
 though Pilate had declared ^tu
 that he was innocent.

So^v he paid back
 what he had not stolen,⁴⁶
 and he suffered^w—
 the just for the unjust,⁴⁷
 in both his body and his soul—
 in such a way that
 when he sensed the horrible punishment
 required by our sins
^x*his sweat became like "big drops of blood*
*falling on the ground."*⁴⁸
 He cried, "My God, my God,
 why have you abandoned me?"⁴⁹

And^y he endured all this
 for the forgiveness of our sins.

[†]Therefore we rightly say with Paul that
 we "know nothing but Jesus and him crucified";⁵⁰
 we consider all things as "dung
 for the excellence of the knowledge
 of our Lord Jesus Christ."⁵¹
 We find *all comforts*^a in his wounds

⁴⁵Isaiah 53:4-12

⁴⁶Psalms 69:4

⁴⁷I Peter 3:18

⁴⁸Luke 22:44

⁴⁹Matthew 27:46

⁵⁰I Corinthians 2:2

⁵¹Philippians 3:8

*The French reads: "Jesus Christ." We omit the word "Christ" in view of the fact that it is not found in the Latin and Dutch of Dort and is not included in the biblical text.

and have no need to seek or invent any other means
to reconcile ourselves with God
than this one and only sacrifice,
once made,
which renders believers perfect
forever.

This is also why
the angel of God called him "Jesus" †^b—
that is, "Savior"—
because he would save his people
from their sins.⁵⁶

ARTICLE 22

The Righteousness of Faith

We believe that
*"by the true knowledge of this great mystery
the Holy Spirit kindles in our hearts"*^c a true faith
that embraces Jesus Christ
with *all*^d his merits,
and makes him its own,
and no longer looks for anything
apart from him.

^eFor *either* it must necessarily follow
that all that is *required*^e for our salvation
is not in Christ or,
if all is in him,
then he who has Christ by faith
^f*has everything
and lacks nothing at all.*^f

†^gTo say that Christ is not enough
but that something else is needed as well
is a most enormous blasphemy against God.
For it then would follow that †^h Christ is only half a Savior—
and therefore we justly say with Paul
that we are justified "by faith alone"
or by faith "apart from works."⁵⁷

†ⁱWe do not mean,
properly speaking,
that *we are justified because of faith*ⁱ—

⁵⁶Matthew 1:21

⁵⁷Romans 3:28

and have no need to seek or invent any other means
to reconcile ourselves with God
than this one and only sacrifice,
once made,
which renders believers perfect
forever.

This is also why
the angel of God called him Jesus^{b*} —
that is, "Savior" —
because he would save his people
from their sins.⁵²

ARTICLE 22

The Righteousness of Faith

We believe that
*for us to acquire the true knowledge of this great mystery
the Holy Spirit kindles in our hearts^c a true faith
that embraces Jesus Christ,
with all^d his merits,
and makes him its own,
and no longer looks for anything
apart from him.*

*For it must necessarily follow
that either all that is required^e for our salvation
is not in Christ or,
if all is in him,
then he who has Christ by faith
has his salvation entirely.^f*

*Therefore,^g
to say that Christ is not enough
but that something else is needed as well
is a most enormous blasphemy against God—
for it then would follow
that Jesus^h Christ is only half a Savior.
And therefore we justly say with Paul
that we are justified "by faith alone"
or by faith "apart from works."⁵³*

*However,ⁱ
we do not mean,
properly speaking,
that it is faith itself that justifies us^j—*

⁵²Matthew 1:21

⁵³Romans 3:28

for *faith*^k is only the instrument
by *which*^l we embrace Christ,
our righteousness.

^mAnd so Jesus Christ is our righteousness,
with all his merits—
all the holy works he has done for us.^m
And faith is the instrument
that *puts* us with himⁿ
in communion with all his benefits.

When those benefits are made ours
they are more than enough to absolve us †^o.

ARTICLE 23

The Justification of Sinners

We believe
that our *happiness*^p lies in the forgiveness of our sins
because of Jesus Christ
and that in it our righteousness before God is contained,
as *Paul and David*^a teach us
when they declare that man blessed
to whom God grants righteousness
apart from works.⁵⁸

†^rThe same apostle says
that we are justified *freely by grace*^s
through redemption in Jesus Christ.⁵⁹
And therefore we cling to this foundation,
which is firm forever,
giving all glory to God,
humbling ourselves,
and recognizing ourselves^t as we are;
not claiming a thing for ourselves or our merits
and relying and resting on^u the sole obedience of Christ crucified,
which is ours *when we believe* in him.^v

That is enough to cover all our sins
and to make us confident, †^w
without doing what our first father †^x did,
who trembled as he tried to *hide*^y himself
with fig leaves.

⁵⁸Psalm 32:1; Romans 4:6

⁵⁹Romans 3:24

for *faith*^k is only the instrument
by *which*^l we embrace Christ,
our righteousness.

^mBut Jesus Christ is our righteousness
in making available to us all his merits
and all the holy works he has done
for us and in our place.^m

And faith is the instrument
that keeps us together with himⁿ
in communion with all his benefits.

When those benefits are made ours
they are more than enough to absolve us
of our sins.^o

ARTICLE 23

The Justification of Sinners

We believe
that our *blessedness*^p lies in the forgiveness of our sins
because of Jesus Christ,
and that in it our righteousness before God is contained,
as *David and Paul*^q teach us
when they declare that man blessed
to whom God grants righteousness
apart from works.⁵⁴

And^r the same apostle says
that we are justified "*freely*" or "*by grace*"^s
through redemption in Jesus Christ.⁵⁵
And therefore we cling to this foundation,
which is firm forever,
giving all glory to God,
humbling ourselves,
and recognizing ourselves^t as we are;
not claiming a thing for ourselves or our merits
and *leaning and resting on*^u the sole obedience of Christ crucified,
which is ours *when we believe* in him.^v

That is enough to cover all our sins
and to make us confident,
^w*freeing the conscience from the fear, dread, and terror*
of God's approach,^w
without doing what our first father, *Adam*,^x did,
who trembled as he tried to *cover*^y himself
with fig leaves.

⁵⁴Psalm 32:1; Romans 4:6

⁵⁵Romans 3:24

†If we had to appear before God relying—
no matter how little—
on ourselves or some other creature,
then, alas, we would be swallowed up.

Therefore everyone must say with David:
"Lord, do not enter into judgment *against*^a your servants,
for before you no living person shall be justified."⁶⁰

ARTICLE 24

The Sanctification of Sinners

We believe that this true faith,
produced †^b by the hearing of God's Word
and by the work of the Holy Spirit,
regenerates a person and makes him a "new man,"⁶¹
causing him to live the "new life"⁶²
and freeing him from the slavery of sin.

†^{cd}Far from making people *cold*
toward living in a pious and holy way,
this justifying faith †^c so works within them that
apart from it^d
they will never do a thing out of love for God
^e*but only* out of love for themselves
and *fear* of being condemned.^e

So then, it is impossible
for this holy faith to be unfruitful in a human being.

†We do not speak of an empty faith
but of what Scripture calls
"faith working through love,"⁶³
which leads a man to do *by himself*^g
the works that God has commanded
in his Word.

Such works,^h
proceeding from the good root of faith,
are good and acceptable to God, †ⁱ

⁶⁰Psalm 143:2

⁶¹II Corinthians 5:17

⁶²Romans 6:4

⁶³Galatians 5:6

*In fact,*²

if we had to appear before God relying—
no matter how little—
on ourselves or some other creature,
then, alas, we would be swallowed up.

Therefore everyone must say with David:

"Lord, do not enter into judgment *with*^a your servants,
for before you no living person shall be justified."⁵⁶

ARTICLE 24

The Sanctification of Sinners

We believe that this true faith,
produced *in man*^b by the hearing of God's Word
and by the work of the Holy Spirit,
regenerates him and makes him a "new man,"⁵⁷
causing him to live the "new life"⁵⁸
and freeing him from the slavery of sin.

Therefore,^c

^dfar from making people *cold*
toward living in a pious and holy way,
this justifying faith,
quite to the contrary,
so works within them that
apart from it^d
they will never do a thing out of love for God
but only out of love for themselves
and *fear* of being condemned.^e

So then, it is impossible
for this holy faith to be unfruitful in a human being,
seeing that^f we do not speak of an empty faith
but of what Scripture calls
"faith working through love,"⁵⁹
which leads a man to do *by himself*^g
the works that God has commanded
in his Word.

These works,^h

proceeding from the good root of faith,
are good and acceptable to God,
*since they are all sanctified by his grace.*ⁱ

⁵⁶Psalm 143:2

⁵⁷II Corinthians 5:17

⁵⁸Romans 6:4

⁵⁹Galatians 5:6

but still do not count toward our justification.

¹For by faith in Christ we are justified—
and we are justified † before we do good works.¹

Otherwise they could not be good,
any more than the fruit of a tree *could*^k be good
if the tree is not good in the first place.

So then, we do good works,
but not for merit—

for what would we merit?

¹We are indebted to God for the good works we do,
rather than he to us,¹
since it is he who “works”^m in us both to will and do
according to his good pleasure,”⁶⁴

as it is writtenⁿ:

“When you have done all *that he*^o has commanded you,
then you shall say, ‘We are unworthy servants:
we have done what it was our duty to do.’”⁶⁵

Yet we do not wish to deny
that God rewards good works—
but he does so by his grace †^p.

Moreover,
although we do good works
we do not base our salvation on them.

For we cannot *perform*^a any work
that is not defiled by our flesh
and also worthy of punishment,
And even if we could *perform*^r one,
the memory of a *single sin*^s is enough
for God to reject that work.

So we would always be in doubt,
tossed back and forth
without any certainty,
and our poor consciences would be tormented constantly
if they did not *rest*ⁱ on the merit
of the suffering and death of our Savior.

ARTICLE 25

The Fulfillment of the Law

We believe that
since the ceremonies and symbols of the law have ended
with the coming of Christ,

⁶⁴Philippians 2:13

⁶⁵Luke 17:10

Yet they do not count toward our justification—
 'for by faith in Christ we are justified,
 even before we do good works.'ⁱ
 Otherwise they could not be good,
 any more than the fruit of a tree *could*^k be good
 if the tree is not good in the first place.

So then, we do good works,
 but not for merit—
 for what would we merit?
 'Rather, we are indebted to God for the good works we do,
 and not he to us,ⁱ
 since it is he who "*works*"^m in us both to will and do
 according to his good pleasure"⁶⁰—
 thus keeping in mind what is writtenⁿ:
 "When you have done all *that*^o is commanded you,
 then you shall say, 'We are unworthy servants;
 we have done what it was our duty to do.' "⁶¹

Yet we do not wish to deny
 that God rewards good works—
 but it is by his grace
 that he crowns his gifts.^p

Moreover,
 although we do good works
 we do not base our salvation on them;
 for we cannot *do*^q any work
 that is not defiled by our flesh
 and also worthy of punishment.
 And even if we could *point to*^r one,
 the memory of a single sin^s is enough
 for God to reject that work.

So we would always be in doubt,
 tossed back and forth
 without any certainty,
 and our poor consciences would be tormented constantly
 if they did not *rest*^t on the merit
 of the suffering and death of our Savior.

ARTICLE 25

The Fulfillment of the Law

We believe
 that the ceremonies and symbols of the law have ended
 with the coming of Christ,

⁶⁰Philippians 2:13

⁶¹Luke 17:10

†^u *all foreshadowings*^v have come to an end,^w
so that the use of them ought to be abolished
among Christians.

Yet^x the truth and substance of these things
remain for us in Jesus Christ,
in whom they have been fulfilled.

Nevertheless,^y
we *continue*^z to use the witnesses
drawn from the law and prophets
to confirm us in the gospel
and to regulate our lives in *all honor*,^a
for the glory of God †^b.

ARTICLE 26

The Intercession of Christ

We believe that we have no access to God
except through the one and only Mediator and Intercessor:
Jesus Christ the Righteous.⁶⁶

He therefore was made man,
‘joining together God and man,
so that we might have access^c to the divine Majesty.
Otherwise we *have*^d no more access
‘than thorns have to fire.
We would be brought low
by his mere voice—
as we see in Adam,
who fled in fear before the Lord,
and the Israelites at Mount Sinai,
who asked for a mediator
because they feared they would all die
in the presence of the voice of the Lord.^e

But^f this Mediator,
whom the Father has appointed between himself and us,
ought not terrify us *by*^g his greatness,
so that we have to look for another one,
according to our fancy.

For neither in heaven nor among the creatures on earth
is there anyone who loves us
more than Jesus Christ does.

Although he was “in the form of God,”
he nevertheless “emptied himself,”

⁶⁶I John 2:1

and^u that all foreshadowings^v have come to an end,^w
so that the use of them ought to be abolished
among Christians.

Yet^x the truth and substance of these things
remain for us in Jesus Christ,
in whom they have been fulfilled.

Nevertheless,^y
we continue^z to use the witnesses
drawn from the law and prophets
to confirm us in the gospel
and to regulate our lives with full integrity^a
for the glory of God,
according to his will.^b

ARTICLE 26

The Intercession of Christ

We believe that we have no access to God
except through the one and only Mediator and Intercessor:
Jesus Christ the Righteous.⁶²

He therefore was made man,
^c*uniting together the divine and human natures,*
so that we human beings might have access^c to the divine Majesty.
Otherwise we would have^d no access^{†e}.

But^f this Mediator,
whom the Father has appointed between himself and us,
ought not terrify us *by^g his greatness,*
so that we have to look for another one,
according to our fancy.

For neither in heaven nor among the creatures on earth
is there anyone who loves us
more than Jesus Christ does.

Although he was "in the form of God,"
he nevertheless "emptied himself,"

⁶²I John 2:1

taking the "form of [†] a servant" for us.⁶⁷

[†]He became "like his brothers in all things";⁶⁸

[‡]"although he was rich, he became poor for us."⁶⁹

^kSuppose we had to find another intercessor who loves us.

Whom could we find who loves us^k more than

he who gave his life for us

even though "we were his enemies"?⁷⁰

And suppose we had to find one who has prestige and power.

Who has as much of these as he who is seated

"at the right hand of the Father,"⁷¹

and who has all power

both^l "in heaven and on earth"?⁷²

And who will be heard more readily

than God's own dearly beloved Son?

So then, sheer unbelief^m has led to the practice

of dishonoring the saints,

instead of honoring them.

ⁿThat was something the saints never did but which,

as appears from their writings,

they refused.ⁿ

We should not^o plead here

that we are unworthy—

for it is not a question of offering our prayers

on the basis of our own dignity

but only on the basis of the excellence and dignity

of Jesus Christ,

whose righteousness is ours

by faith.

Since the apostle for good reason

wants us to get rid of this foolish fear—

or rather, this unbelief—

he says to us that Jesus Christ

was "made like his brothers in all things,"

that he might be a high priest

who is merciful and faithful

to purify the sins of the people.⁷³

^pFor since he himself came to be tempted,^p

he is also able to help those^q who are tempted.⁷⁴

⁶⁷Philippians 2:6-8

⁶⁸Hebrews 2:17

⁶⁹II Corinthians 8:9

⁷⁰Romans 5:10

⁷¹Romans 8:34; Hebrews 1:3

⁷²Matthew 28:18

⁷³Hebrews 2:17

⁷⁴Hebrews 2:18

taking the form of "a man" and^h "a servant" for us;⁶³
andⁱ he made himself "completely like his brothers." †⁶⁴

^kSuppose we had to find another intercessor.

Who would love^k us more than he who gave his life for us,
even though "we were his enemies"?⁶⁵

And suppose we had to find one who has prestige and power.

Who has as much of these as he who is seated

"at the right hand of the Father,"⁶⁶

and who has all power

†^l"in heaven and on earth"?⁶⁷

And who will be heard more readily
than God's own dearly beloved Son?

So then, sheer unbelief^m has led to the practice
of dishonoring the saints,
instead of honoring them.

"That was something the saints never did nor asked for,
but which in keeping with their duty,
as appears from their writings,
they consistently refused."

We should not^o plead here
that we are unworthy—

for it is not a question of offering our prayers
on the basis of our own dignity
but only on the basis of the excellence and dignity
of Jesus Christ,
whose righteousness is ours
by faith.

Since the apostle for good reason
wants us to get rid of this foolish fear—
or rather, this unbelief—

he says to us that Jesus Christ
was "made like his brothers in all things,"
that he might be a high priest
who is merciful and faithful
to purify the sins of the people.⁶⁸

^pFor since he suffered,
being tempted,^p
he is also able to help those^q
who are tempted.⁶⁹

⁶³Philippians 2:6-8

⁶⁴Hebrews 2:17

⁶⁵Romans 5:10

⁶⁶Romans 8:34; Hebrews 1:3

⁶⁷Matthew 28:18

⁶⁸Hebrews 2:17

⁶⁹Hebrews 2:18

And further,
to encourage us more
to approach him
he says,
*"Since we have^r a high priest,
Jesus the Son of God,
who has entered into heaven,
we maintain our confession.
For we do not have a high priest
who is unable to have compassion for our weaknesses[†].
Let us go then with confidence to the throne of grace,
that we may obtain mercy and find grace,
in order to be helped."*⁷⁵

*'Here he changes the throne of dreadful glory
into a throne of grace,
to enable us to come to him.'*^t
The same apostle says that
we "have liberty to enter into the holy place
by the blood of Jesus.
Let us go, then, in the assurance
of faith. . . ." ⁷⁶

The same one says again^u:
*"Christ's priesthood is forever.
By this he is able to save completely
those who draw near to God through him
who always lives to intercede
for them."*⁷⁷

What more do we need?
For Christ himself declares:
*"I am the way, the truth, and the life;
no one can come^{ui} to my Father
but by me."*⁷⁸
Why should we seek another intercessor
*^vwhen he says we can go to his Father
only through him?^v*

Since it has pleased God
to give us his Son as our intercessor,
let us not leave him for another^w.
For when God gave him to us

⁷⁵Hebrews 4:14-16

⁷⁶Hebrews 10:19, 22

⁷⁷Hebrews 7:24, 25

⁷⁸John 14:6

And further,
to encourage us more
to approach him
he says,
"Since we have^r a high priest,
Jesus the Son of God,
who has entered into heaven,
we maintain our confession.
For we do not have a high priest
who is unable to have compassion for our weaknesses,
^s*but one who was tempted in all things,*
just as we are,
except for sin.^s
Let us go then
with confidence
to the throne of grace
that we may obtain mercy
and find grace,
in order to be helped." †¹⁷⁰

The same apostle says that
we "have liberty to enter into the holy place
by the blood of Jesus.
Let us go, then, in the assurance
of faith. . . ." ⁷¹

Likewise ^u
"Christ's priesthood is forever.
By this he is able to save completely
those who draw near to God through him
who always lives to intercede
for them." ⁷²

What more do we need?
For Christ himself declares:
"I am the way, the truth, and the life;
no one comes^{uu} to my Father
but by me." ⁷³
Why should we seek
another intercessor †^v?

Since it has pleased God
to give us his Son as our Intercessor,
let us not leave him for another—
^w*or rather seek, without ever finding.*^w
For when God gave him to us

⁷⁰Hebrews 4:14-16

⁷¹Hebrews 10:19, 22

⁷²Hebrews 7:24, 25

⁷³John 14:6

he knew well that we were sinners.

Therefore,
in following^x the command of Christ
 we call on the heavenly Father
 through Christ,
 our only *Intercessor^y*,
as he has taught us^z in the Lord's Prayer,
 being assured that we shall obtain
 all we ask of the Father
 in his name.

ARTICLE 27

The Holy Catholic Church

We believe and confess
 one single catholic *and^a* universal church—
 a holy congregation and gathering
 of true Christian believers,
 awaiting their entire salvation *in^b* Jesus Christ,
 being washed by his blood,
 and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world
 and will last until the end,
 as appears *from the fact*
that Christ is eternal King—
from which it follows
that he^c cannot be without subjects.

And this holy church is preserved by God
 against the rage of the whole world;
and it shall never be destroyed,^d
 even though for a time
 it may appear very small
 in the eyes of men—
 as though it were *snuffed out^e*.

Yet the Lord preserved for himself the seven thousand men^e
 who did not *bend their knees^f* to Baal.⁷⁹

And so this holy church
 is not confined,
 bound,
 or limited to a certain place,
 or *tied up with^g* certain persons.
 But it is spread and dispersed
 throughout the entire world,

⁷⁹I Kings 19:18

he knew well that we were sinners.

Therefore,
in following^x the command of Christ
we call on the heavenly Father
through Christ,
our only *Mediator*,^y
as *we are taught*^z by the Lord's Prayer,
being assured that we shall obtain
all we ask of the Father
in his name.

ARTICLE 27

The Holy Catholic Church

We believe and confess
one single catholic or^a universal church—
a holy congregation and gathering
of true Christian believers,
awaiting their entire salvation *in*^b Jesus Christ
being washed by his blood,
and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world
and will last until the end,
as appears *from the fact*
that Christ is eternal King
who^c cannot be without subjects.

And this holy church is preserved by God
against the rage of the whole world, [†]^d
even though for a time
it may appear very small
in the eyes of men—
as though it were *snuffed out*.

For example,
during the very dangerous time of Ahab
the Lord preserved for himself seven thousand men^e
who did not *bend their knees*^f to Baal.⁷⁴

And so this holy church
is not confined,
bound,
or limited to a certain place or^g certain persons.
But it is spread and dispersed
throughout the entire world,

⁷⁴I Kings 19:18

though still joined and united
in heart and will,
in one and the same Spirit,
by the power of faith.

ARTICLE 28

The Obligations of Church Members

We believe that
since this holy assembly and congregation
is the gathering of those who are saved
and there is no salvation apart from it,
no one ought to withdraw from it,
content to be by himself,
regardless of his status or condition.

But all people are obliged
to *join*^h and unite with it,
keeping the unity of the church
by submitting to its instruction and discipline,
by bending their necks under the yoke of Jesus Christ,
and by serving to build up one another,
according to the gifts God has given them
as members of each other
in the same body.

ⁱSo then, it isⁱ the duty of all believers,
according to God's Word,
to separate themselves
from those who do not belong to the church,
in order to *join*ⁱ this assembly
wherever God has *established* it,
even if^k civil authorities and royal decrees *forbid*^l
and death and physical punishment result.

And so,
all who withdraw from the church
or do not join it
act contrary to God's ordinance.

ARTICLE 29

The Marks of the True Church

We believe that we ought to discern
diligently *and*^m very carefully,

though still joined and united
in heart and will,
in one and the same Spirit,
by the power of faith.

ARTICLE 28

The Obligations of Church Members

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since this holy assembly and congregation
is the gathering of those who are saved
and there is no salvation apart from it,
no one ought to withdraw from it,
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But all people are obliged
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keeping the unity of the church
by submitting to its instruction and discipline,
by bending their necks under the yoke of Jesus Christ,
and by serving to build up one another,
according to the gifts God has given them
as members of each other
in the same body.

ⁱAnd to preserve this unity more effectively,
it isⁱ the duty of all believers,
according to God's Word,
to separate themselves
from those who do not belong to the church,
in order to *join*ⁱ this assembly
wherever God has *established* it,
even if^k civil authorities and royal decrees *forbid*^l
and death and physical punishment result.

And so,
all who withdraw from the church
or do not join it
act contrary to God's ordinance.

ARTICLE 29

The Marks of the True Church

We believe that we ought to discern
diligently *and*^m very carefully,

by the Word of God,
 what is the true church—
 for all sects in the world today
 claim for themselves the name of "the church."

We are not speaking here of the company of hypocrites
 who are mixed among the good in the church—
*those included in the name of the church,*ⁿ
 who nonetheless are not part of it,
 even though they are *physically there.*^o

But we are speaking of distinguishing †^p the true church
 from all sects that call themselves "the church."

The true church can be recognized
 if it has the following marks:

The church engages in the pure preaching
 of the gospel;
 it makes use of the pure administration of the *sacraments*^q
 as Christ instituted them;
 it practices church discipline
 for correcting faults.

In short, it governs itself
 according to the pure Word of God,
rejecting^r all things contrary to it
 and holding Jesus Christ as the only Head.

By these marks one can be assured
 of recognizing the true church †^s.

As for those who belong to the church,
 we can recognize them by *the distinguishing mark*¹ of Christians:
that is, faith.

"We can recognize them because
they receive the one and only Savior, Jesus Christ;
they flee from sin and pursue righteousness,^v
loving the true God and their neighbor^w
without turning to the right or left;
and they crucify the flesh and its works.^x

Though great weakness remains in them,
 they fight against it
 by the Spirit
 all the days of *their lives,*^y
 appealing constantly
 to the blood, suffering, death, and obedience of the Lord Jesus,
 in whom they have forgiveness of their sins,
 through faith in him.

As^z for the false church,
 it assigns more authority to itself and its ordinances
 than to the Word of God;
 it does not want to subject itself
 to the yoke of Christ;

by the Word of God,
what is the true church—
for all sects in the world today
claim for themselves the name of "the church."

We are not speaking here of the company of hypocrites
who are mixed among the good in the church [†]
and who nonetheless are not part of it,
even though they are *physically there*.^o
But we are speaking of distinguishing
the body and fellowship^p of the true church
from all sects that call themselves "the church."

The true church can be recognized
if it has the following marks:
The church engages in the pure preaching
of the gospel;
it makes use of the pure administration of the *sacraments*^q
as Christ instituted them;
it practices church discipline
for correcting faults.

In short, it governs itself
according to the pure Word of God,
rejecting^r all things contrary to it
and holding Jesus Christ as the only Head.

By these marks one can be assured
of recognizing the true church—
and no one ought to be separated from it.^s

As for those who belong to the church,
we can recognize them by the *distinguishing marks*^t of Christians:
namely by^u faith,
^vand by their fleeing from sin and pursuing righteousness,
once they have received the one and only Savior,
Jesus Christ.^v

They love the true God and *their neighbors*,^w
without turning to the right or left,
and they *crucify* the flesh and its works.^x

Though great weakness remains in them,
they fight against it
by the Spirit
all the days of *their lives*,^y
appealing constantly
to the blood, suffering, death, and obedience of the Lord Jesus,
in whom they have forgiveness of their sins,
through faith in him.

As^z for the false church,
it assigns more authority to itself and its ordinances
than to the Word of God;
it does not want to subject itself
to the yoke of Christ;

it does not administer the sacraments
 as Christ commanded in his Word;
 it rather adds to them or subtracts from them
 as it pleases;
 it bases itself on men,
 more than on Jesus Christ;
 it persecutes those
 who live holy lives according to the Word of God
 and who rebuke it for its faults, greed, and idolatry.

By these things^a these two churches
 are easy to recognize
 and thus to distinguish
 from each other.

ARTICLE 30

The Government of the Church

We believe that this true church
 ought to be governed according to the †^b order
 that our Lord has taught us in his Word.

There should be ministers *and*^c pastors
 to preach the Word of *the gospel*^d
 and administer the sacraments.

There should also be elders and deacons †^e
 to make up the council of the church.

By this means
 true religion is preserved;
 true doctrine is able to take its course;
 and evil men are corrected †^f and held in check,
 so that also the poor
 and all the afflicted
 may be helped and comforted
 according to their need.

By^g this means
 everything will be done well
 and in good order
 in the church,
 when such persons are elected
 who are faithful
 and are chosen according to the rule
 that Paul gave to Timothy.⁸⁰

⁸⁰1 Timothy 3

it does not administer the sacraments
as Christ commanded in his Word;
it rather adds to them or subtracts from them
as it pleases;
it bases itself on men,
more than on Jesus Christ;
it persecutes those
who live holy lives according to the Word of God
and who rebuke it for its faults, greed, and idolatry.

† ^aThese two churches
are easy to recognize
and thus to distinguish
from each other.

ARTICLE 30

The Government of the Church

We believe that this true church
ought to be governed according to the *spiritual*^b order
that our Lord has taught us in his Word.

There should be ministers or^c pastors
to preach the Word of God^d
and administer the sacraments.

There should also be elders and deacons,
along with the pastors,^e
to make up the council of the church.

By this means
true religion is preserved;
true doctrine is able to take its course;
and evil men are corrected *spiritually*^f and held in check,
so that also the poor
and all the afflicted
may be helped and comforted
according to their need.

By^g this means
everything will be done well
and in good order
in the church,
when such persons are elected
who are faithful
and are chosen according to the rule
that Paul gave to Timothy.⁷⁵

⁷⁵1 Timothy 3

ARTICLE 31

The Officers of the Church

We believe that the ministers ^{†h}, elders, and deacons
ought to be chosen to their offices
by a legitimate election ^{†i},
with prayer in the name of the Lord
[†]and a vote of the church,
followed by a confirmation in their offices
by the laying on of hands,[†]
as the Word of God teaches.

†Everyone^k must be careful
not to push one's self forward improperly,
but each must [†]wait for God's call,
so that *such persons may be assured*
of their calling
and be certain *that they are chosen*.
by the Lord.[†]

As for the ministers of the Word,
they all have the same power and authority,
no matter *where*^m they may be,
since they are all servants of Jesus Christ,
the only universal bishop,
and the only head of the church.
ⁿ*Therefore no church has any authority or right
to lord it over another church.*ⁿ

Moreover, ^{†o}
everyone ought,
as much as possible,
to hold the ministers of the Word ^pand elders of the church
in *special esteem*,^p
because of the work they do,
and be at peace with them,
without grumbling.^q

ARTICLE 32

The Order and Discipline of the Church

We also believe that
although it is useful and good
for those who govern the churches
[†]*to set up a certain order*^r among themselves
for maintaining the body of the church,
they ought always to guard against deviating
from what Christ,

ARTICLE 31

The Officers of the Church

We believe that
ministers of *the Word of God*,^h elders, and deacons
ought to be chosen to their offices
by a legitimate election of *the church*,ⁱ
with prayer in the name of the Lord,
and in good order,ⁱ
as the Word of God teaches.

So everyone^k must be careful
not to push one's self forward improperly,
but all must *wait until called by God*,
so that *they may be* assured of their calling
and be certain *and sure that it is*
from the Lord.^l

As for the ministers of the Word,
they all have the same power and authority,
no matter *where*^m they may be,
since they are all servants of Jesus Christ,
the only universal bishop,
and the only head of the church. ⁿ

Moreover,
to keep God's holy order
from being violated or despised,
we say that^o everyone ought,
as much as possible,
to hold the ministers of the Word ^pand *elders* of the church
in *special esteem*,^p
because of the work they do,
and be at peace with them,
without *grumbling, quarreling, or fighting*.^q

ARTICLE 32

The Order and Discipline of the Church

We also believe that
although it is useful and good
for those who govern the churches
to establish and set up
a certain order^r among themselves
for maintaining the body of the church,
they ought always to guard against deviating
from what Christ,

our only Master,
has ordained
for us.

Therefore we reject all human innovations—
†^sall laws imposed on us,
in our worship of God,
'which bind our consciences †^t.

So we accept only what is proper
"to maintain harmony and unity
and to keep all in obedience
to God."

°To that end excommunication,
with all it involves,
serves us greatly,
if done according to the Word of God.°

ARTICLE 33

The Sacraments

We believe that our good God,
mindful of our crudeness and weakness,
has ordained sacraments for us
to seal his promises in us,
to pledge his good will and grace toward^w us,
and also to nourish and sustain our faith.

He^{*} has added these to the Word of the gospel
to represent better to our external senses
both what he enables us to understand by his Word
and what he does inwardly in our hearts,
°as he confirms salvation in us.

And so they are symbols
and visible signs^y
of something internal and invisible
by which^t God works in us,
through the power of his Spirit.^a
°They are not empty and hollow signs^b
to fool and deceive us,
for their truth is Jesus Christ,
without whom they would be nothing.

our only Master,
has ordained
for us.

Therefore we reject all human innovations
and^s all laws imposed on us,
in our worship of God,
† *which bind and force* our consciences
in any way.^t

So we accept only what is proper
*"to maintain harmony and unity
and to keep all in obedience
to God."*^u

*"To that end excommunication,
with all it involves,
according to the Word of God,
is required."*^v

ARTICLE 33

The Sacraments

We believe that our good God,
mindful of our crudeness and weakness,
has ordained sacraments for us
to seal his promises in us,
to pledge his good will and grace *toward*^w us,
and also to nourish and sustain our faith.

He^x has added these to the Word of the gospel
to represent better to our external senses
both what he enables us to understand by his Word
and what he does inwardly in our hearts,
^yconfirming in us
the salvation *he imparts to us.*

For they are visible signs and seals^y
of something internal and invisible,
by means of which^z God works in us
through the power of *the Holy Spirit.*^a
^b*So they are not empty and hollow signs*^b
to fool and deceive us,
for their truth is Jesus Christ,
without whom they would be nothing.

Moreover,
 we are satisfied with the number of *sacraments*^c
 that Christ our Master has ordained for us.
 There are only two:
 the sacrament of baptism
 and the holy supper of Jesus Christ.

ARTICLE 34

The Sacrament of Baptism

We believe and confess that Jesus Christ,
 in whom the law is fulfilled,
 has put an end,
 by his shed blood,
 to every other shedding of blood.

He has^d abolished circumcision,
 which was done with blood,
and has established in its place^e
 the sacrament of baptism.

By it we are received into God's church
 and set apart from *all* other peoples and alien religions,^f
 that we may be dedicated entirely to him,
 bearing his mark and sign.

It witnesses to us^g
 that he will be our God forever,
 since he is our gracious Father.

Therefore he has commanded
 that all those who belong to him
 be baptized with pure water,
 in the name of the Father,
 and the Son,
 and the Holy Spirit.^{h1}

In this way he signifies to us
 that just as water washes away the dirt of the body
^h*when it is poured on us,*
ⁱ*and as truly as that water is seen*
 on the body of the baptized
 when it is sprinkled on him,
 so *the*ⁱ blood of Christ does the same thing internally
 to the soul,^k
 by the Holy Spirit.

It washes and cleanses it from its sins
^l*and transforms a child of wrath*
 into a *child* of God.^l

^{h1}Matthew 28:19

Moreover,
we are satisfied with the number of *sacraments*^c
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We believe and confess that Jesus Christ,
in whom the law is fulfilled,
has by his shed blood
put an end to every other shedding of blood,
^d*which anyone might do or wish to do*
in order to atone or satisfy for sins.

Having^d abolished circumcision,
which was done with blood,
he established in its place^e
the sacrament of baptism.

By it we are received into God's church
and set apart from *all* other peoples and alien religions,^f
that we may be dedicated entirely to him,
bearing his mark and sign.

It also witnesses to us^g
that he will be our God forever,
since he is our gracious Father.

Therefore he has commanded
that all those who belong to him
be baptized with pure water
in the name of the Father,
and the Son,
and the Holy Spirit.⁷⁶

In this way he signifies to us
that just as water washes away the dirt of the body
^h*when it is poured on us*
*and also is seen*ⁱ on the body of the baptized
when it is sprinkled on him,
so too^j the blood of Christ does the same thing internally,
in the soul,^k
by the Holy Spirit:

It washes and cleanses it from its sins
^l*and transforms us from being the children of wrath*
into the children of God.^l

⁷⁶Matthew 28:19

^m*All these things happen,
not by the physical water,
but by the precious bath of the blood^m of the Son of God,
who is our Red Sea,
through which we must pass
to escape the tyranny of Pharaoh,
who is the devil,
and to enter into the spiritual landⁿ
of Canaan.*

†^oThe ministers †^p give us *merely*^q the sacrament
and what is visible,
but our Lord gives what the sacrament signifies—
namely the invisible gifts and graces:
washing, purging, and cleansing our souls
of all filth and unrighteousness;
renewing our hearts and filling them
with all comfort;
giving us true assurance
of his fatherly goodness;
clothing us with the “new man” and stripping off the “old,”
with all its works.

*Moreover,^r
anyone who aspires to †^s eternal life
ought to be baptized only once,
and ought to be content with that one baptism^t
without ever repeating it—
for^u we cannot be born twice.*

†^vThis baptism is profitable
not only when the water is on us
and when we receive it
but throughout our entire lives.
*^wFor otherwise we would have to have
our heads in the water
all the time.^w*

For that reason we detest the error of the Anabaptists,
who are not content with a single baptism
once received
and also condemn the baptism
of the children of believers.
We believe our children ought to be baptized
and *marked*^x with the sign of the covenant,
as little children were circumcised in Israel
on the basis of the same promises
made to our children.

†^yChrist has shed his blood no less
for washing the little children of believers
than he did for adults.

^m*This does not happen by the physical water*
but *by the sprinkling of the precious blood*^m of the Son of God,
who is our Red Sea,
through which we must pass
to escape the tyranny of Pharaoh,
who is the devil,
and to enter the *spiritual land*ⁿ
of Canaan.

So^o ministers,
as far as their work is concerned,^p
give us [†]^q the sacrament and what is visible,
but our Lord gives what the sacrament signifies—
namely the invisible gifts and graces;
washing, purifying, and cleansing our souls
of all filth and unrighteousness;
renewing our hearts and filling them
with all comfort;
giving us true assurance
of his fatherly goodness;
clothing us with the “new man” and stripping off the “old,”
with all its works.

For this reason we believe that^f
anyone who aspires to *reach*^s eternal life
ought to be baptized only once [†]^t
without ever repeating it—
for [†]^u we cannot be born twice.
Yet^v this baptism is profitable
not only when the water is on us
and when we receive it
but throughout our
entire lives. [†]^w

For that reason we detest the error of the Anabaptists
who are not content with a single baptism
once received
and also condemn the baptism
of the children of believers.
We believe our children ought to be baptized
and *sealed*^x with the sign of the covenant,
as little children were circumcised in Israel
on the basis of the same promises
made to our children.

And *truly,*^y
Christ has shed his blood no less
for washing the little children of believers
than he did for adults.

Therefore they ought to receive the sign and sacrament
 of what Christ has done for them,
 just as the Lord commanded in the law that
 by offering a lamb for them
 the sacrament of the suffering and death of Christ
 would be granted them
 shortly after their birth.
 This was a² sacrament of Jesus Christ.

Moreover,^a
 baptism does for our children
 what circumcision did for the Jewish people.
 That is why Paul calls baptism
 the "circumcision of Christ."⁸²

ARTICLE 35

The Sacrament of the Lord's Supper

We believe and confess
 that our Savior Jesus Christ
 has ordained and instituted the sacrament of the Holy Supper
 to nourish and sustain those
 who are already born again and ingrafted
 into his family:
 his church.

Now those who are born again have two lives in them.
 The one is *physical*^b and temporal—
 they have it *from*^c their first birth,
 which is *common to all*.^d
 The other is spiritual and heavenly,
 and is given them in their second birth;
 it comes through the Word of the gospel; †
 and^e this life is common to God's elect only.

†^fTo support the *physical*^g and earthly life
 God has prescribed for us ^han earthly bread
 that is meant for that purpose;^h
 it is as common to all
 as life itself †.ⁱ

But to maintain the spiritual and heavenly life
 that belongs to believers
 he has sent a living bread
 that came down from heaven:

† Jesus Christ,^j

⁸²Colossians 2:11

Therefore they ought to receive the sign and sacrament
of what Christ has done for them,
just as the Lord commanded in the law that
by offering a lamb for them
the sacrament of the suffering and death of Christ
would be granted them
shortly after their birth.
This was *the*² sacrament of Jesus Christ.

Furthermore,^a
baptism does for our children
what circumcision did for the Jewish people.
That is why Paul calls baptism
the "circumcision of Christ."⁷⁷

ARTICLE 35

The Sacrament of the Lord's Supper

We believe and confess
that our Savior Jesus Christ
has ordained and instituted the sacrament of the Holy Supper
to nourish and sustain those
who are already born again and ingrafted
into his family:
his church.

Now those who are born again have two lives in them.
The one is *physical*^b and temporal—
they have it *from the moment of*^c their first birth,
and it is common to all.^d

The other is spiritual and heavenly,
and is given them in their second birth;
it comes through the Word of the gospel
in the communion of the body of Christ;
and^e this life is common to God's elect only.

Thus,^f to support the *physical*^g and earthly life
God has prescribed for us
an appropriate earthly and material bread,^h
which is as common to all
as life itself *also*ⁱ is.

But to maintain the spiritual and heavenly life
that belongs to believers
he has sent a living bread
that came down from heaven:
namely Jesus Christ,^j

⁷⁷Colossians 2:11

who nourishes and maintains
the spiritual life of believers
when eaten †^k
and received spiritually
by faith.

For^l this spiritual and heavenly bread
Christ has instituted^m
an earthly and visible "bread as the sacrament of his body
and wine *as the sacrament of his blood.*"
He did this to testify to us °that
just as truly as we take and hold the sacrament in our hands
and eat † it with our mouths *to sustain our lives,*
so truly we receive by faith into our souls,
for our spiritual life,
the true body and true blood of Christ,
our only Savior.°

†^pJesus Christ did not prescribe
his sacraments for us in vain,
since he works in us all he represents
by these holy signs,
although the manner in which he does it
goes beyond our understanding
and is incomprehensible to us.
†^qYet^a we do not go wrong when we say
that *'this takes place by faith.*

*And so we say that^r what is eaten
is^s Christ's own natural body
and †^t his own blood—
but the manner in which we eat it
is not by the mouth but by the Spirit,
through faith.*

In that way^u Jesus Christ remains always seated
at the right hand of God his Father
in heaven—
but he never refrains on that account
to communicate himself to us
through faith.

This banquet is a spiritual table
at which Christ communicates himself to us
with all his benefits.

who nourishes and maintains
the spiritual life of believers
when eaten—
that is, when appropriated^k
and received spiritually
by faith.

To represent to us^l
this spiritual and heavenly bread
Christ has instituted^m
an earthly and visible *"bread as the sacrament of his body
and wine as the sacrament of his blood."*ⁿ
He did this to testify to us *"that*
just as truly as we take and hold the sacrament in our hands
and eat *and drink* it in our mouths,
by which our life is then sustained,
so truly *we receive* into our souls,
for our spiritual life,
the true body and true blood of Christ,
our only Savior.
We receive these by faith,
which is the hand and mouth of our souls.^o

^pNow it is certain^p
that Jesus Christ did not prescribe
his sacraments for us in vain,
since he works in us all he represents
by these holy signs,
although the manner in which he does it
goes beyond our understanding
and is incomprehensible to us,
*^qjust as the operation of God's Spirit
is hidden and incomprehensible.*

Yet^q we do not go wrong when we say
that *†* what is eaten *is^s* Christ's own natural body
and *what is drunk is^t* his own blood—
but the manner in which we eat it
is not by the mouth but by the Spirit,
through faith.

† In that way^u Jesus Christ remains always seated
at the right hand of God his Father
in heaven—
but he never refrains on that account
to communicate himself to us
through faith.

This banquet is a spiritual table
at which Christ communicates himself to us
with all his benefits.

At that table he makes us enjoy^v
 the merit of his suffering and death,
 as he nourishes, strengthens, and comforts
 our poor, burdened souls
 by the eating of his flesh,
 and *refreshes them*^w
 by the drinking of his blood.

Moreover,
 though the sacraments and thing signified are joined together,
 not all receive both of them.
 The wicked person certainly takes the sacrament,
 to his condemnation,
 but does not receive the truth of the sacrament,
^xjust as Judas and Simon the Sorcerer both †
 received the sacrament,
 but not Christ,
 who was signified by it †.^x

Finally,
 with humility and reverence
 we receive *this*^y holy sacrament
 in the gathering of God's people,
 as we engage together,
 with *thanksgiving*,^z
 in a holy remembrance
 of the death of Christ our Savior,
 and as we thus confess
 our faith and Christian religion.
^aNo one should come to this table^a
 without examining himself carefully,
^blest "by eating † this bread
 and drinking † this cup^b
 he eat and drink to his own judgment."⁸³

In short,
 by the use of this holy sacrament
 we are moved to a fervent love
 of God and our neighbors.

†^cWe reject
 as a *desecration*^d of the sacraments
 all the muddled ideas and damnable inventions
 that men "have *invented* and mixed in with them."^e
 And we say that we should be content with the procedure
 †that Christ and his apostles have taught us †
 and speak of *these things*
 as they have spoken of them.^f

⁸³1 Corinthians 11:27

At that table he makes us enjoy ^v*himself*
as much as^v the merits of his suffering and death,
 as he nourishes, strengthens, and comforts
 our poor, desolate souls
 by the eating of his flesh,
 and *relieves and renews them*^w
 by the drinking of his blood.

Moreover,
 though the sacraments and thing signified are joined together,
 not all receive both of them.
 The wicked person certainly takes the sacrament,
 to his condemnation,
 but does not receive the truth of the sacrament,
^{*}just as Judas and Simon the Sorcerer both *indeed*
 received the sacrament,
 but not Christ,
 who was signified by it.
He is communicated only to believers.^x

Finally,
 with humility and reverence
 we receive *the*^y holy sacrament
 in the gathering of God's people,
 as we engage together,
 with *thanksgiving*,²
 in a holy remembrance
 of the death of Christ our Savior,
 and as we thus confess
 our faith and Christian religion.
^a*Therefore no one should come to this table*^a
 without examining himself carefully,
^blest "by eating this bread
 and drinking this cup^b
 he eat and drink to his own judgment."⁷⁸

In short,
 by the use of this holy sacrament
 we are moved to a fervent love
 of God and our neighbors.

Therefore^c we reject
as desecrations^d of the sacraments
 all the muddled ideas and damnable inventions
 that men ^e*have added and mixed in with them.*^e
 And we say that we should be content with the procedure
 that Christ and the apostles have taught us †
 and speak of *these things*
 as they have spoken of them.^f

⁷⁸I Corinthians 11:27

ARTICLE 36

The Civil Government

We believe *finally*^g that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among *human beings*.^h

For that purpose he has placed the sword *in the hand*ⁱ of the government, to punish the evil and protect the good *and decent* people.^j

^kAnd the government's task is not limited to *restraining* and watching over the public domain but extends also *to the affairs of the church*,^k ^lwith a view to removing and destroying all idolatry and false worship of God; *to undoing the kingdom of the Antichrist*;^l ^mto promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his Word.^m

Moreover everyone, regardless of status, condition, or rank, must be subject *to the government*,ⁿ

ARTICLE 36

The Civil Government

We believe [†] that
because of the depravity of the human race
our good God has ordained kings, princes, and civil officers.
He wants the world to be governed by laws and policies
so that human lawlessness may be restrained
and that everything may be conducted in good order
among *human beings*.^h

For that purpose he has placed the sword
*in the hands*ⁱ of the government,
to punish evil people
and protect the good.^j

^kAnd the government's task is not limited
to *caring for* and watching over the public domain
but extends also to *upholding the sacred ministry*,^k
^lwith a view to removing and destroying
all idolatry and false worship of [†] the Antichrist;^l
^mto promoting the kingdom of Jesus Christ;
and to furthering the preaching of the gospel everywhere;
to the end that God may be honored and served by everyone,
as he requires in his Word.^{m*}

Moreover everyone,
regardless of status, condition, or rank,
must be subject to *the government*,ⁿ

*The Synod of 1958, in line with 1910 and 1938, found the above statement unbiblical and substituted the following (here slightly altered to be set in manageable strophic form):

And being called in this manner
to contribute to the advancement of a society
that is pleasing to God,
the civil rulers have the task,
subject to God's law,
of removing every obstacle
to the preaching of the gospel
and to every aspect of divine worship.

They should do this
while completely refraining from every tendency
toward exercising absolute authority,
and while functioning in the sphere entrusted to them,
with the means belonging to them.

They should do it in order that
the Word of God may have free course;
the kingdom of Jesus Christ may make progress;
and every anti-Christian power may be resisted.

and pay taxes,
 and hold its representatives in honor and respect,
 and obey *them*^o in all things that are not in conflict
 with God's Word,
^ppraying for them ^{†p}
 that the Lord may be willing to lead them
in every way^q
 and ^rthat we may be able to live
in peace and quiet under them.^r

^sFor that reason we detest all those who want
 to reject the authorities and civil officers
 and to subvert justice
by setting up common ownership of goods
and corrupting the moral order
 that God has established among human beings.^s

ARTICLE 37

The Last Judgment

Finally we believe,
 according to God's Word,
 that when the time appointed by the Lord is come
 (which is unknown to all creatures)
^tand *when* the number of the elect is complete,^t
 our Lord Jesus Christ will come from heaven,
 bodily and visibly,
 as he ascended,
 with great glory and majesty,
 to declare himself the judge
 of the living and the dead.
 He will burn this old world,
 in fire and flame,
 in order to *consume*^u it.

Then^v all ^{†w} creatures will appear in person
 before that great *judge*^x—
 men, women, and children
 who have lived from the beginning until the end
 of the world.

They will be summoned there

^yby the voice *and dreadful cries of angels and archangels*^y
 and by the sound of the divine trumpet.⁸⁴

⁸⁴[1 Thessalonians 4:16

and pay taxes,
 and hold its representatives in honor and respect,
 and obey *them*^o in all things that are not in conflict
 with God's Word,
^ppraying for them^p
 that the Lord may be willing to lead them
 in *all their ways*^q
 and ^rthat we *may live a peaceful and quiet life*
in all piety and decency.^r

^sAnd on this matter we denounce *Anabaptists, other anarchists,*
and in general all those who want
 to reject the authorities and civil officers
 and to subvert justice
by introducing common ownership of goods
and corrupting the moral order
 that God has established among human beings.^{s**}

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 our Lord Jesus Christ will come from heaven,
 bodily and visibly,
 as he ascended,
 with great glory and majesty,
 to declare himself the judge
 of the living and the dead.
 He will burn this old world,
 in fire and flame,
 in order to *cleanse*^u it.

Then^v all *human*^w creatures will appear in person
 before that great judge^x—
 men, women, and children,
 who have lived from the beginning until the end
 of the world.
 They will be summoned there
 by the voice of *the archangel*^y
 and by the sound of the divine trumpet.⁷⁹

*Amendment: Replaces "For that reason we detest the Anabaptists and other anarchists,"
 (Article 33, C, 2)

**The French text of Dort, 1619, omits the words we have translated "and corrupting the moral order." We include those words in accord with the Dutch and Latin texts and in recognition of the fact that if they are omitted the French sentence is syntactically incomplete.

For all those who died before that time
will be raised from the earth,
their spirits *being again* joined² and united
with their own bodies
in which they lived.

And as for those who are still alive,
they will not die like the others
but ^awill be changed † “in the twinkling of an eye”
from “*corruptible* to incorruptible.”^{a85}

Then “the books” (that is, the consciences) will be opened
and the dead will be judged
according to the things they did in the world,⁸⁶
whether good or evil.

Indeed, all people will give account
of ^ball the idle words^b they have spoken,⁸⁷
which the world regards
as only playing games.

† “The secrets and hypocrisies of men
will *then* be publicly uncovered
in the sight of all.”^c

Therefore,
with good reason
the thought of this judgment
is horrible and dreadful
to wicked and evil people.
But it is very pleasant
and a great comfort
to the righteous and elect,
since their total redemption
will then be accomplished.

They will then receive the fruits of their labor
and of the trouble they have suffered;
their innocence will be openly recognized by all;
and they will see the terrible vengeance
that God will bring on the evil ones
who tyrannized, oppressed, and tormented them
in this world.

The evil ones will be convicted
by the witness of their own consciences,
and shall be made immortal—
but only to be tormented
in the everlasting fire
prepared for the devil and his angels.⁸⁸

⁸⁵I Corinthians 15:51-53

⁸⁶Revelation 20:12

⁸⁷Matthew 12:36

⁸⁸Matthew 25:41

For all those who died before that time
will be raised from the earth,
their spirits *being* † joined⁷ and united
with their own bodies
in which they lived.

And as for those who are still alive,
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but † will be changed † "in the twinkling of an eye"
from "*corruptible* to incorruptible."⁸⁰

Then "the books" (that is, the consciences) will be opened,
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according to the things they did in the world,⁸¹
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Indeed, all people will give account
of ^ball the idle words^b they have spoken,⁸²
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⁷⁰I Thessalonians 4:16

⁸⁰I Corinthians 15:51–53

⁸¹Revelation 20:12

⁸²Matthew 12:36

⁸³Matthew 25:41

In contrast,
the faithful and elect will be crowned
with glory and honor.
The Son of God will "confess their names"^{d89}
before God his Father and *his*^e holy and elect angels;
all *tears*^f will be "wiped from their eyes";⁹⁰
and their cause—
at present condemned as heretical and evil
by † judges^g and civil officers—
will be acknowledged as the "cause of the Son of God."

As a † reward^h
the Lord will make them possess a glory
such as the heart of man
could never imagine.

ⁱSo we look forward to that great *judgment day*
with a great longing to enjoy fully
the promises of Christ,
our Lord.ⁱ

⁸⁹Matthew 10:32

⁹⁰Revelation 7:17

In contrast,
 the faithful and elect will be crowned
 with glory and honor.
 The Son of God will "confess *their names*"^{d84}
 before God his Father and *the*^e holy and elect angels;
 all *tears*^f will be "wiped from their eyes";⁸⁵
 and their cause—

at present condemned as heretical and evil
 by *many*^g judges and civil officers—
 will be acknowledged as the "cause of the Son of God."

And as a *gracious* reward^h
 the Lord will make them possess a glory
 such as the heart of man
 could never imagine.

ⁱSo we look forward to that great *day with longing**
in order to enjoy fully
the promises of God in Christ Jesus,
 our Lord.ⁱ

^{d84}Matthew 10:32

⁸⁵Revelation 7:17

*The Dutch and Latin texts of Dort, 1619, and some earlier versions include the words "a great longing" (*un grand desir*).

ARTICLE 1

The Only God^aestre^b— tout puissant^c— et fontaine tresabondante de tous biens.

ARTICLE 2

The Means by Which We Know God^dNous confessons le cognoistre tel par deux moyens. Le premier, par le monde créé, conduit et gouverné: par lequel est. . .^e+ et euidemment^fà laquelle il se donne à cognoistre autant clairement aux hommes qu'il est de besoing en ceste vie et pour leur salut.

ARTICLE 3

The Written Word of God^gles saints hommes estans poussez par l'Esprit de Dieu ont parlé. . .^hsesⁱescrits. Voire. . .

ARTICLE 4

The Canonical Books^jLe nombre est tel. . .^kSeparate books are not given.^lde Bres: les quatres livres des Rois^mditⁿEcclesiastes^oEsaye, Ieremie, Ezechiél et Daniel. . . (Note that Lamentations is omitted.)^pSeparate books are not given.^qLe nouveau Testament. . .^rSeparate letters are not given.^sSeparate letters are not given; et (*and* the Revelation. . .) is not in de Bres.

ARTICLE 5

The Authority of Scripture^tet fonder^uquand ils disent quelque chose, et ainsi advient.

ARTICLE 1

The Only God^aqu'il y a^b+ tout puissant^c+ et fontaine tresabondante de tous biens.

ARTICLE 2

The Means by Which We Know God^dNous le cognoissons par deux moyens: premierement par la creation, conservation, et gouvernement du monde universel, d'autant que c'est. . . .^e— et euidemment^fvoire autant pleinement, qu'il nous est de besoin en ceste vie pour sa gloire, et le salut des siens.

ARTICLE 3

The Written Word of God^gles saints hommes de Dieu ont parlé estans poussez du Saint Esprit. . .^hcesⁱescrit: et. . . .

ARTICLE 4

The Canonical Books^jLe nombre en est tel en l'Eglise de Dieu: Du Viel Testament. . . .^k+ Genese, Exode, Levitique, Nombres, Deuteronomie. . . .^lles deux livres de Samuel, et deux des Rois^maitsⁿl'Ecclesiaste^oEsaie, Ieremie, Ezechiel, Daniel. . . . (Again, Lamentations is omitted.)^p+ Osee, Ioel, Amos, Abdias, Ionas, Michée, Nahum, Abacuc, Sophonie, Haggée, Zacharie, Malachie.^qDu Nouveau Testament. . . .^r+ aux Romains, deux aux Corinthiens, aux Galates, Ephesiens, Philippiens, Colossiens, deux aux Thessaloniens, deux à Timothee, à Tite, Philemon, aux Hebreux. . . .^s+ de S. Jacques, deux de S. Pierre, trois de S. Iehan, de S. Jude, et. . . .

ARTICLE 5

The Authority of Scripture^tfonder, et establir^uquand les aveugles mesme peuvent appercevoir, que les choses adviennent qui y sont predittes.

ARTICLE 6

The Difference Between Canonical and Apocryphal Books

^yNous separons ces livres saints d'avec les livres Apocryphes et autres livres Ecclesiastiques. . . . Again, the separate books are not listed.

^wet prendre instruction

^xmais elle ne peut alleguer tesmoignage d'iceux pour prouver quelque chose de la Loy ou religion Chrestienne.

ARTICLE 7

The Sufficiency of Scripture

^y+ en elle

^zToute la maniere du service Divin que Dieu requiert de nous. . . .

^adescriit

^b+ Parquoy

^cde paradis

^dsaints Escrits

^e— et accomplie en toutes sortes

^f+ Un chacun donc se doit bien donner garde y adiouster ou diminuer: brouillant la sapience humaine parmi la sapience Divine.

^gpreferer. . . aux. . .

^h— de Dieu

ⁱ— d'eux mesmes

^jet leur sagesse ne peut estre assuettie à Dieu. Ils sont plus vains que la vanité mesme.

^k— de tout nostre coeur

^l+ il monstre que par ses escrits on les cognoistra.

^mne le recevez en vostre maison.

ARTICLE 8

The Trinity

^mlequel est seul en essence et substance: mais trois en personnes, Pere, Fils et saint Esprit.

ⁿLe Pere, est cause et origine. . . .

^oLe Fils est appelle la parolle. . . .

^pet image

^qest

^r— procedante du Pere, et du Fils.

^srien fait pas que l'unité de Dieu soit divisee en trois Dieux. . . .

^t— que

^uavoir un chacun

^vsa subsistence distincte, et sa propriété à part. . . .

^w— personnes

^x— donc

^y— Cependant

ARTICLE 6

The Difference Between Canonical and Apocryphal Books

^vNous mettons difference entre ces saints livres, et les livres Aprocryphes: qui sont, Le 3. et 4. livre d'Esdras, le livre de Tobie, Judith, Sapience, Ecclesiastique, Baruc, ce qui a esté adjousté à l'histoire d'Esther, le Cantique des trois enfans en la fournaise, l'histoire de Susanne, l'histoire de l'Idole Bel, et du Dragon, l'Oraison de Manasse, et les deux livres de Maccabée. . . .

^wet d'iceux prendre instruction

^xmais ils n'ont point telle force et vertu, que par aucun tesmoignage d'iceux, on puisse arrester quelque chose de la foy ou religion Chrestienne, tan s'en fault, qu'ils puissent ramoinrir l'autorité des autres saints livres.

ARTICLE 7

The Sufficiency of Scripture

^y— en elle

^zCar puis que toute la maniere du service, que Dieu requiert de nous. . . .

^adescritte

^b— Parquoy

^cdu Ciel

^dS. Escritures

^e+ et accomplie en toutes sortes

^fDeleted sentence in Revision.

^gcomparer. . . aux. . . .

^h+ de Dieu

ⁱ+ d'eux mesmes

^jet plus vains que la vanité mesme.

^k+ de tout nostre coeur

^lDeletion

^mne le recevez point en vostre maison.

ARTICLE 8

The Trinity

ⁿqui est une seule Essence, en laquelle il y a trois personnes realement, et à la verité, et eternellement distingueés selon leurs proprietéz incommunicables, asavoir, Le Pere, Le Fils, et le S. Esprit.

^oLe Pere estant cause, origine. . . .

^pLe Fils, qui est la Parole. . . .

^qet l'image

^r— est

^s+ procedante du Pere, et du Fils.

^tne fait pas, que Dieu soit divisé en trois. . . .

^u+ que

^vont un chacun

^wsa subsistence distincte par ses proprietéz. . . .

^x+ personnes

^y+ donc

^z+ Cependant

- ^z — Car
^a — pource que
^b et en essence
^c semblables et en verité, et puissance, en bonté, et misericorde.

ARTICLE 9

The Scriptural Witness on the Trinity

- ^d Note sentence added in Revision.
^e — qui n'ont point besoin de denombrement; mais de choix et de discretion.
^f + comme
^g de Bres: them (les)
^h à l'image de Dieu.
ⁱ Divinité
^j Dieu crea, etc.
^k — aucunement
^l — Car
^m est ouye
ⁿ — bienaymé
^o + n'en voila pas trois?
^p Item,
^q le Seigneur qui naistra de toy....
^r + Nous voyons icy le Pere estre appellé le Tres-haut, puis le Fils de Dieu qui naist de la vierge, et le saint Esprit qui obombre la vierge....
^s + En voila trois clairement nommez:
^t tesmoignages
^u un seul Dieu
^v attendant d'en avoir iouissance....
^w Outre plus chacune personne de la Trinité a son office....
^x — par sa vertu
^y — Arrius
^z — Parainsi
^a ce qui en a esté déterminé par les saints Conciles.

ARTICLE 10

The Deity of Christ

- ^b est Fils unique
^c seroit une creature
^d il est un en essence avec le Pere, il est coeternel, il est la propre image de la substance du Pere....
^e estant en tout et par tout semblable....
^f non seulement il est Fils de Dieu apres estre enfanté, mais il est Fils de Dieu de toute eternité....
^g — estant rapportez l'un à l'autre.
^h et ce que S. Iean appelle la Parole, S. Paul l'appelle Fils, disant que....
ⁱ Saint Paul dit encores que....
^j Il ne pouvoit creer toutes choses par son Fils qu'il ne fust desia dès alors.
^k Son issue est dès le iour....

^z+ Car
^a+ pource que
^ben une mesme essence
^cun en verité et puissance, en bonté et misericorde.

ARTICLE 9

The Scriptural Witness on the Trinity

^d+ Nous cognoissons toutes ces choses tant par les tesmoignages de la S. Escriture, que
 par les effects, et principalement par ceuz-là que nous sentons en nous.
^e+ qui n'ont point besoin de denombrement; mais de choix et de discretion.
^f— comme
^gle
^hmasle et femelle.
ⁱDeité
^jDieu crea.
^k+ aucunement
^l+ Car
^mesté ouië
ⁿ+ bienaymé
^o— n'en voila pas trois?
^pEt aussi au Baptisme de tous fideles cette facon a esté ordonnée de Christ: . . .
^qcela aussi qui naistra de toy saint. . . .
^rDeletion
^s— En voila trois clairement nommez:
^ttesmoignage
^uune setule essence divine
^vattendans, d'en avoir pleine cognoissance et jouyssance. . . .
^wOr il fault aussi noter les Offices et Effects particuliers des trois personnes. . . .
^x+ par sa vertu
^y+ Arius
^z+ Parainsi
^ace qui en a esté determiné par les Anciens conformement à iceux.

ARTICLE 10

The Deity of Christ

^best le Fils unique
^cseroit Creature
^dmais d'une essence avec le Pere coeternel, la marque engravée de la personne du
 Pere. . . .
^eestât en tout semblable. . . .
^flequel est le Fils de Dieu, non point seulement depuis qu'il a prins nostre nature; mais de
 toute eternité. . . .
^g+ estant rapportez l'un à l'autre.
^hL'Apostre dit, que. . . .
ⁱItem que. . . .
^jIl fault donc que celuy qui est nommé Dieu, Parole, Fils, et Iesus Christ ait desia esté,
 lorsque toutes choses ont esté créées par luy.
^kSon issue est des les jours. . . .

^lIl est le premier nay devant toutes creatures. . . .
^m+ Au Pseau. 2, Tu es mon Fils, ie t'ay aujourd'huy engendré: Baisez le Fils, etc.
ⁿ— donc
^oet adorons toute nostre vie.

ARTICLE 11

The Deity of the Holy Spirit

^p+ est
^q— en ordre

ARTICLE 12

The Creation of All Things

^rce seul Dieu a créé le ciel et la terre et toutes creatures de rien. . . .
^sdiverses offices
^taussi
^uet + aussi
^v+ Les premiers que nous appellons
^wtous biens, aguettant de tout leur pouvoir apres l'Eglise. . . .
^xleur tromperie, + voire iusques à se faire adorer d'un chacun, promettant grand choses
aux hommes: et cela n'est de merueille attendu qu'il s'est bien osé presenter à Christ pour se
faire adorer de luy. . . .
^yattendant leur torment.
^zqu'il y a
^aconfessent le Diables avoir origine. . . .

ARTICLE 13

The Doctrine of God's Providence

^bDieu n'est pas
^cdu mal
^dfait tresbien et justement ce que le Diable et les hommes font iniustement.
^eEt quand à ce qu'il fait outrepasant le sens humain, nous n'en voulons pas enquerir
curieusement. . . .
^fiugemens de Dieu à nous cachez. . . .
^gsinon
^hde sorte qu'un petit cheveu de nostre teste est nombré. Un petit oyseau ne tombera pas
en terre. . . .
ⁱsur cela
^jle Diable
^klesquels
^let bonne volonté.
^ml'oppinion
ⁿDieu ne se mesle plus de rien. . . .

^lEt l'Apostre: . . .
^mDeletion
ⁿ+ donc
^oadorons et servons.

ARTICLE 11

The Deity of the Holy Spirit

^p— est
^q+ en ordre

ARTICLE 12

The Creation of All Things

^rle Pere a créé de rien le ciel et la terre et toutes autres creatures. . . .
^sdivers offices
^tAussi que maintenant mesmes il. . . .
^uet — aussi
^v— Les premiers que nous appellons
^wtout bien, aguettans l'Eglise comme brigands de tout leur pouvoir, et chacun membre
^d'icelle. . . .
^xleurs tromperies; following statement deleted.
^yattendans de jour en jour leurs tourmens.
^zqu'il y ait
^adisent, que les diables ont leur origine. . . .

ARTICLE 13

The Doctrine of God's Providence

^bDieu n'est point
^cdu peche
^dfait tresbien et justement son oeuvre, quand mesmes les Diables et les meschans font injustement.
^eEt quant à ce qu'il fait outre passant le sens humain, nous ne voulons nous en enquerir curieusement. . . .
^fjugemens de Dieu, qui nous sont cachez. . . .
^gains
^hde sorte, que pas un des cheveux de nostre teste (car ils sont tous nombrez) ni mesmes un petit oiseau, ne peut tomber en terre. . . .
ⁱen quoy
^jles Diables
^kqui
^let volonté.
^ml'erreur
ⁿDieu ne se mesle de rien. . . .

ARTICLE 14

The Creation and Fall of Man

^o — du limon
^p — et
^q + et tout-parfait en toutes choses
^r en tout et par tout
^s Dieu donc l'a créé et composé de deux choses, du corps et de l'ame: le corps a esté fait de la terre, et l'esprit et vie a esté inspirée de Dieu, de sorte qu'en l'homme on y voie une telle excellence que l'entendement humain défaut à l'expliquer. Il a esté tel, dit David, qu'il ne luy restoit plus que destre Dieu: il a esté couronné de gloire et d'honneur.
^t il n'en a rien seu . . .
^u a esté fait semblable au iugement . . .
^v — Car
^w et le corps et l'esprit s'est rendu coupable de la mort corporelle et spirituelle, et est devenu meschant, pervers, aveugle d'entendement . . .
^x traces de ces dons
^y mais elles ne sont pas suffissantes pour nous faire trouver Dieu, d'autant que tout est converty en nous en tenebres . . .
^z — disant
^a receu
^b Là
^c Au Pseaume il est dit, Vers toy, Seigneur, est la fontaine de vie, et en ta lumiere nous voyons clair. Il appert quel veut estre le franc-arbitre de l'homme serf de peché: par ce que l'homme ne peut recevoir aucune chose s'il ne luy est donné du ciel.
^d — Car qui est ce qui se vantera de pouvoir faire quelque bien comme de soy-mesme, puis que
^e le tire
^f saint Paul dit, que l'homme sensuel ne peut comprendre les choses qui sont de l'Esprit de Dieu: mais elle luy sont folles Il appelle l'homme sensuel, celui qui est tel qu'Adam a engendré en sa cheute. Il dit aussi . . .
^g Penser est beaucoup moins que faire. Et pourtant à bon droit dit l'Apostre . . .
^h Sans moy, dit Christ, vous ne pouvez rien faire. Et Christ dit encore, Qui fait peché, il est serf de peché: où sera donc son franc-arbitre?

ARTICLE 15

The Doctrine of Original Sin

ⁱ a esté espandu le peché originel au genre humain . . .
^j et produit
^k mesme tout ce vice
^l — et enorme devant Dieu
^m n'est pas aboli mesme par le Baptesme . . .
ⁿ n'est point
^o — ains pardonne
^p — non point afin qu'ils s'endorment, mais afin que . . . (+ et)
^q fait souvent gemir les fideles, desirans d'estre despoillés de leurs corps.

ARTICLE 14

The Creation and Fall of Man

^o+ du limon
^p+ et
^q— et tout-parfait en toutes choses
^ren tout
^sDeletion
^til ne l'a pas entendu....
^uains s'est volontairement assujetti à Peché, et par consequent à mort et malediction....
^v+ Car
^wdont il s'est rendu coupable de mort corporelle et spirituelle, et estant devenu meschant, pervers....
^xtraces d'iceux
^yd'autant que tout ce qui est de lumiere en nous est converti en tenebres....
^z+ disant
^acomprise
^bOù
^cParquoy nous rejettons tout ce qu'on enseigne au contraire du franc arbitre de l'homme, parce qu'il n'est que serf de Peché, et ne peut aucune chose s'il ne luy est donné du ciel.
^d+ Car qui est ce qui se vantera de pouvoir faire quelque bien comme de soy-mesme, puis que
^el'attire
^fQui alleguera sa volonté, entendant, que l'affection de la chair est inimitié contre Dieu? Qui parlera de sa cognoissance, voyant, que l'homme sensuel ne comprend point le choses, qui sont de l'Esprit de Dieu? Bref, qui mettra en avant une seule pensée, veu qu'il entend....
^gEt pourtant ce que dit l'Apostre, doit à bon droict demeurer ferme et arrêté, que....
^hselon son bon-plaisir. Car il n'y a endentement, ne volonté conforme à celle de Dieu, que Christ n'y ait besogné, ce qu'il nous enseigne, disant: Sans moy vous ne pouvez rien faire.

ARTICLE 15

The Doctrine of Original Sin

ⁱle Peche Originel a esté espandu par tout le genre humain....
^jet qui produit
^kdont il
^l+ et enorme devant Dieu
^mn'est pas aboli mesme par le Baptesme ou desraciné du tout, veu que tousjours le bouillons en sortent comme d'une malheureuse source....
ⁿne soit point
^o+ ains pardonné
^p+ non point afin qu'ils s'endorment, mais afin que... (— et)
^qface souvent gemir les fideles, desirans de'estre delivrez du corps de ceste mort.

ARTICLE 16

The Doctrine of Election

^riustes: en. . . . The text as it stands here does not make sense and is probably the result of an error in spelling and punctuation. It should be emended to read "oeuvres: iuste" instead of "oeuvres iustes: . . ." Thus we conform to the Revision at this point as well as to what would seem to be the obvious rhetorical structure of this article (see note ^s, below).

^sausquels ils sont tresbuschez, en ce faisant il se demonstre Dieu pitoiable et misericordieux vers ceuz qu'il sauve, ausquels il n'estoit rien redevable: comme aussi il se declare estre iuste iuge en demonstrent sa severité tres-juste sur les autres. Et ce temps pendant il ne leur fait aucun tort: car ne ce qu'il en sauve aucuns ce n'est pas par ce qu'ils soyent meilleurs que les autres, veu qu'ils sont tous tesbuschez en une mesme ruine iusques à tant que Dieu les separe et retire par son decret eternal et immuable fondé en Iesus Christ devant que le monde fust créé. Entendu donc cela nul ne pourroit de soy-mesme parvenir à ceste gloire, d'autant que de nous-mesmes nous ne sommes pas suffissans de penser quelque bien, si Dieu par sa grace et pure bonté ne nous previent, tant est nostre nature corrompue. Observe that this entire article appears to be an illustration of *chiasmus*, a figure widely found in Scripture and theology. The basic structure seems to be:

	Line	English	French	Chiasm
A —	6	merciful	misericordieux	A
	6	just	iuste	B
	7	merciful	misericordieux	A
	13	just	iuste	B
	17	compassionate and merciful	pitoiable et misericordieux	A
	20	just judge	iuste iuge	B

Note also:

A —	8	in withdrawing and saving	en retirant et sauvant	A
	9	in his eternal and unchangeable counsel	en son conseil eternal et immuable	B
	27	separates. . . and draws. . . back	separe et retire	A
	28	by his eternal and unchangeable decree	par sa decret eternal et immuable	B

Our committee is indebted to the late Dr. Ford Battles for the insights in this note.

ARTICLE 17

The Recovery of Fallen Man

^lle console

ARTICLE 18

The Incarnation

^usemblance des hommes, etc. Il a vrayement prins a soy. . . .
^v— quant au corps

ARTICLE 16

The Doctrine of Election

^roeuvres. Iuste. . . . Note: In the Revision, "iustes" is changed to "iuste"; it is separated from "oeuvres" ("works") and clearly modifies "Dieu" ("God"), being parallel to "misericordieux" ("merciful").

^soù ils se sont precipitez. Note: The rest of the de Bres article is deleted in the Revision.

ARTICLE 17

The Recovery of Fallen Man

^l'a consolé

ARTICLE 18

The Incarnation

^usemblance de hommes prenant vraiment à soy. . . .

^v+ quant au corps

^wun vray esprit humain
^xl'esprit
^yEt
^zniant Christ avoir prins chair humaine....
^aa participé à la mesme chair....
^bIl est
^c+ Il est... *passim*
^dfleur
^edes Peres
^f+ de David
^gIl a prins
^hIl a esté fait
ⁱ+ du tout
^j— le
^kde sorte qu'il fait par ce moyen....

ARTICLE 19

The Two Natures of Christ

^lconioincte
^mconioinctes
ⁿsa propriété distincte: la nature Divine....
^ode
^pne
^qelle
^r+ et fin de vie
^sestant finie
^tretenant les proprietiez de....
^u— Et
^vde sa vraye nature.
^w— attendu que nostre salut et resurrection depend aussi de la verité de son corps.
 Mais....
^xsont tellement unies ensemble faisant une personne, qu'elles n'ont pas mesmes este
 separees....
^yCe qu'il a recommandé à son Pere....
^zla Divinité
^aioincte avec l'humanité
^b— et
^c+ point
^d+ cachee
^esans se demonstrier pour un peu de temps.
^f— par sa puissance
^gpour pouvior mourir pour nous.

ARTICLE 20

The Justice and Mercy of God in Christ

^hsatisfaire et punir le peché....
ⁱde son Fils.
^jjustice

^w une vraie ame humaine
^x l'ame
^y Pourtant
^z nians, que Christ a pris chair humaine de sa mere....
^a a participé la mesme chair et sang....
^b qu'il est
^c — Il est..., *passim*
^d jetton
^e des Juifs
^f — de David
^g puis qu'il a pris
^h et a esté fait
ⁱ — du tout
^j + le
^k de sorte qu'il est par ce moyen vrayement....

ARTICLE 19

The Two Natures of Christ

^l conjointe
^m unies
ⁿ ses proprieté distinctes: Ainsi que la Nature divine....
^o des
^p ni
^q mais
^r — et fin de vie
^s estant d'une nature finie
^t et retenant tout ce qui convient à un....
^u + Et
^v de sa nature humaine....
^w + attendu que nostre salut et resurrection depend aussi de la verité de son corps.
 Mais....
^x sont tellement unies ensemble en une personne, qu'elles n'ont pas mesmes esté
 separées....
^y Cela donc qu'il a mourant commandé à son Pere....
^z la nature divine
^a unie avec l'humaine
^b + et
^c — point
^d — cachée
^e combien que pour un peu de temps elle ne se demonstra pas ainsi.
^f + par sa puissance
^g afin qu'il peust mourir pour nous selon l'infirmité de sa chair.

ARTICLE 20

The Justice and Mercy of God in Christ

^h porter la punition de peché
ⁱ d'iceluy.
^j justification

ARTICLE 21

The Atonement

^ka esté
^lavec iurement
^mluy-mesme
ⁿl'autel
^ocomme les oracles des Prophetes contenoient.
^pEsaye escrit que le chastiment de nostre paix a esté mis. . . .
^qIl a esté
^r+ Il a esté
^s- et
^tet ia-soit
^u+ devant tous.
^v- donc
^wIl
^xil a sué le sang et l'eau. . . .
^y- et, + Il
^z+ et
^atoute consolation
^b- Christ

ARTICLE 22

The Righteousness of Faith

^cpar la vraye cognoissance de ce grand mistere le saint Esprit vient apparoir en nostre
^dcoeur. . . .
^etoutes
^fCar ou il faut necessairement que tout ce qui est pour nostre salut. . . .
^ga tout et n'a plus faute de rien. . . .
^h- donc
ⁱ- Iesus
^j- Cependant
^kpar la foy que nous sommes iustifiez. . . .
^licelle
^mlaquelle
ⁿIesus Christ donc et tous ses merites, tant de saintes oeuvres qu'il a faites pour
^onous. . . .
^pqui nous vient avec luy. . . .
^q- de nos pechez.

ARTICLE 23

The Justification of Sinners

^pfelicite
^qsaint Paul et David
^r- Et
^spour neant par grace
^ten nous humiliant et recognoissant. . . .
^unous-nous appuyons et nous reposons à. . . .

ARTICLE 21

The Atonement

^kest
^lavec serment
^msoy-mesme
ⁿle bois
^ocomme les prophetes avoyent predict.
^pCar il est escrit: que la correction de nostre paix a esté mise. . . .
^qqu'il a esté
^r— Il a esté
^s+ et
^tjacoit
^u— devant tous.
^v+ donc
^wet
^xsa sueur divint comme grumeaux de sang descoulans en terre. . . .
^y— Il, + et
^z— et
^atoutes consolations
^b+ Christ

ARTICLE 22

The Righteousness of Faith

^cpour obtenir le vraye cognoissance de ce grand mystere, le S. Esprit allume en nos
^dcoeurs. . . .
^etous
^fCar il faut necessairement, que tout ce qui est requis pour nostre salut. . . .
^gait tout son salut.
^h+ donc
ⁱ+ Iesus
^j+ Cependant
^kla foy mesme qui nous justifie. . . .
^lelle
^mlequel
ⁿmais Iesus Christ, nous alloüant tous ses merites, et tant de saintes oeuvres qu'il a
^ofaictes pour nous, et en nostre nom. . . .
^pqui nous tient avec luy. . . .
^q+ de nous pechez.

ARTICLE 23

The Justification of Sinners

^pbeatitude
^qDavid et S. Paul
^r+ Et
^sgratuitement, ou de grace
^ten nous humilians et recognoissans. . . .
^uet nous appuyons et reposons en. . . .

^ven croyant en luy.
^w— esliognant la conscience de crainte, horreur, et espouvantement pour approcher de
 Dieu
^x— Adam
^ycacher
^zque
^acontre

ARTICLE 24

The Sanctification of Sinners

^b— en l'homme
^c— Ainsi
^dtant s'en faut que ceste foy iustificante refroide les hommes de bien et saintement vivre,
 que sans icelle. . . .
^esinon pour l'amour d'eux-mesmes, et craignans d'estre damnez.
^f— veu que
^gà soy exercer
^het telles oeuvres
ⁱ— d'autant qu'elles sont toutes sanctifiées par sa grace,
^jCar c'est par la loy en Christ que nous sommes iustifiez, et nous sommes iustifiez devant
 que faire les bonnes oeuvres. . . .
^kpeut
^lNous sommes plustost redevables à Dieu pour les bonnes oeuvres que nous faisons, que
 luy envers nous. . . .
^mfait
ⁿet comme il est escrit
^oce qu'il
^p— qu'il couronne ses dons.
^qporter
^rporter
^sdu seul peché
^treposent

ARTICLE 25

The Fulfillment of the Law

^u— et
^vtous les ombrages
^wfait fin
^xcependant
^ytoutesfois
^zencore
^aen tout honneur
^b— ensuivant sa volonté

^v quand nous croyons en luy.
^w + esloignant la conscience de crainte, horreur, et espouvantement pour approcher de
 Dieu
^x + Adam
^y couvrir
^z Et de fait,
^a avec

ARTICLE 24

The Sanctification of Sinners

^b + en l'homme
^c + Ainsi
^d tant s'en fault, que ceste foy justifiante refroidisse les hommes de bien et saintement
 vivre; que tout au rebours sans icelle. . . .
^e mais seulement pour l'amour d'euxmesmes, et craignant d'estre damnez.
^f + veu que
^g à s'exercer
^h lesquelles oeuvres
ⁱ + d'autant qu'elles sont toutes sanctifiées par sa grace.
^j Car c'est par la loy en Christ que nous sommes justifiez voire devant que faire bonnes
 oeuvres. . . .
^k peust
^l mais plutost nous sommes redevables à Dieu, pour les bonnes oeuvres que nous faisons,
 et non pas luy envers nous. . . .
^m met
ⁿ regardans à ce qui est escrit
^o ce qui
^p + qu'il couronne ses dons.
^q faire
^r monstres
^s d'un seul peché
^t reposoyent

ARTICLE 25

The Fulfillment of the Law

^u + et
^v toutes ombres
^w prins fin
^x Toutesfois
^y Cependant
^z encores
^a en toute honnesteté
^b + ensuivant sa volonté

ARTICLE 26

The Intercession of Christ

^cjoignant ensemble Dieu et l'homme, pour nous faire avoir entree....
^davons
^enon plus que les espines ont envers le feu. Nous eussions esté abismez à sa seule voix, comme il appert par Adam, qui s'en fuit de devant le Seigneur tout tremblant: Et des Israelites au mont de Sina, qui demandoient un Mediateur de peur qu'ils ne mourussent tous à la voix du Seigneur.
^fOr
^gpour
^h— d'homme et
ⁱ— et
^j+ luy estant riche, s'est fait pource pour nous
^ks'il nous falloit trouver un autre intercesseur qui nous ait en amour, qui trouverions nous qui nous aime....
^l+ et
^mLa seule deffiance doncques
ⁿfaisant ce que iamais ils n'ont fait: mais l'ont reiecté: comme il appert par leurs escrits.
^ofaut
^pcar par ce qui luy est advenu d'estre tenté....
^qd'aider à ceuz
^rNous avons donc
^s— mais qui a esté tenté de mesmes que nous en toutes choses excepté peché.
^t+ Il change ici le Throne de gloire espouventable en Throne de grace, pour nous faire approcher.
^uLe mesme dit encore
^{uu}Peut venir
^v+ puis qu'il dit qu'on ne peut aller a son Pere que par luy?
^w— ou plustost cercher sans jamais trouver.
^xensuyvant
^yadvocat
^zcomme il nous a enseigne

ARTICLE 27

The Holy Catholic Church

^aet
^bpar
^cpar ceci: c'est assavoir que Christ est Roy eternel: il s'ensuit de là qu'il....
^d+ et ne sera jamais destruite
^eestiente. Le Seigneur cependant s'est reservé les sept mille hommes....
^fplié les genouils
^g+ attachée

ARTICLE 28

The Obligations of Church Members

^hranger
ⁱc'est ici

ARTICLE 26

The Intercession of Christ

^cunissant ensemble la nature divine et humaine, afin que nous hommes ayons entrée. . . .
^daurions
^eDeletion
^fMais
^gpar
^h+ d'homme et
ⁱ+ et
^j— luy estant riche, s'est fait pource pour nous
^kSi donc il nous falloit trouver un autre intercesseur, qui nous ayme. . . .
^l— et
^mLa seule deffiance donc
ⁿfaisant ce que jamais ils n'ont fait ni demandé; mais l'ont rejeté constamment, et selon
leur devoir, comme il appert par leurs escrits.
^ofault
^pcar par ce qu'il a souffert estant tenté. . . .
^qpour secourir ceux
^rNous donc, ayans
^s+ mais qui a esté tenté de mesmes que nous en toutes choses excepté peché.
^tDeletion
^uItem
^{uu}vient
^v— puis qu'il dit qu'on ne peut aller a son Pere que par luy?
^w+ ou plustost chercher sans jamais trouver.
^xensuyvans
^yMediateur
^zcomme nous sommes enseignez

ARTICLE 27

The Holy Catholic Church

^aou
^ben
^cen ce que Christ est Roy eternel, qui. . . .
^d— et ne sera iamais destruite
^eestainte: Comme le Seigneur pendant un temps si dangereux, qu'estoit celuy d'Achab,
s'est réservé sept mille hommes. . . .
^fployé le genouil
^g— attachee

ARTICLE 28

The Obligations of Church Members

^hrenger
ⁱEt afin que cela se puisse mieux garder, c'est

^jranger
^kl'ait mis, encore
^lils soyent contraires

ARTICLE 29

The Marks of the True Church

^m— et
ⁿ+ et sont ensemble couverts de ce tiltre d'Eglise
^oquant au corps
^p— le corps et la communion
^qSacremens
^rreietans
^s— et n'est le debvoir d'aucun d'en estre separé.
^tla marque
^uc'est
^vet sont cogneus en ce qu'ils recoyvent un seul sauveur Iesus Christ, ils fuyent le peché, et
suyvent Iustice. . . .
^wleur prochain
^xny. . . crucifient
^yleurs vies
^zQuand
^a+ par ainsi

ARTICLE 30

The Government of the Church

^b— spirituelle
^cet
^dl'Evangile
^epour estre
^f— spirituellement
^g+ et

ARTICLE 31

The Officers of the Church

^h— de la parole de Dieu
ⁱ— de l'Eglise
^jet les suffrages de l'Eglise: puis confirmez par l'imposition des mains en leurs offices. . . .
^ket un chacun
^lattendre l'appel de Dieu, afin que tels ayent le tesmoignage de leur vocation, pour estre
certains d'y estre eleus du Seigneur. . . .
^men quelque lieu
ⁿ+ et pourtant nulle Eglise n'a aucune autorité ny domination sur l'autre pour y
seigneurier. . . .
^o— afin que la sainte ordonnance de Dieu ne puisse estre violée, ou venir à mespris, nous
disons, qu'un. . . .
^pet les gouverneurs de l'Eglise en singulier estime. . . .
^qsans murmuration

^jrenger
^kl'ait mise, encores
^lfussent contraires

ARTICLE 29

The Marks of the True Church

^m+ et
ⁿ— et sont ensemble couverts de ce tiltre d'Eglise
^opresens quant au corps
^p+ le corps et la communion
^qSacramens
^rrejetant
^s+ et n'est le debvoir d'aucun d'en estre separé.
^tles marques
^uc'est asavoir, par
^vet quand ayans receu un seul Sauveur Iesus Christ, ils fuyent le peché, et suivent justice....
^wleurs prochains
^xou... crucifians
^yleur vie
^zQuant
^a— par ainsi

ARTICLE 30

The Government of the Church

^b+ spirituelle
^cou
^dDieu
^epour avec les Pasteurs estre comme
^f+ spirituellement
^g— et

ARTICLE 31

The Officers of the Church

^h+ de la parole de Dieu
ⁱ+ de l'Eglise
^jpar bon ordre
^kUn chacun donc
^lattendre le temps qu'il soit appelé de Dieu, afin qu'il ait le tesmoignage de sa vocation, pour estre certain et asseuré qu'elle est du Seigneur.
^men quelques lieux
ⁿDeletion
^o+ afin que la sainte ordonnance de Dieu ne puisse estre violée, ou venir à mespris, nous disons, qu'un...
^pet les Anciens de l'Eglise en singuliere estime...
^qsans murmure, debat, ou contention

ARTICLE 32

The Order and Discipline of the Church

^rd'ordonner certaine ordre
^s— et
^tet iscelles lier les consciences.
^upour entretenir concorde et union, et entretenir tous en l'obeissance de Dieu. . .
^và quoy nous sert grandement l'excommunication faite selon la parole de Dieu avec ce
 qui en depend.

ARTICLE 33

The Sacraments

^wvers
^x— il
^yen ratifiant en nous le salut: ils sont donc symbole et signes visibles. . .
^zpar lesquels
^ala vertu de son Esprit
^bet ne sont pas des signes vains. . .
^c— des Sacremens

ARTICLE 34

The Sacrament of Baptism

^d. . . et a (note expanded statement in Revision)
^eet au lieu d'icelle a ordonné
^fde tous autres peuples et de religions estranges. . .
^glequel nous est un tesmoignage
^hcorps espandue sur nous
ⁱet aussi vrayement que ceste eau est veuë
^j— ainsi
^kà l'ame
^let le regenerant d'enfant d'ire en enfant de Dieu. . .
^mce n'est pas par l'eau materielle qui fait tout cela, mais c'est par le bain precieux du
 sang. . .
ⁿspirituelle terre
^o— Parainsi
^p— de leur part
^q+ seulement
^routre-plus
^s— parvenir
^t+ et se contenter de ce seul Baptisme
^u— aussi
^vEt
^w+ autrement il nous faudroit tousiours avior la teste en l'eau.
^xmarquez
^yEt
^zun
^aEt outre-plus

ARTICLE 32

The Order and Discipline of the Church

^rd'estabir et disposer certain ordre
^s+ et
^tet par icelles lier et estreindre les consciences en quelque sort que ce soit.
^upour garder et nourrir concorde et union, et entretenir tout en l'obeissance de Dieu....
^và quoy est requise l'Excommunication faite selon la parole de Dieu avec ce qui en depend.

ARTICLE 33

The Sacraments

^wenvers
^x+ il
^yen ratifiant en nous le salut qu'il nous communique. Car ce sont signes et seaux
visibles....
^zmoyennant lesquels
^ala vertu du Saint Esprit
^bLes signes donc ne sont pas vains....
^c+ des Sacremens

ARTICLE 34

The Sacrament of Baptism

^dqu'on pourroit ou voudroit faire pour propitiation ou satisfaction des pechez, et
ayant....
^ea ordonné au lieu d'icelle
^fde tous autres peuples, et de toutes religions estranges....
^get nous sert de tesmoignage
^hcorps, quand elle est espandue sur nous
ⁱlaquelle aussi est veue
^j+ ainsi
^ken l'ame
^let nous regenerant d'enfans d'ire en enfans de Dieu.
^mNon pas que l'eau materielle face cela; mais c'est l'arrousement du precieux sang....
ⁿterre spirituelle
^o+ Parainsi
^p+ de leur part
^q- seulement
^rPour ceste cause nous croyons que
^s+ parvenir
^t- et se contenter de ce seul Baptesme
^u+ aussi
^vEt toutesfois
^wDeletion
^xseellés
^yEt aussi à la verité
^zle
^aEt d'avantage

ARTICLE 35

The Sacrament of the Lord's Supper

^b charnelle
^c de
^d qui est commune à tous
^e — en la communion du corps de Christ, et
^f — Ainsi
^g charnelle
^h un pain terrestre qui est propre pour entretenir ceste vie. . . .
ⁱ comme est la vie
^j — asavoir
^k — c'est à dire, appliqué
^l A
^m Christ y a ordonné
ⁿ lequel est un Sacrement de son corps, et le vin de son sang. . . .
^o qu'aussi véritablement que nous prenons et tenons le Sacrement en nos mains, et le mangeons en nos bouches et substantive nostre vie; aussi véritablement par foy recevons-nous le vray corps et le vray sang de Christ nostre seul Sauveur en nous ames pour nostre vie spirituelle.
^p — Or c'est une chose assurée que
^q ce temps-pendant
^r + c'est par foy. Nous disons donc, que
^s c'est
^t — ce qui est beu
^u et par ainsi
^v — tant de luy-mesme que
^w l'enjurant
^x comme Iudas, Simon Magus, ils recevoient tous deux le Sacrement, mais non pas Christ
 qui est signifié par iceux[111].
^y ce
^z avec action de grâces (+ nous y faisons confession)
^a Et nul ne se présente. . . .
^b de peur qu'en mangeant ce pain, et buvant ceste coupe. . . .
^c — En quoy
^d profanation
^e ont inventées et meslées es
^f que Christ et ses Apostres nous y ont enseigné, et d'en parler comme ils en ont parlé.

ARTICLE 36

The Civil Government

^g + finalement
^h entre les humains
ⁱ en la main
^j les bons et gens de bien.
^k Et non seulement leur office est, de reprimer et veiller sur la politique, ains aussi sur les choses ecclésiastiques. . . .
 pour oster et ruiner toute idolâtrie et faux service de Dieu, pour détruire le royaume de l'Antechrist. . . .
^m Because of the importance of this statement, we continue to give the French text: et avancer le Royaume de Iesus Christ, faire prescher la parole de l'Evangile par tout, afin que Dieu soit honoré et servi d'un chacun comme il le requiert par sa Parole.

ARTICLE 35

The Sacrament of the Lord's Supper

^b corporelle
^c dès
^d et est commune à tous
^e + en la communion du corps de Christ, et
^f + Ainsi
^g corporelle
^h un pain terrestre et materiel qui est propre à cela . . .
ⁱ comme aussi est la vie
^j + asavoir
^k + c'est à dire, appliqué
^l Pour nous figurer
^m Christ a ordonné
ⁿ qui est sacrement de son corps, et le vin pour le Sacrement de son sang . . .
^o qu'aussi veritablement que nous prenons et tenons le Sacrement en nos bouches, dont
 puis apres nostre vie est substantée: aussi vrayement par foy (qui est la main, et la bouche
 de nostre ame) nous recevons le vray corps, et le vray dans de Christ nostre seul Sauveur en
 nos ames pour nostre vie spirituelle.
^p + Or c'est une chose asseurée que
^q comme l'operation de l'Esprit de Dieu est secrette et incomprehensible. Cependant . . .
^r - c'est par foy. Nous disons donc, que
^s est
^t + ce qui est beu
^u Parainsi
^v + tant de luy-mesme que
^w la soulageant et recreant
^x comme Iudas et Simon le Magicien recevoient bien tous deux le Sacrement; mais non
 pas Christ qui est signifié par iceux: ce qui est seulement communiqué aux fideles.
^y le
^z avec actions de graces (+ et y faisons confession)
^a Parquoy nul ne se doit presenter . . .
^b de peur qu'en mangeant de ce pain et beuvant de ceste coupe . . .
^c + En quoy
^d prophanations
^e ont adjoustées et meslées aux
^f que Christ et les Apostres nous en ont enseigné, et parler comme ils en ont parlé.

ARTICLE 36

The Civil Government

^g - finalement
^h entre les hommes
ⁱ és mains
^j les gens de bien.
^k Et non seulement leur office est, de prendre garde et veiller sur la police; ains aussi de
 maintenir le sacré ministere . . .
^l pour oster et ruiner toute Idolatrie et faux service de l'antechrist . . .
^m Revision is the same as the de Bres text here (except, le royaume).

ⁿ au Magistrat

^o — leur

^p priant pour eux en oraisons

^q en toute leur voye

^r que nous puissions vivre en bonne paix et trinquilité sous eux.

^s Et sur cecy, nous detestons tous ceux qui veulent rejeter les Superioritez et Magistrats, et renverser la justice, mettans communautéz de biens, et confondans l'honnesteté que Dieu a mis entre les hommes.

ARTICLE 37

The Last Judgment

^t et que le nombre des esleus sera accompli

^u consumer

^v Lors

^w — humaines

^x The text reads: ce grand iour. Other versions read: ce grand iuge (Iuge); thus in line with the preceding reference to "Judge." We follow the other versions at this point.

^y par la voix et cris espouvantables des Anges et des Archanges. . . .

^z estans derechef l'esprit ioinct

^a seront changez et muez en un iect d'oeil de corruptible en incorruption.

^b toutes les paroles oyseuses

^c les cachettes et les hypocrisies des hommes seront lors decouvertes publiquement devant tous.

^d leurs noms

^e ses

^f l'armes

^g par les Iuges

^h recompense

ⁱ Pource nous attendons ce grand iour de retribution avec un grand desir pour à plein iour des promesses de Christ nostre Seigneur.

ⁿ aux Magistrats
^o + leur
^p priant pour eux en leurs oraisons
^q en toutes leurs voyes
^r que nous menions vie paisible et tranquille en toute pieté et honnesteté.
^s Et sur cecy nous detestons les Anabaptistes et autres mutins, et en general tous ceux qui veulent rejeter les superioritez et Magistrats, et renverser la justice, establisans communauté que Dieu a mis entre les hommes.

ARTICLE 37

The Last Judgment

^t et le nombre des esleus sera accompli
^u purger
^v Et lors
^w + humaines
^x ce grand Iuge
^y par la voix d'archange. . . .
^z estant l'esprit joint
^a seront changez en un clin d'oeil, de corruption en incorruption.
^b toutes paroles oiseuses
^c et lors les cachettes et les hypocrisies des hommes seront decouvertes publiquement devant tous.
^d leur nom
^e les
^f larmes
^g par plusieurs Iuges
^h recompense gratuite
ⁱ Pource nous attendons ce grand jour avec desir, pour jouir à plein des promesses de Dieu en Iesus Christ nostre Seigneur.

REPORT 31—C

BELGIC CONFESSION TRANSLATION COMMITTEE

MINORITY REPORT

The undersigned, although in full and enthusiastic agreement with that part of the Belgic Confession Translation Committee's report entitled, *The Belgic Confession: Translations of Two Texts*, regrets to say that I am far from full agreement with the preliminary report, especially the parts which have to do with the synodical mandates in sections *e* and *f*. In fact, I find it necessary to withhold my signature from this preliminary report, and beg leave to present a brief minority report, dealing first with item *e* and then with item *f*.

I. RE SYNODICAL MANDATE, SECTION E

As we deal with this item the very first question is: What is it that synod asks of the committee as it enjoins it "to study the history of the text of the Belgic Confession from 1561 to 1619 and prepare a brief summary of this development as an introduction to the above requested translations"? Does this call for a recital of items that go to show *that* from early times there were two texts in competition with each other? Or does it call for a study, and an ensuing statement, as to the *how* and the *why* of this manifestly strange situation?

The majority report chooses the former of these two interpretations of the mandate. The report brings together a body of data which shows *that* there were the two texts. For reasons not stated, the report divides this body of data into: "A. *Prior to the Synod of Dort*," and "B. *At the Synod of Dort*." Such a division is hard to harmonize with the report's later assertion that the issue is that of making a choice "between the 1561 and the 1566 texts." However, the majority report does not get very far toward an answer to the question as to *why* there came to be two texts, running in competition with each other. In fact, the report virtually excuses itself for not addressing itself to the *why* when it states that "there is no explicit primary evidence which enables us to establish with certainty why these changes were introduced."

But, I ask, is *that* what the mandate asks of the committee? I am convinced it is *not*. I am convinced that the mandate calls instead for a study of (and a report on) what synod itself has called the "development" of the two translations it wants printed side by side. This language seems to me to ask for light on the question as to *how* and *why* it is that the Reformed churches are faced with an either/or in connection with one of their formulae-of-unity, and with that one only.

If the burden of item *e* is correctly stated above, then it must be said that the majority report fails of its mission—for it says little or nothing as to the how-come of the either/or. More than that, it must be added here that when the report gets close to saying something to *that* issue it merely repeats ancient assertions, which cannot stand up under close scrutiny.

Fairness to the rest of the committee, as well as to synod, requires that I be very specific about this. We are told in the majority report that the second text in the either/or came into being “at a synodical gathering with both French- and Dutch-speaking delegates from various parts of the Low Countries”—although there is no “explicit primary evidence” that the gathering in question was “synodical” or that *anyone* had been “delegated” to it. The church’s own minutes are silent concerning the entire affair, a phenomenon that is the more noteworthy, and significant, in the light of the fact that we *do* have minutes of synods held at approximately the time of the gathering in question. All we have to work with as we speak of this gathering, and of that which transpired there, is found in a very brief paragraph in a nonchurchly composition, the autobiography of Francois du Jon (Junius), and even here it is not mentioned for its own sake but *in passing*. The passage begins with “at that same time . . .,” said in connection with other happenings, all of them having to do with policy changes. This du Jon was a very young man at the time, barely out of his teens, a minister trained at Geneva, and brought into Flanders (along with Peregrin de la Grange, the man with whom Guido de Bres had a lot of trouble during those last hectic days at Valenciennes) by a dual call issued by nobles and consistories “*joint et ensemble*” in the so-called *Compromis*. Significantly, du Jon informs us that it was he who sent the revised text to Geneva for publication there. Even more significantly he adds that along with the revised text went a request for intercessory prayer on the part of Geneva in behalf of “*institutum illud nostrum*,” “this our undertaking.” Although du Jon does not spell out just what this “*institutum*” was (as a precaution in case the letter were intercepted?) it is self-evident that it did *not* refer to the revision as such, for *that* was already a *fait accompli*, a finished job, when the request was being made. In this matter, so it seems to me, the majority report first says far too much and then far too little.

Moreover, as the majority report speaks of a “synodical” gathering at which the confession was revised, it ignores entirely the outcome of a lengthy research, conducted long ago, at a time when some who had played a part in things were still alive, and the literary data was still available. I refer to research done by a professional historian, a man who was ordained in the Reformed Church of the times, a person of such stature that he taught in several of the universities of the times, both in his native Netherlands and abroad. I refer here to Martin Schook and his learned and lengthy tome entitled *Liber de Bonis vulgo-Ecclesiasticis Dictis*, the work known ever since as “*locus classicus*” in this and related matters, in which volume the gathering in question is called “an occult synod.” These words cannot be taken to mean that the meeting had not been announced on the city’s bulletin board (for *everything* the *Eglises sous la Croix* did was “occult” in *that* sense of the word) but must be

taken to mean something like "clandestine." As a matter of fact, *The New International Dictionary of the Christian Church*, recently published, refers to this very get-together as "a clandestine conventicle." All this the report chooses not to mention.

I affirm that there is a mass of evidence that the church *as such* was not "in" on this gathering. Just about everything said about the matter points in that direction. From a veritable chorus of voices that testify to the fact that the church *as such* was not "in" on this gathering, I pick out a few individual voices.

At a synodical gathering held at Middelburg, in 1581, the question was asked: "Which are the thirty-seven articles ministers and elders and deacons are asked to sign?" That, I venture to say, was a strange question. Here we have to do with folk who know that office-bearers are expected to sign a formula-of-unity, and they know that it consists of "thirty-seven articles"—but they are in a quandary as to "*which one*." This goes far to prove that the church had not been "in" on the revision, for if it had been "in" on it the question would have been unthinkable. The very question indicates that the revision had been done "behind the barn," as we say. The answer given to the question is just as startling: "They are the ones which the churches of the Low Countries gave into the hands of the king. . . . This answer; *mirabile dictu*, implies that in 1581 the text of 1561 was still said to have the right-of-way (for only of *that* text could it be said that it had been given into the hands of the king)—and *that* in spite of the fact that this text had allegedly been made obsolete some twenty years ago. Plainly the churches *as such* had not been apprised of the revision "synod," and they had not been on hand to perform as midwife when it was being born. If they had been on hand, the answer to the question would have been: "They are the ones the church drew up in 1566 and had printed in Geneva, two decades ago." The majority report does not make mention of these data, testimony coming not from some researcher who has an axe to grind, but comes straight from the church's own mouth.

A second such voice, a second indication that the church *as such* had not been "in" on the revision, is this: at a Provincial Synod held at Dordrecht in 1574 it was decided: "We shall for certain reasons leave the confession as it is, and if any words in it need to be changed so as to bring it in line with the edition printed at Geneva, we shall wait with this until General Synod. . . ." Here again the text of 1561 is still enjoying the right-of-way, although there are voices which are asking that it be made to yield to 1566 (for only of 1566 could it be said that it was "printed at Geneva"). Surely if the church had been "in" on the revision there would not have been the either/or that is said here to need attention.

There is still another voice to show that the church *as such* had not been "in" on the revision. At a synodical gathering held at Walcheren in these times it was decided "to examine the confession and make it to conform to the edition recently put out by Master Beza." Here again, the version of 1561 is still in the saddle, although there are voices asking that it be made to yield. Plainly, if the church had been "in" on the revision, then 1566 would have replaced 1561 years ago. The very fact that here 1566 is said to have been the work of "Master Beza" likewise shows again

that the church as such had not been "in" on the revision; if it had been "in" on it the church would have said "as recently spelled out by our synod."

Still another such voice: during one of the final sessions of the Great Synod a note was pressed into chairman Bogerman's hand asking that "the blot which rests on Geneva for printing the confession there in bad faith [*mala fide*] be removed." Plainly, the church as such had not been "in" on the revision, for if it *had* been "in" on it no one would, as a search was launched as to whom to blame for the appearance of the revised version, put the blame for it on Geneva, for all Geneva had done (directly at least) was the *printing* of the rival text.

How is it to be explained, if the church had been "in" on the revision, that (as Professor Los has pointed out) the revised version "first reached the churches after fourteen years," or (as an old authority put it) "the churches stayed with the older text for some time to come"? Surely it is fair to say that if the church had been "in" on the revision it would have taken 1561 to the attic at once.

The report goes on to say that the revision was undertaken "to declare to the civil government and to the world what the Reformed churches believed and taught"—but this *could* not have been the motive, seeing that just such a statement as to "what the Reformed churches believed and taught" was already on hand, had been on hand for five years, in printed form, in two languages, with the church's endorsement hanging about its neck. Why, then, was the meeting held and the revision made? To this question the report not only fails to supply the asked-for light but actually allows a long night of darkness to continue to lie on the scene.

In the same paragraph of the report we read that "the Reformed nobility needed from the church an official testimony to its faith" and we are informed that it may have been this alleged "need" which "resulted in the decision to review the confession and to establish an agreed-upon version of it as the official statement of the faith of the Reformed churches of the Low Countries"—although it must again be pointed out that this *cannot* have been the reason for the revision, seeing that such an "official statement of faith," such an "agreed-upon version of it," was already available—there for the taking by any noble who cared to know what the churches believed and taught. Once more it must be said that the report not only fails to shed the asked-for light but permits a pall of darkness of long standing to continue.

But the Reformed churches in general and the CRC in particular are *entitled* to the light the latter has asked for. No Reformed church should be asked to be satisfied any longer with the answers given hitherto (some of them nothing short of weird) to the question as to how there happen to be two texts of one of their formulae-of-unity, both claiming the status which adoption brings with it.

Reformed churches should not be made to live longer with the explanation given centuries ago by good old Thysius, who told the people of his time that the revision was prompted by a desire for "*corter en duidelijcker stelling*," "shorter and clearer way-of-putting." For the revised text is not "shorter" (save in Art. XVI) and certainly is not any "clearer" than is its predecessor.

To sum up, I am of the opinion that the report leaves the CRC right where it was as to the "development" on which it had requested light. The advisory committee informed the Synod of 1979 that "the basic question is: What is the official text of a creed?" and it added "A related question is: What happened in the history of the Belgic Confession to cause several different versions to be written in a relatively short period of time?" It also spoke of "theological currents" which "affected the various versions" (*Acts of Synod 1979*, p. 126). To these questions, the very questions for which the extended mandate was given, the report gives no answer. It does not even try to give an answer to them. Instead it repeats the arguments put together long ago, by people with an anterior loyalty, one which tended to make them go to great lengths to keep the aura of their ancestors untarnished, arguments which cannot endure close scrutiny. As it draws back from the assignment the report justifies itself with the assertion that "there is no explicit primary evidence which enables us to establish with certainty why these changes were introduced." Although one could, of course, argue the question as to just how "explicit" evidence needs to be, I am prepared to say that there is enough of such "evidence" to put forth an effort to get at the "theological currents" which, as the advisory committee put it, "affected the various versions." I submit that the very fact that the revision occurred in "*het wonderjaar*," the "year of miracle," when for the first time nobles and consistories "put their heads in one sack," is data enough to make at least a beginning in the attempt to do what the mandate enjoins the committee to do.

It is far from my intention in the brief space allowed for a minority report to attempt to do what the mandate wants done; but I do request a bit of space to give at least an inkling as to what might result from an attempt at doing it. As I do so I shall, as much as possible, step back, as I let the church itself do the talking. Although a chorus of voices could be assembled, all in the same key, I shall listen to but one voice in the ensemble.

In 1583 the church put out a Dutch translation of the revised text (the first of its kind, so it seems) and it prefixed it with a brief preface, one in which we read: "It is not needful to indicate how serious a matter it is that every individual believer makes confession of faith. . . just so is it right and proper for an entire Church or Country or Province to do so [the original has "*een geheeke Kercke, Lant of Provincie*"]. . . . Therefore did the churches of these our Netherlands, when in the year 1566 they were just beginning to be reformed. . . cause a certain confession of faith and doctrine to be drawn up, in thirty-seven articles, which was brought to the attention of the magistracy. . . . And although the reformation of the true doctrine, just mentioned, has been received by the rulers just about everywhere in our Netherlands and placed under their protection, it might seem that such a confession is no longer needed, yet have the Dutch churches, nevertheless, deemed it right and proper to publish anew the aforesaid thirty-seven articles, as put out in 1566."

In this preface we are told, by the church itself, that the primary purpose of a creed is to serve the cause of magisterialization, that when it has served as a banner for civil authorities to rally to, and "take under their

protection," it has only a secondary service still open to it (a service said to be *debatable* at that). And we are told that it all began in 1566 (the year in which the Reformation is said to have *started* in the Low Countries, the year in which a coalition between disgruntled nobles and distressed ecclesiastics began). We are informed that *Church and Country* are one and the same thing. All this adds up to the assertion that everything that had happened prior to the magisterialization of the reform, including that which had happened *to* and *with* the confession during its first five years, was prelude, at best, and not an integral part of the piece about to be played. I submit that it would be hard to put together a clearer statement to the effect that the revision of the confession, and the magisterialization of the reformatory movement, were related phenomena. How "explicit" does "primary evidence" have to be?

Anyway, such is, in briefest possible compass, the issue which, according to the church's own testimony, led to the transaction whereby an already-adopted creed woke up one morning to behold a rival creed over against it. Perhaps if the issue which the mandate bids the committee to face were faced indeed, if men were to study the "development" on which the CRC synod sought light, doing so in the light of all the data to which our generation has been given access, data which until rather recent times was as yet inaccessible, they would come to the conclusion to which one of the leading experts in the field, Professor F. J. Los, has come, as he declares that "the text as printed in 1561 has the right to be styled the oldest and the official edition of the confession." If anyone should stumble over this "official" he should ponder the fact that the confession apparently was a formula-of-unity even before it was put in print, that its author had been working on an assignment as he composed it, for we read on the title page that it was "*faicte d'un commun accord*," an expression which is to be translated with "put together by common agreement" (not with: "generally and unanimously maintained," as the majority report has it). Such a one should ponder the fact also that as early as the year 1563 it was already a formula-of-unity, for all office-bearers were expected to put their names to it, and that in 1565 it was decided that the confession was to be read aloud, as a gesture intended to show the signers' oneness (something no church would think of deciding to do with a document simply held to be edifying or useful). Since there is no "explicit primary evidence" that this creed was ever demoted from its pedestal by a lawful assembly, it would seem that what Los concluded is not at all farfetched.

II. RE SYNODICAL MANDATE, SECTION F

With respect to the synodical mandate, section *f*, I also find it necessary to dissent from the majority report. The report states that it is "obvious" that this item lays on the committee a twofold task: (1) "to study the problem of the text of a creed" and (2) "to study the bearing of the official adoption of a creed on the status of the text of that creed." The report thereupon speaks, at some length, to both of these allegedly mandated tasks.

However, I am unable to persuade myself that such is the intent of this

item. I find it quite unthinkable, first of all, that synod should ask a *translation committee* to inform it as to what a creed (any creed) is and what its function is in the church. I opine therefore that the material given under Section III, A, is largely superfluous (although, as I shall indicate presently, that is by no means the only thing I find unacceptable in it), a case of digression into an area that is of interest but is peripheral to the assignment. The Synod of 1979, acting perhaps on the notion (a notion kept alive by the Introduction to the Confession as printed in the *Psalter Hymnal*) that at the Synod of Dort an already-adopted creed was readopted, requested its committee to shed light on the question as to what the act of adoption does to the text of the creed adopted. The Synod of 1979 was mindful of a problem which prompted it to augment the committee's mandate. The problem was: "What happened in the history of the Belgic Confession to cause several different versions to be written?" Synod asked its study committee to shed light on the question as to "the bearing of the official adoption of a creed on the status of the text of that creed." The majority report, however, fails to throw the requested light on *this* question, seen in *this* context. Instead of speaking to *this* issue, one in which the light is exclusively on the Belgic Confession and its checkered career, the report speaks about creeds in general, what they are, what they are supposed to do, etc. In short, in my eyes, the report dodges the question.

An adequate answer to *that* question would require but little space. It would go somewhat as follows. The act of adoption "freezes" the text, makes it fixed and firm, stable and staid. That such is the Reformed position as to what adoption does to the text of a creed is apparent from the procedures spelled out if and when it appears that the text of an adopted creed needs to be altered. Procedures begin with the tendering of a gravamen, followed by all that which follows upon such tendering. The fact that in Reformed polity adoption fixes the text, so that it can only be changed via carefully mapped procedures, is apparent enough from an examination of the long and tortuous road traveled early this century in connection with certain changes made in Article 36 of the Belgic Confession.

If *that* is what adoption does to the text of a creed it follows that there can be no such thing as *repeated* adoptions of one and the same creed. A second adopting could take place only after a foregoing repudiation. In the light of this it must be said that the Introduction to the Belgic Confession printed in our *Psalter Hymnal* beclouds the real and essential meaning of the act of adopting since it speaks of repeated, *seriatim*, adoptings.

The Reformed view as to what adoption does to the text of a creed implies also that there cannot be such a thing as gradual, little by little, arrival at the status which adoption gives to the creed adopted. We are well aware of the fact that writers have in the past (prompted, we think, by prerereligious loyalties) spoken of a "*trapsgewijze toename*" of status, "step-by-step" arrival at the status which adoptedness brings with it—but to speak thus is to confuse the issue. A specified creed either *has* the status which adoption entails or it does *not* have it; there can be no in-between.

So much by way of a brief working out of that part of the mandate

given under *f*. As already intimated, I am convinced that the report is "padded" at this point; it brings in material not germane to the matter in hand.

Would that this were the only thing that keeps me from putting my name to that which is set forth in the course of this "padding." I feel, very strongly, that things are said in this section (III, A) from which it is my duty to dissociate myself. I shall, here again, be quite specific.

We are informed in this section of the majority report that "the most fundamental 'problem' of a creed . . . is that creeds [creeds in general, not just the Belgic one] have not dropped fullblown out of heaven, but . . . are human documents written in the immediacy of unique, peculiar, and particular historic circumstances Not only are the ideas, beliefs, and biblical interpretations which are incorporated within a creed [any creed] human and historical, but so also is the text of the creed [any creed] and we are warned that "it is important to be mindful of the human and historical character of both the content of the creeds [all creeds] and the particular wording of the texts thereof. . . ."

I find it impossible, in conscience, to live with things said in the quoted passages, and feel it is my duty to say so. Although I agree, of course, that creeds "have not dropped fullblown out of heaven," I insist that the things rightly taken up in a creed did, nevertheless, come down from heaven; creeds are summaries of that which has wafted down from heaven, communication as laid down in what in Reformed theology is known as "the inscripturated Word." It is an essential element in the Reformed vision that the contents of a creed are, if accepted in faith, quite adequate unto salvation. That such is the Reformed concept of a creed in the redemptional enterprise of God is apparent enough from the policy pursued in the Heidelberg Catechism, which, after it has expounded the items contained in a creed [the *Apostolicum*], asks, "But what does it profit you now that you believe all this?" and it puts the following answer in the catechumen's mouth: "That I am righteous in Christ before God, and an heir to eternal life." (We have quoted from the now-antiquated text of the Heidelberg Catechism because the reading that has come in its place no longer indicates, at least not at all clearly, that there is a *causal connection*, a "therefore," between the act of saying yes to the content of the creed and the arrival at savedness). We submit that here in the Heidelberg Catechism we encounter a conception of the nature of a creed and of its place in the life of the church as a whole, and in that of the individual believer, which is hard indeed to harmonize with the statement that "the ideas . . . incorporated into a creed are human and historical," for in the Reformed conception of things these "ideas" are said to be both superhuman as to *content* and superhistorical as to *tenure*. They are superhuman as to content in that they are made of stuff "given by inspiration"; and they are superhistorical as to their tenure in that God who inspired that out of which they are made "does not change." It was in the light of these qualities of a creed that our Reformed fathers, assembled at Dordt, expressed the fond hope and the firm expectation that the truth as stated creedally would stand firm and intact "until he comes again"—the saying which gave the title to Abraham Kuyper's "*E Voto Dordraceno*."

There is a theology abroad in these bewildered times in which so much is made of the "*tijdgebondenheid*" of the Scriptures, their being "tied to the times," that men feel free to deviate from them because of it—and I humbly submit that one can make so much of the "*tijdgebondenheid*" of that which has been *derived* from these Scriptures (namely of the church's creeds) as to make it permissible to deviate likewise from the material out of which these creeds have been fashioned. When the majority report says that the "ideas" and the "beliefs" laid down in the creeds are "human" and "historical" it neglects to bar the way to a theology which has already done untold harm in Reformed churches elsewhere. It is for that reason that I feel dutybound to withhold my signature.

There is a theology being dispensed in these, our confused, times in which the revelatory enterprise of our good God is so confined to that stroke in this enterprise known as "the Incarnate Word" as to make of "the Inscripturated Word" little more than a mass of human comment on that sole stroke. This implies that creeds are but summaries of such human comment. To depart from the elliptical shape of the truth at this point, by dwelling on the one focal point at the expense of the other focal point, is to commit mayhem on the truth. So concerned was our God concerning the ellipse of which I am speaking that when the Incarnate Word was standing on the earth he opened the windows of heaven to say, "This is my beloved Son, listen to what he is saying!" In saying what it says at this point, the majority report neglects to close the door on a theology which has already wreaked havoc in sister churches. It is for that reason that I feel obliged to withhold my signature.

There is a theology being peddled in seminaries in these mixed-up times which avers that the truth, redemptive truth by no means excluded, is not something incapsulated in sentences, subject/predicate combinations; and I beg leave to point out that in this connection the majority report makes some very strange sounds. It seeks to distinguish between "a creed" and "the text of a creed," both of which are said to be "human" and "historical"—but I, for one, find it impossible to think of a creed apart from the text thereof. For me the creed *is* the text, and the text the creed. Back of the distinction made here, between a creed and its text, lies the tacit assumption, so it seems to me, that truth is a vague something, a vapor floating in the air, not as yet incapsulated in sentences, so that one can speak of truth in prepredicational form, as it were. But this view of truth is one to which no Reformed person can yield, for no Reformed person has ever been heard to say that *assensus* (the act of saying-yes-to) is not a constitutive part of saving faith, nor a component of the transaction whereby a sinner becomes a saint. Reformed theology has always insisted that faith is a matter of *credere* and of *fidere* (and in *that* order), that saving faith is "not only a certain knowledge whereby I hold for truth . . . but also a hearty confidence . . ." A person can engage in *credere* (the word from which we have our word *creed*) only with reference to predication-made. Here again truth turns out to be elliptical in shape, a configuration drawn around two focal points, two rather than one, that to "go circular" (as I think the majority report does) is to slip into error. The majority report, as it goes on its uncalled-for excur-

sion, speaks of a creed, and therefore of that which is going on when men preach from a creed (from the Heidelberg Catechism, for example), and fails to slam the door on a theology which has already, in many areas, made of the pulpit (for the return of which our Reformed fathers fought long and hard) something very like unto a soapbox. It is for this reason that I feel it to be my duty to withhold my signature at this juncture of the majority report.

I ask synod to consider what is likely to happen to the age-old and time-honored requirement that all office-bearers, and teachers, put their names to a formula-of-unity, if the assertion is allowed to stand that "the ideas incorporated . . . into a creed are human and historical," and that it is "important" to be mindful "of the human and historical character . . . of the content of the creeds." To me it seems that in the context of the assertions quoted the person so signing is doing no more than stating that he is aware that once upon a time people expressed their faith in those terms, that the one signing does not intend to say, by signing, that he expresses his faith that same way.

I thank synod for giving me opportunity to say the things I feel duty-bound to say in connection with what I consider a digression in the majority report. I thank the CRC for letting me work on the new translation of the Belgic Confession, a task to which I have given myself with considerable pleasure.

Minority Member
The Belgic Confession Translation
Committee
Leonard Verduin

P.S. Although the majority report, in its recommendations seems to proceed on the assumption that synod will, in its present session, "decide which version of the Belgic Confession it endorses," I would advise the Synod of 1983 *not* to settle that issue just yet for the following reasons:

1. Conditions in the CRC are not such as to require such haste.
2. The question as to which text is to be the accepted one is far too involved for synod to deal with responsibly in the time available to it.
3. The issue is not that of the CRC all by itself, but one which involves all Reformed churches, so that these should be given a chance for input.

REPORT 32

CONTEMPORARY TESTIMONY COMMITTEE

I. INTRODUCTION

With joy and excitement we present the draft of our contemporary testimony: "Our World Belongs to God." We feel joy and gratitude that the Spirit has led us through many discussions and revisions to express our faith in the Lord in these words. We are excited about showing the testimony to the church, eager for the church's reaction to this testimony, and hopeful that church members will find the testimony helpful in their worship and witness.

II. MANDATE

We received our task in 1979. Since the Synod of 1979 spelled out the procedure for the preparation of the testimony along with the mandate, we will reprint both here to assist synod:

2. That synod implement further the decision "to move in the direction of formulating a contemporary testimony in view of the secularization of modern life and culture" by appointing a committee with the mandate to draft such a contemporary testimony, taking into account the suggestions and guidelines as outlined in the report.
3. That the committee for the writing of a contemporary testimony be named from the members of the Christian Reformed Church who meet the qualifications set forth in the report (Section VII, E); and that the committee consist of nine members who are willing to commit themselves for the full term of their assignment.
4. That the committee be instructed to make broad and significant use of resource persons whose spiritual insight and proven ability would enrich the wisdom and expedite the work of the committee.
5. That synod adopt the following procedure as a guide for the preparation of the testimony:
 - a. The committee is required to submit annual progress reports to synod and is expected to present a draft of the contemporary testimony within four years (1983).
 - b. After the committee has done its basic study, it may request authorization to designate one person who will engage in the special task of writing the testimony for a specified period of time, while freed from all other duties.
 - c. The draft of the testimony, to be presented to synod in 1983, shall then be submitted to the congregation for discussion and response; the draft shall also be presented to the churches with

which we have ecclesiastical fellowship with a request for their written evaluation.

d. After a three-year period of reflection by our churches, the testimony shall be reviewed and revised as necessary and presented to synod in 1986 for final approval.

e. The final draft of the testimony shall be presented to the churches in ecclesiastical fellowship, to NAPARC, and to the RES for their information and possible endorsement.

(*Acts of Synod 1979*, pp. 75-76)

III. HISTORY

The road to this testimony began with a 1971 overture from Classis Chatham. It noted the age of our present creeds, new insights given by the Spirit, and new challenges to the truth, and asked

synod to declare that it is necessary and desirable to reexpress the faith of the church in a new confession which will replace the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort as a statement of the truth and as our standard of unity.

(*Acts of Synod 1971*, p. 624)

An overture from Alberta North suggested that, rather than replacing the present creeds, the faith contained in them be reexpressed.

And synod agreed:

1. That synod, recognizing that it is always desirable for the church to confess its faith in contemporary ways, and recognizing that at times it becomes necessary for the church to augment its confession, appoint a committee to study

a. How the church can confess its faith in contemporary ways today.

b. Whether the churches consider it necessary to augment their confession at this time, and if so,

c. In what areas the church desires to augment its confession.

(*Acts of Synod 1971*, pp. 109-110)

This New Confession Committee reported in 1972 "that the CRC is not ready at this time to augment its confession." But synod expressed at the same time "that the confessional task of the church requires the churches' attention" and continued the committee in order to look at contemporary means of confessing the faith and to "promote further study of our confessional task among the churches" (*Acts of Synod 1972*, p. 31).

As this committee kept an eye on confessional developments in other churches, it noted the "testimony" of the Reformed Presbyterian Church in North America and said:

Periodically this church prepares and adopts a "Testimony" which brings the Westminster Confession up to date. Such a testimony consists mainly of addresses to issues not completely covered by the historic confession: in rare instances the older confession is also modified by introducing some qualifications.

This procedure is a useful device for enabling the church to speak to contemporary issues in a confessional context.

(*Acts of Synod 1977*, p. 654)

And, surveying the challenge presented to the church by the secularization of modern life, this committee proposed

a modest approach to this evident need. In the first place, in order both to reflect the supplementary character of the proposed new document and to allow the church to decide for itself whether to consider it a confession in the classical sense, we propose that we speak of it as a "testimony" rather than a "confession." In the second place, rather than spring immediately into a writing effort, we propose that a special committee be appointed to address a forthcoming synod (probably two years hence) on various matters related to the writing of such a "testimony."

(*Acts of Synod 1977*, p. 660).

The 1977 Synod affirmed that there is a need to move in the direction of formulating a contemporary testimony in view of the secularization of modern life and culture.

Grounds:

1. Current society, becoming pervasively secular, presents both dangers and challenges to the church—dangers and challenges not focused on in the Reformed creeds.
2. A contemporary testimony can guide and direct the church in remaining truly Reformed, and in speaking to the current world situation.

(*Acts of Synod 1977*, p. 89)

At this time the synod appointed the Contemporary Testimony Committee which did the preliminary work leading to the report and mandate of 1979.

IV. PROCEDURES

As the present and previous committees worked on these mandates, several shifts have taken place which have defined the task more precisely.

A. *Relation to Creeds and Confessions*

The 1971 overture wished to replace dated creeds. While the challenge to express the faith in contemporary terms to current challenges was obvious to all, synod preferred to do this by "augmenting" the present confessions instead of replacing them.

In working towards a "testimony" instead of a confession, the church has further eliminated competition with the present creeds and confessions. The status of a testimony in relation to the confessions is subordinate, similar to what the Presbyterian Church in Canada is proposing for its new statement of faith. "The status being sought for the new Statement is that it be received as an acceptable statement of faith useful in worship and study. If the General Assembly approves the new Statement in these terms the Westminster Confession of Faith would not be replaced as our subordinate standard" (*Presbyterian Record*, Feb. 1983, p. 20).

B. *Footnotes, or a Unit?*

Some Reformed churches have added footnotes to augment their present confessions. We have done that ourselves with the Belgic Confession, Art. 36. The 1977-79 committee feared that such a piecemeal approach would not be an adequate response to the challenge of secular humanism in our day. It recommended a full-perspective approach over an issue-oriented approach. As a theme it recommended: "The Good News of the Kingdom."

The proposed contemporary testimony takes such a full-perspective approach. It tries to respond to the gospel of the kingdom by confessing that "Our World Belongs to God."

C. *Types of Confessional Writing*

Our own creeds and confessions display a great variety in style and form, from a brief Apostles' Creed to the detailed Canons.

Contemporary creeds tend to be short, and prefer the form of a prose-poem, such as the RCA's "Song of Hope." Contemporary Dutch confessions aim for more theological statement, but not in a form that could be used liturgically.

We saw benefit in the liturgical and educational use of succinct statements of belief. We also saw the need for specific warnings against modern errors and for calling attention to some of the fine studies and guidelines which previous synods have issued, but which often remain hidden in the *Acts of Synod*.

In order to say all that we felt needed to be said, we ended up with a trilevel testimony. There's a brief *preamble*, which states the theme, followed by the longer *testimony*. Both are in the prose-poem form, divided into numbered verses for easier use. The testimony has four parts: creation, the fall, redemption, and new creation. Redemption has several subheadings.

The *commentary* on the testimony begins with a reference to the Contemporary Testimony, expands on the issue it raises, and ends by referring to any previous synodical statements. Not all of the commentary sections are as yet completed; some will be submitted in future progress reports.

D. *Consultants and Writers*

As instructed in our mandate we have discussed confession writing with several consultants and have profited a great deal from the reactions of careful readers of the Contemporary Testimony both inside and outside the CRC.

All committee members have had a share in writing these documents, especially in submitting commentary sections in their area of expertise. Our reporter, M. N. Greidanus, was released from his duties at First CRC of London for one month (at little expense to the denomination) to do some concentrated rewriting of all sections of our report. The full committee made final revisions at its January meeting.

V. "OUR WORLD BELONGS TO GOD"

"OUR WORLD BELONGS TO GOD":
A Contemporary Testimony

PREAMBLE

- As followers of Jesus Christ,
 living in this world,
 1 which some think they can control,
 but which others view with despair,
 we declare with joy and trust:
Our world belongs to God!

- From the beginning
 when out of nothing
 he made heaven and earth,
 2 through all the crises of our times,
 until his kingdom fully comes,
 God keeps covenant forever.
 Our world belongs to him!

- God is King! Let the earth be glad!
 Christ is Victor; his rule has started. Hallelujah!
 3 The Spirit is at work, renewing the earth. Praise the Lord!
 The salvation of all things is at hand. Glory be to the triune God!

- But rebel cries sound through the world:
 some, crushed by failure
 or hardened by pain,
 give up on life and hope and God;
 4 others, chastened
 but still confident of human triumph,
 work feverishly to realize their dreams.
 As children of our times,
 we, too, engage in this struggle of the spirits.

- Our first parents,
 called to loving service in our Father's world,
 were seduced by the great deceiver,
 whose lie made liars of us all.
 5 We became slaves of sin:
 Looking for life apart from God, we find only death;
 grasping for freedom outside his law, we trap ourselves in Satan's
 snares;
 pursuing happiness, we miss true joy.

Yet sin has not dethroned God;
 our fallen world still belongs to him.
 He does not abandon us.
 He preserves his world,

- 6 sending seasons, sun and rain,
upholding his creatures,
renewing the earth,
directing all things to their purpose.
The heavens declare God's glory
and the creation groans
in the birth pangs of a new creation.

God holds this world
in sovereign love.
He kept his promises,
sending Messiah into the world,
for the world.

- 7 He poured out his Spirit, generous with his gifts;
*and breathed his Word,
*calling sinners to repent and believe.
Now, all who believe in Jesus Christ
can live
and breathe
and move again
as children who belong to the family of God.

- As heirs of salvation,
adopted by our heavenly Father,
washed clean by the blood of his Son,
and inspired by the Comforter,
we rejoice in the goodness of God,
8 renounce the works of darkness,
and rededicate ourselves to discipleship.
With tempered impatience, eager to see injustice ended,
we expect the Day of the Lord,
when he will be all in all
in the renewed earth.

- With the church of all times,
elect from every people, tongue, and nation,
we pledge fidelity to the only Sovereign.
As covenant partners
called to faithful obedience,
9 and set free for loving service,
we offer our hearts and lives
to do God's work in his world.
And we are confident
that the light which shines in the present darkness
will fill the earth on the day when Christ appears.

Come, Lord Jesus!
Our world belongs to you.

*Amendment: Lines inserted.

CREATION

- Our world belongs to God—
10 not to us, to earthly power,
not to demons, fate, or chance.
The earth is the Lord's!

- In the beginning God—
Father, Word, and Spirit—
11 made the world
out of nothing.
He gave it
being, shape, and order.

- God formed the land, the sky, and the seas,
making the earth a fit place
for the plants, animals,
and humans he created.
The world was filled with color, beauty, and variety;
it provided room for
12 work and play,
worship and service,
love and laughter.
God rested—
and gave us rest.
In the beginning
everything was good.

- As God's creatures
we belong to God.
Made in the divine image,
13 we represent God on earth.
*Subject to our King,
*we live in loving communion with him,
doing his will
and walking in his ways.

- By sovereign appointments we are
earthkeepers and caretakers,
using our skills
14 and meeting our needs,
while loving our neighbor
and tending the creation.
For its unfolding and well-being
are tied to our obedience.

*Amendment: Lines inserted.

Deleted: We are his partners in covenant

- Male or female,
all of us may represent God
as we do our task.
If we are single,
15 God will use us
to do his work.
If God joins us in marriage,
we are called to live within God's order
in a life of loving service.

- Since all people are made by the Father,
we are the human family together:
male or female,
16 red, yellow, black, white, or brown,
young, or old.
Respecting life as God's gift,
we foster the well-being of others
and protect the unborn and infirm from harm.

- God rules and shapes
what he made in the beginning.
The unfolding drama of world events
is under his control.
God is present in our world
17 by his Word and Spirit.
The faithfulness
of our great Provider
gives sense to our days
and hope to our years.
The future is safe, because
our world belongs to God.

THE FALL

- Early in human history
our first parents listened to an intruder's voice.
Rather than living by the Creator's
word of life,
they chose to listen to Satan's lie
18 and sinned!
Forgetting their place,
they tried to be like God.
But as sinners they feared
the nearness of God
and hid from him.

- We prove daily
that all have fallen in their sin
by restlessly striving for homemade security,
19 and by ignoring our task.

Deaf to words of life, we are,
every son and daughter of humankind,
lost sinners, not able to do saving good.

- And all creation suffers
as humankind no longer shows the divine image faithfully.
20 We abuse the world, or idolize it.
We are estranged from our Creator,
from our neighbor, and from all that God has made.

- All spheres of life—
marriage and family,
21 work and worship,
school and state,
our play and art—
bear the scars of our rebellion.

- The results of sin are seen everywhere—
in pride of race,
in arrogance of nations,
22 in abuse of the weak and helpless,
in disregard for life, water, air, and soil,
in slavery, deceit, terror, and war.
We have become victims of our own sin.

- In all our strivings
to excuse
or to save ourselves
we stand condemned
23 before the God of Truth.
But our world,
broken and scarred,
still belongs to God.
He holds it together
and gives us hope.

REDEMPTION

- God did not in anger
turn his back on a world bent for destruction;
he turned his face to it in love.
24 With patience and tender care he set out
on the long road of redemption:
to reclaim lost humans as his people
and the world as his kingdom.

- Although Adam and Eve were put out of the garden
and their work was burdened by sin's effects,
25 God held on to them in love.
He promised to crush
the destructive forces they released.

When evil filled the earth,
God washed it with a flood,
but rescued Noah and his family
and animals of all kinds.
26 He covenanted with every creature
that seasons would continue
and that such destruction would not come again
until the last day.

The Creator pledged to be God
to Abraham and his children,
blessing all nations through them
as they lived obediently before him.
He chose Israel as his special people
27 to show the glory of his name,
the power of his love,
and the wisdom of his ways.
He gave them his laws through Moses,
he taught them by priests and Levites
so that they would be a people
whose king was God.

When Israel spurned God's love
by lusting after other gods,
by trusting in power and wealth and by robbing the weak,
ignoring the prophets' warnings,
God scattered his people among the nations.
28 Yet he kept a faithful few
and promised them the Messiah:
a prophet to speak the clear word,
a king to crush the serpent's head,
a priestly servant willing to be bruised for sinners.
And he promised the gift of the Spirit
to bend their stubborn wills to new obedience.

Christ

God kept his promise
to reconcile the world to himself;
he has drawn near to us
in Jesus Christ,
29 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.

In the events of his earthly life—
his temptations and suffering,
30 his miracles and sermons,
his battles with demons and talks with sinners—
he presented in deed and word the coming rule of God.

As the second Adam he answered
the calling we had spurned.

- As our head,
31 serving God perfectly,
and loving even those who scorned him,
he showed us how
a righteous child of God lives.

- As our substitute
he suffered all his years on earth
and especially in the horrible torture of the cross.
There he carried God's judgment on our sin;
by his sacrifice our guilt is removed,
32 *his resurrection defeats sin and death:
*we are set right with God,
we are saved by his life,
and called to walk with him
in freedom from sin's dominion.

- Being both God and man,
Jesus is the only Mediator
between God and his people.
He alone paid the debt of our sin;
there is no other Savior!
33 Therefore the Father
chose in Jesus
those whom he would save.
And Jesus' love
through his Spirit,
moves us to faith and obedience.

- Jesus ascended bodily
to his heavenly throne.
There he hears our prayers,
34 pleads our cause before the Father,
and rules the world.
"Blessed are all
who take refuge in him."

The Spirit

- At Pentecost the Holy Spirit
was given to the church.
In pouring his Spirit on many peoples
35 God reversed the confusion of Babel;
now people from every tongue and tribe and nation
may be gathered in the unity
of the body of Christ.

Jesus is with us in the Spirit,
who comforts us and takes our side.

*Amendment: Lines inserted.

Deleted: His resurrection is sure proof
of the defeat of sin and death.

- 36 He leads us in the truth,
breaks our stubborn habits,
and makes our obedience fresh and vibrant
so that we may live
as true daughters and sons of the most high God.

- The Spirit breathes life
into the mission of the church
using young and old,
men and women,
to send out the Good News of God's grace.
37 In state and school,
science and art,
media and marketplace,
we may declare the saving acts of him
who called us out of darkness
into his marvelous light.

- The Spirit's gifts are here to stay
in a rich variety
of fitting responses to timely needs.
He gives at least
one gift to each believer
38 for God's praise and our neighbor's welfare.
We thankfully see others
as gifted persons,
and ourselves
as gifts to the fellowship
which delights in the creative Spirit's work.

Scripture

- God has always
let his light shine
in our sin and darkness.
While his power and majesty are evident
in the creation,
39 he has mercifully added words
through prophets, history writers, poets,
gospel writers, and apostles,
and most clearly through the Son.
The same Spirit who used humans
to speak the Word of God
speaks to us today in the written Word.

- The Bible is the Word of God,
record and tool of his redeeming work.
40 It is the Word of Truth,
pointing us with full reliability
to Jesus, the Lamb of God
who takes away the sin of the world.

The Bible tells God's mighty acts
in the unfolding of covenant history.
It is one revelation in two Testaments,
which show a single plan of salvation,
and reveal God's will infallibly.

- 41 When we hear it together as God's people,
we are equipped for discipleship,
so that we may witness to the good news:
Our world belongs to God
and he loves it deeply.

The Church

In our world, bent under the weight of sin,
Christ is making all things new.

- 42 Though Satan and his dark forces
seek whom they may confuse and swallow,
Jesus rules
and his Spirit guides
in ways of obedience and service.

- 43 The church is the Bride of Christ,
his chosen partner in renewing the earth
and in redirecting lives to God's praise.

- 44 The church is the fellowship of those
who confess Jesus as Lord,
obey his rule,
and join the new creation by his grace.

- The new life is celebrated and nourished
in the fellowship of congregations
where God's name is praised,
his Word proclaimed,
his way taught,
the sacraments are celebrated,
and prayers and gifts offered.
- 45 The Spirit helps each member
to do a part in the work of all,
so that hurts are healed
and each one has the joy
of adding to the life and growth of the fellowship.

- The church, as a gathering of forgiven sinners,
is holy, dedicated to service.
- 46 Knowing our weakness and past failure,
we may bring good news to all sinners
with understanding of their condition,
but with hope in the grace of God.

We grieve that the church
which shares one Spirit, one faith, one hope,

and spans all time, place, race, and language
has bickered and fought and become
a broken communion in a broken world.

- 47 We marvel that the Lord gathers the pieces
to do his work,
and that he blesses us with joy, new members,
and surprising evidence of unity.
We commit ourselves to seeking and expressing
the unity of all who follow Jesus.

- Following the apostles, the church has been sent—
sent to tell the news that the world belongs to God,
to call disciples from all nations,
to offer the cup of cold water,
and to proclaim the assurance that in the name of Christ
there is forgiveness of sin and new life now and forever.
48 In a time when billions do not know God,
this mission is central to our being.
We repent of leaving this work to a few,
and we rejoice that the Spirit
is waking us to see
our mission in God's world.

Society

- The rule of Jesus Christ embraces the universe.
Therefore his followers serve him everywhere
49 as light in the darkness,
as salt in a decaying world.

- We serve Christ by thankfully receiving our life
as a gift from his hand,
50 which we guard from all abuse and harm
caused by the way we treat our bodies or this earth.

- Since God chose to reveal his image in women and men,
one sex does not look down on the other,
nor do we flaunt or exploit our sexuality.
Our roles as men and women are shaped
51 more by God's gifts and commands
than by cultural patterns.
Sexuality can become disordered in our broken world,
but Christ's renewing work gives hope for order and healing,
and surrounds suffering persons
with a compassionate community.

- In marriage and the family,
we serve God
52 by reflecting his covenant love
and teaching his ways,
so that children may know Jesus as their Lord
and learn to use their gifts in a life of joyful service.

- In education we seek to acknowledge the Lord
by promoting schools and teaching
53 in which the light of his Word shines in all learning.
There students, of whatever ability,
are treated as persons who bear God's image
and have a place in his plan.

- In our work, even in dull routine,
we hear the call to serve our Lord:
to work for more than wages,
to let mutual respect and a just use of goods and skills
shape the work place
54 so that, while we earn or profit,
useful products and services may result.
Rest and leisure are gifts from God.
Believing that he provides for us,
we can rest more trustingly
and entertain ourselves more simply.

- We make grateful use
of the good products of science and technology,
on guard against idolatry
55 and careful to use them in ways that fit
within God's demand
to love our neighbor
and to care for the earth and its creatures.

- Since God establishes the powers that rule,
56 we are called to obey God first in politics,
and to help governments to know God's will for public life.

- Although God's people have survived under many forms of govern-
ment,
57 we are thankful
for the freedoms enjoyed by many citizens
and we work for such liberty
where oppression ruins life.

- We call on governments to do public justice
and to protect the freedoms and rights
58 of individuals, groups, and institutions,
so that each may freely do
the tasks God gives.

We urge governments to protect the well-being of all citizens
by guarding the elderly and poor,
by protecting children from abuse and pornography,
and by promoting the freedom to speak, to work, and to associate.
We deplore the waste of the arms race

- 59 and the horrors that we risk;
we call on all nations to work towards disarmament,
pledging ourselves to walk in ways of peace.
For this world belongs to God;
we look to him for help,
so that all may be made new.

NEW CREATION

- Our hope for a new earth is not tied
to what humans can do,
60 for we believe that one day
every challenge to God's rule
and every resistance to his will
shall be crushed.
- We long for that day
when Jesus will return as triumphant king,
when the graves will be opened,
the sea will give up its dead,
and all people will stand before his judgment.
We face that day without fear
for the Judge is our Savior.
61 Our daily lives of service aim for the moment
when God's Son will open the Book of Life
and present his people to the Father;
when all who have been on the Lord's side will be honored,
the fruit of our small acts of obedience will be shown.
the courage of martyrs will be celebrated,
but the deeds of tyrants and oppressors,
of heretics and enemies of the truth
will be damned.

- With the whole creation
we wait for the purifying fire of judgment.
For then we will see the Father face to face.
He will heal our hurts,
end our wars,
and make the crooked straight.
Then we will join in the new song
62 to the Lamb without blemish
who made us a kingdom and priests.
God will be all in all,
righteousness and peace will flourish,
everything will be made new,
and each eye will see at last
that our world belongs to God!

VI. COMMENTARY ON "OUR WORLD BELONGS TO GOD"

Introduction: The Spirit of Our Times

As followers of Jesus Christ,
 living in this world,
 which some think they can control,
 but which others view with despair,
 we declare with joy and trust:
 Our world belongs to God!

(*Contemporary Testimony*, par. 1)

The dominant spirit of our times has various names, such as secularism, atheism, humanism or practical atheism. Together these forces form a real, culturally formative power which restricts and opposes God's people as they try to live obediently in this world.

If it takes a crisis to move the church to write confessional statements, these secular spirits of our times are the occasion for this contemporary testimony. For the impact of these spiritual powers is directly opposed to the theme: "Our world belongs to God!" Atheists, secularists, and humanists think and act on the belief that this world is mankind's to save or destroy. They act as if God did not make the world and has nothing to say to it.

Secularism and humanism are really false religions in the sense that they "worship and serve the creature rather than the Creator" (Rom. 1:25). The result of both is a way of life in which God is not honored or needed: practical atheism.

Secularism is a heresy with a Christian past. It correctly rejects the pagan belief that the world is divine. However, it goes on to ignore the world's connections with God. Secularism limits mankind to this world; there are no goals, values, or truths except those which humans discover within it. Such total devotion to this world absorbs the religious fervor of millions today. Secularism is idolatry of the creation.

Humanism is also a heresy with Christian roots. It picks up the Bible's teaching on human dignity and worth, but distorts it by cutting human beings off from God who gives them their place. The *Humanist Manifesto* states: "Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. . . . Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, and that he has within himself the power for its achievement" (*Humanist Manifesto I, II*, 1933, 1973).

While some atheism was known earlier (Ps. 14), it has grown as a modern development since the rise of science. Its followers proclaim that a person has come of age when he does not live by faith but by autonomous human reason. Since God cannot be discovered scientifically, he does not count.

Such professed atheism is not that widespread. But practical atheism is! It affects everyone in our modern world. For as the result of secular humanism it tempts each citizen of this world to live as though God does not exist—without actually denying his reality. Practical atheism is the

contemporary lifestyle; it shapes policies and practices in most spheres of life: government, education, business, industry, media, the arts. Mankind is out to save and renew the world without any reference to God. The slogans are familiar: "Religion and business don't mix," "Education must be neutral," "Religion is private; public life is secular."

Because secularism and humanism have a Christian past and arose within our Western culture, they can infiltrate the life of the Christian community rather easily. Therefore, Christians are warned to "test the spirits" today too (I John 4:1). Christians who find themselves adapting to the secular humanism of our day are called to repentance, renewal, and reformation, so that they may not be deluded by modern heresy.

In this modern crisis of a world that ignores its Maker, we mean to testify that our world belongs to God. We try to point to the totality of a Christian's life in this world, for the Lord calls us to follow him everywhere. We pray that these efforts may help the church to live a vigorous Christian life and to witness daily.

Evolutionism

In the beginning God—
Father, Word, and Spirit—
made the world
out of nothing.
He gave it
being, shape, and order.

(*Contemporary Testimony*, par. 11)

The confession that this world belongs to God is opposed by the worldview of evolutionism. Whereas the church has agreed with Christian scholars and scientists that development takes place within the created order, evolutionism teaches the independence and autonomy of natural forces and either denies the existence of God or gives him a limited role in beginning these natural forces.

The church rejects such evolutionistic thought which claims that this world has come about by chance, or by some internal mechanism of natural selection. The allied position of social determinism is also rejected, with its view that human beings are trapped in a natural order within which they must work out their own destiny. That view can lead to elitism and to violence against weaker or poorer neighbors. Similar patterns of normlessness and autonomy are seen in contemporary scientific enterprises and utopian schemes. Human beings are not mere products of a naturalistic evolutionary process which moves from lower to higher forms of life, and their ethics are to be more than a survival of the fittest with its high cost in violence to other creatures.

The church rejects too the understanding of history as a development of natural progress. History is rather, from the fall of Adam and Eve, a radical struggle between the kingdom of God and the forces of evil. God's will for life has been resisted. Humans know the truth, but they suppress it in unrighteousness (Rom. 1:18). Although human rebellion has not thwarted the unfolding of the rich possibilities of the creation, the

church believes that the present struggle between sin and grace will not be ended by the moral improvement of humans, but by the victorious return of Jesus Christ who will make all things new. The church is convinced that the hope of evolutionism is an illusion.

Christians are grateful for the work of all scholars whose work brings understanding of the world. They do not need to be afraid to revise previous formulations or understandings of God's dealings with this world or of the manner in which God unlocks the wealth of his created order, for the church's unshakable trust is in God, who remains the one Lord over all created reality.

Since the fact of the creation is clearly proclaimed in the Bible, we, as church of Jesus Christ, are undaunted by the many questions of "how" and "when" that remain, which humans cannot answer with finality, and which the Bible—not being a scientific textbook—does not answer. But we believe without doubt that God willed and acted in the beginning, that the earth came into being by his sovereign design and is still kept together by his power (Gen. 1:1; Col. 1:17). All things have come into being by his active will, and all the events of history are under his control. Human beings are his covenant partners, the choice creation of the Father's, made in his image and likeness. From our Father and Creator we receive our place in the world, our task, our direction, and our hope.

On this pivotal issue of creation or evolution we trust the clear testimony of Scripture—"Our help is in the name of the Lord who made heaven and earth" (Ps. 124:8). Therefore we seek to live in this world as the Father's world, delighting in what he has made, seeing his power and deity in it (Rom. 1:20). And we call on Christians in all walks of life, and on all who wish to live with meaning and hope, to renew their obedience to the authority of the Creator and his Word.

(Previous synodical statements: Creation and evolution, *Acts of Synod 1959*, pp. 81, 247-64; Origins, *Acts of Synod 1967*, pp. 76, 335-38.)

Human Rights

As God's creatures
we belong to God.
Made in the divine image,
we represent God on earth.
We are his partners in covenant
to do his will
and to walk in his ways.

(*Contemporary Testimony*, par. 13)

We call on government to do public justice
and to protect the freedoms and rights
of individuals, groups, and institutions,
so that each may freely do
the tasks God gives.

(*Contemporary Testimony*, par. 58)

Some people do not have the opportunity for work and schooling that other citizens take for granted. Such denials of opportunity are often based

on racial, religious, or economic discrimination. Discrimination leads to a denial of civil liberties and oppression. In parts of the world, such as Russia and Latin America, oppression is blatant, while in other places, such as Europe and North America, it may be more subtle. But inequality in liberty and opportunity is widespread.

We are grateful for the freedoms and rights we enjoy and for efforts to end injustice and discrimination in our countries and in other parts of the world. We regret that much work for human rights is based on secular and humanist ideals, which produce rights without responsibility and frivolous applications which discredit this important cause.

The rights of people to live without oppression and discrimination because of different beliefs, lifestyles, economic status, race, or sex, or because of physical or mental disabilities are rooted in the fact that humans share the dignity of being made in the image of God. All human rights are related to human responsibilities to deal justly with their neighbors, to protect the weak, and to allow all to fulfill their tasks in God's world.

In Christ God acted to liberate the oppressed. And he gives rulers and governments the duty to act justly and to protect the welfare of citizens (Ps. 72:1-14; Luke 4:18; Rom. 13:1-7). Human rights then are based on each person's creation in God's image and on the liberating concern for the neighbor restored by Christ's redemption.

We therefore urge all citizens to respect the rights and place of the neighbors with whom they live and work.

We encourage church members to be alert to discrimination and oppression and to work for equality and justice within the institutions to which they belong.

And we call upon our various levels of government to prevent misuses of rights, to judge competing claims to rights, to protect the oppressed, and to oppose discrimination.

(Previous synodical statements: "Declarations on Race," *Acts of Synod 1968*, pp. 17ff.; "Declarations on World Hunger," *Acts of Synod 1978*, pp. 79-86.)

Earthkeeping

By sovereign appointment we are
earthkeepers and caretakers,
using our skills
and meeting our needs,
while loving our neighbor
and tending the creation.
For its unfolding and well-being
are tied to our obedience.

(*Contemporary Testimony*, par. 14)

And all creation suffers
as humankind no longer shows the divine image faithfully.
We abuse the world, or idolize it.
We are estranged from our Creator,
from each other, and from all that God has made.

(*Contemporary Testimony*, par. 20)

Pollution of water and air, misuse of the land, and abuse of animals and birds are increasing as the human population level of the world rises. In the rush to exploit resources the environment is changed, good farmland is paved, and human well-being is threatened by "nuclear and chemical wastes." Animals suffer the effects of oil spills and of unethical research.

It is not helpful to blame only industry for this mess, for all humans inherited the task of earthkeeping from Adam and Eve. When they were given dominion over the earth and its creatures and allowed to use the creation for food, they were also told to till and keep the garden (Gen. 1:28-29; 2:15). Humans have a unique place in creation because they are its stewards. This task has too often been ignored or misunderstood when economic or selfish motives have won out over the need to conserve the earth's resources for others and to protect its beauty.

Concern for the environment, however, must not lead to an idolatry of nature in its undeveloped state. Creation contains resources and possibilities that can and may be explored for the benefit of all its inhabitants. Stewards must balance the concern about pollution with the needs to mine and use the resources of the earth.

In every way we use the earth, we must remember that it belongs to the Lord. Our priority should be to use it for his glory, obeying his commands. He gave us dominion over his earth, and he expects us to use it with respect and wonder.

Scientism, Technology, Genetic Manipulation

By sovereign appointment we are
earthkeepers and caretakers,
using our skills
and meeting our needs,
while loving our neighbor
and tending the creation.
For its unfolding and well-being
are tied to our obedience.

(Contemporary Testimony, par. 14)

We make grateful use of the products of science and technology
careful to use them in ways that fit
within God's demand
to love our neighbor
and to care for the earth and its creatures.

(Contemporary Testimony, par. 55)

God made the world, including our human bodies, good and to glorify the Creator. Sin changed the world and radically altered human desire to use that world in the service of God. However, salvation through the death of Jesus Christ has redemptive power both for humans and creation. Creation's redemption is seen when redeemed human beings use it once again in the service of God and study to discover its riches in order to correct the defects in creation which have resulted from sin.

Responsibility for the universe and the efforts to study and know ever

deeper secrets of its workings have become an obsession of secular society. Forgetting the God who is the Creator of the world and the Origin of all its complex interactions, this society has come to see science and the technological applications of scientific discovery as systems with their own laws.

We agree that the discovery of new knowledge and the application of this knowledge to correct the disharmony in nature resulting from sin are a part of our cultural mandate and are renewed by the redemptive work of Christ. We deplore the frequency with which new knowledge and the technologies which result from this knowledge are used to increase the bondage of creation and to bring ever greater chaos, suffering, and death to our society. The knowledge which allows humans to release the power of the atom and alter the behavior of cells and organisms by the introduction of new genetic instructions (genetic manipulation) has the potential for great good or incomprehensible evil and suffering.

We remind the Christian community of its responsibility to insist that the fruits of scientific activity be used for good rather than evil. We reject both the antitechnological stance as well as that in which technology becomes an idol. Resources for the pursuit of science must be allocated in such a way that the discovery of new knowledge and technology proceeds at a pace that allows society to develop controls to use these discoveries to the end that God intended them.

We reject, as contrary to God's will, those applications of genetic manipulation wherein genetic material is introduced into the cells of humans to produce new life through asexual reproduction by techniques such as cloning. We acknowledge with gratitude the discovery of techniques for genetic manipulation which make possible the introduction of genetic instruction to cells of the human body which will have the potential for curing many diseases resulting from genetic abnormalities. We urge the Christian community to be diligent in the work of directing the use of such new knowledge toward the relief of suffering and the happiness and health of the human race.

Sharing Creation's Gifts

By sovereign appointment we are
earthkeepers and caretakers,
using our skills
and meeting our needs,
while loving our neighbor
and tending the creation.
For its unfolding and well-being
are tied to our obedience.

(Contemporary Testimony, par. 14)

Beginning with the apostles the church has been sent
... sent next door to offer the cup of cold water....

(Contemporary Testimony, par. 48)

An obvious injustice in this age is the continuing contrast between poor and rich. North American and European consumer societies live in

luxury; segments within them, and whole continents barely scrape by or starve. God has appointed mankind as stewards of the creation, each person therefore has to be concerned with justice in access to the products of creation.

The Old Testament instructs God's people in stewardly methods of giving the poor a share in the harvest. Harvesters were told not to reap the corners of their fields and gleaners were not to glean twice. The food they left was for the poor and the transient (Lev. 19:9-10). When Israel ignored God's ways and "trampled the poor," God warned them of his anger at such selfish injustice (Amos 5:7, 10-11). And in Jesus God stated clearly for all time that his children are to love their neighbors by feeding them (Matt. 25:35, 40).

The same message comes to modern stewards in the complexity of economic and market patterns. The use of resources in one country is related to food supply in another. When wealthy nations use more of the world's goods they obviously leave less for everyone else.

Therefore we urge all citizens to live with moderation, to fight waste and conspicuous consumption in their own lives, and to remind government of its task in promoting a fair distribution of the earth's resources. As members of the church whose Lord fed the hungry, we are to teach what the Bible says about justice and to reach out to the needy with diaconal help; and we must constantly remind each other that our daily decisions about how we live, what we eat, and how far we drive can affect world economic patterns so that more fellow-humans may have a just share of food, shelter, and clothing.

(Previous synodical statements: "And He Had Compassion on Them," *Acts of Synod* 1978, pp. 80-84, 563-632; "For My Neighbor's Good," *Acts of Synod* 1979, pp. 82-84, 610-41.)

Feminism

Male or female,
all of us may represent God
as we do our task.

(*Contemporary Testimony*, par. 15)

Since God chose to reveal his image in women and men,
one sex does not look down on the other,
nor do we flaunt or exploit our sexuality.
Our roles as men and women are shaped
more by God's gifts and commands
than by cultural patterns.

(*Contemporary Testimony*, par. 51)

Women reaching adulthood today make choices which faced few women of previous generations. A widening range of educational and job opportunities is open to them, and roles are less firmly fixed. Decisions about careers, marriage, having and raising children need to be made. Women and men no longer follow automatically the patterns and goals of their parents.

These changes have come through the courageous actions of individuals and groups of women who worked and suffered so that other wom-

en could vote and use their insights and abilities. It must be recognized at the same time that some new opportunities were granted out of necessity, such as female factory labor during the world wars and in an expanding economy.

We regret that this economic aspect still lingers in the misconception, also found in feminist circles, that a woman's work is valuable only when she is paid for it. Our modern society should not claim to have liberated a working mother when the high cost of living forces her to work outside the home. The Christian community should repent of the male chauvinism that easily slips into its humor and attitudes. This is out of place in a fellowship which confesses that God's image is seen in both women and men; especially since it has been so blessed in the exercise of the abilities of women in education and mission.

We call on men and women to reflect carefully on the Bible's teaching and to pray for the Spirit's guidance so that we may be kept from extreme language, false motives, and sinful reaction. The Christian community which knows that the Bible does not prescribe rigid roles for either sex could well take the lead in fostering appreciation for the task of parenting by father and mother. And while teaching that male and female are made in God's image and that both are given dominion over the creation, the church of Christ is confronted with the challenge to express the unity that male and female have in Christ in its structures and ministries (Gen. 1:27-28; Gal. 3:28). Our efforts should not be for supremacy of one sex over the other, nor for equality in an individualistic sense, but for each person to use her or his gifts most effectively in God's service.

Therefore, while we warn against misuse of the new options open to women, we do rejoice that women now have more opportunity to serve God and their neighbor with all that God has given them.

(Previous synodical statements: Female suffrage in civic life, *Acts of Synod 1914*, p. 16; Female suffrage in congregational meetings study, *Acts of Synod 1947*, p. 47; Women's right to vote in congregational meetings, *Acts of Synod 1957*, pp. 90, 308ff.; RES report referred to churches, *Acts of Synod 1973*, pp. 82ff., 514-94; Women deacons, *Acts of Synod 1978*, pp. 101-05, 484-533; Women deacons ratification deferred, *Acts of Synod 1979*, pp. 118-22.)

Marriage and Family

Male or female,
all of us may represent God
as we do our task.
If we are single,
God will use us
to do his work.
If God joins us in marriage,
we are called to live within God's order
in a life of loving service.

(*Contemporary Testimony*, par. 15)

In marriage and the family,
we serve God
by reflecting his covenant love

and teaching his ways,
so that children may know Jesus as their Lord
and learn to use their gifts in a life of joyful service.

(*Contemporary Testimony*, par. 52)

The current increase of divorce, trial and common-law marriage, the acceptance of adultery and casual sex, and the number of marriage breakdowns in the Christian community show that the institution of marriage is not functioning in obedience to God's will.

Marriage was instituted by God at the beginning of history as a covenant between a man and a woman who promise to live together in love and fidelity. God gave marriage to enrich the lives of women and men so that together they can serve better in his kingdom. The image for marriage of the church as the bride of Christ emphasizes the love and permanence which mark this covenant.

Marriage also provides the structure for bearing and raising children. In Christian families children come to know God's will; they see and are taught the ways of his kingdom.

The image of the church as the family of God teaches that the mutual support which is found in the family and in marriage should also be present in our congregations. Whether we are married or unmarried, we are all fully and equally members of a larger family. The church is the place where all of God's children should find love and support and where they are encouraged to use the gifts given to them by the Holy Spirit.

We observe with sorrow that these are hard times for marriages and families. We grieve for the heartaches, the broken homes, and for the children of divorce.

In a fallen world that breaks God's design, the church echoes the Lord by recalling the beginning of marriage as a permanent relationship of mutual love, and by warning against destructive behavior (Mal. 2:13-16; Matt. 19:3-9). Casual sex destroys the intimacy it seeks and is against the nature of sexual intercourse (I Cor. 6:15-18). Trial marriage withholds the trust that marriage requires and mocks its covenant character. Divorce is against God's will. Although it is obvious that divorce happens in the Christian community, the church has been reluctant to cite cases and circumstances when it would be allowable. For the emphasis in the Bible is for marriage and against divorce. There are situations where divorce is inevitable, but sorrow and repentance and prior attempts at reconciliation are always necessary. A remarriage after divorce should not conflict with biblical teaching on marriage and divorce nor repeat previous mistakes. Therefore, members who have been divorced should make use of the counseling and teaching ministries of the church to grow in awareness of their own intentions and of the covenant of marriage.

As churches together we should work hard to be congregations where single persons find scope to use their talents and feel at home, where loving families give children the start they need, and where Christian counsel and support surround families and individuals who experience stress.

(Previous synodical statement: "Marriage Guidelines," *Acts of Synod 1980*, pp. 40-41, 467-85.)

Racism

Since all people are made by the Father,
we are the human family together:
male or female,
red, yellow, black, white, or brown,
young, or old.
... we foster the well-being of others....

(*Contemporary Testimony*, par. 16)

The rich variety of human cultures in our world includes the racial and ethnic diversity of humanity. This variety of cultures prevents life from being drearily uniform and allows people with various gifts and resources to respond to their circumstances in their own way.

But different races and ethnic groups have also exploited and enslaved each other. History has seen intensive programs of genocide and discrimination. When racial and ethnic differences become barriers that block understanding and opportunity, the sin of racism is present. Racism is pride in one's own race, and hatred, oppression, or disdain for those who are different. It is opposite to God's demand that we love our neighbor "without partiality" (James 2:1, 8-9).

God did use the framework of ethnic diversity to work his redemption. He chose a specific ethnic group, the people of Israel, as recipients of his covenant mercies. But this was only one phase of a comprehensive plan of salvation. For God had promised from the first that he would extend the blessings of his covenant to a people which would be formed out of the nations of the earth.

This promise was kept at Pentecost where the curse of Babel was lifted and people of various tribes and races could hear the one gospel of salvation. Through the blood of Jesus a new community was formed, drawn from the nations, but in which "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). We long for the day when the nations shall live in unity in the city of God (Rev. 21).

We celebrate our new identity as the people of the Lamb. Since his blood unifies his followers into one body, we can no longer identify ourselves simply in terms of any racial or ethnic blood. Those who by grace have been accepted by God must be accepted by all of God's people. In the body of Christ all schemes for restricting people for ethnic or racial reasons are a denial of the unity for which Jesus prayed and died.

Because of what we have learned at the cross of Christ we must reject and condemn all forms of racial and ethnic discrimination. We call upon authorities in all walks of life to put an end to methods of oppression or policies of apartheid which continue such discrimination. We repent of our own involvements in these injustices. And we call upon Christians everywhere to work toward the elimination of discriminatory barriers among races and peoples. With the Spirit's help we are to promote healing, especially within the church of Christ.

(Previous synodical statements: Declaration, *Acts of Synod 1959*, pp. 82ff.; Declaration, *Acts of Synod 1968*, pp. 17ff.)

Abortion and Euthanasia

Since all people are made by the Father,
we are the human family together:
we foster the well-being of others
and protect the unborn and infirm from harm.

(*Contemporary Testimony*, par. 16)

The results of sin are seen everywhere—
in the abuse of the weak and helpless,
in disregard for life, water, air. . . .
We have become victims of our own sin.

(*Contemporary Testimony*, par. 22)

Although God prohibits killing, this secular society defends the right of the individual or society to determine when life may be ended through abortion or euthanasia.

We recognize that a proper response to these trends calls for the guidance of the Holy Spirit as we conduct a vigorous reexamination of scriptural principles. We affirm the value of all human life, but we acknowledge that there are apparent inconsistencies in permitting at the same time the termination of a pregnancy when it severely threatens the mother's life, or in allowing the withdrawal of artificial or mechanical support systems when brain death has occurred.

We reject, as contrary to God's will, euthanasia and abortion on demand. The history of civilization shows the brutalizing effect of ignoring Scripture's command not to kill. Efforts to produce a master race through eugenics, abortion, and euthanasia have been the prelude to the disintegration of such a society.

The mental, emotional, and physical pain that may be the result of this prohibition against ending life, except in unusual circumstances, must be a constant concern of the church. Since women frequently bear the major burden of an unwanted pregnancy, they deserve an understanding ministry by the Christian community. Those whose bodies are torn with pain from terminal disease, and their family and friends, also bear a special burden. They deserve more than trite expressions of comfort or a few lines from the Bible out of context. We urge the Christian community to include in their programs the development of resources to help with these burdens, such as counseling centers, homes to care for the handicapped or terminally ill, and scholars to articulate biblical teaching about abortion and euthanasia.

We long for the wisdom that will enable us as confessing Christians to act and speak with corrective hope to our destructive secular society.

(Previous synodical statement: *Testimony re abortion, Acts of Synod 1972*, pp. 63ff., 479-84.)

Aging

Since all people are made by the Father,
we are the human family together:
we foster the well-being of others
and protect the unborn and infirm from harm.

(*Contemporary Testimony*, par. 16)

The results of sin are seen everywhere
... in the abuse of the weak and helpless.

(*Contemporary Testimony*, par. 22)

We urge governments to protect the well-being of all
citizens by guarding the elderly and poor,...

(*Contemporary Testimony*, par. 59)

A result of the medical advances in this century is that, at least in Europe and North America, people are living longer. This fact, combined with a lower birth rate, has caused the elderly to comprise a greater proportion of the population. That shift places new pressures on institutions and retirement benefit plans which serve the elderly.

As people who know the command to "honor your father and your mother" we must confess that we and our society have been so busy with our immediate family, so convinced that only those who produce economic benefits are valuable, and so enamoured by the cult of youth that the aged have been retired, out of sight and out of mind, as if they have nothing to offer or to do. We have not adjusted our institutions and ministries enough to include them. We have not thanked God for his gift of long life.

So that we may together keep God's command, we call on families, churches, and governments to protect the elderly from being pushed aside. We welcome laws which allow voluntary retirement and prohibit discrimination because of age. And we urge public institutions and churches to make their programs as open as possible to those who are a little disabled by their age.

We encourage the elderly to receive their days with gratitude as a gift from God. We urge them not to keep working desperately, as if their only worth to the community or themselves is economic. We ask them not to waste their wisdom in nostalgia for "the good old days" (Eccles. 7:10), but to keep their place within the community as much as possible, teaching us wisdom and patience, and reminding us of God's faithfulness.

Self-Salvation

In all our strivings
to excuse
or to save ourselves
we stand condemned...

(*Contemporary Testimony*, par. 23)

The church is the fellowship of those
who confess Jesus as Lord,
obey his rule,
and join the new creation by his grace.

(*Contemporary Testimony*, par. 44)

The assumption that humans can take care of themselves and find true life on their own is a rejection or lack of trust in God. Even the most ordi-

nary things of daily living—breathing, walking, sleeping, talking, thinking—are done by virtue of the gift of creatureliness and by God's sustaining power. Life is a gift and a given. When life has run stuck, when people are weighed down with guilt and suffering, the dependence on God for renewal and restoration is all more radical.

It is often thought that well-being, wholeness, joy is first of all a goal to be reached by human striving. The *pursuit* of happiness becomes an obsession. The meaning of life is equated with what is achieved in one's career. When a career reaches a dead end because of illness, life is experienced as utterly empty. An elderly person retired from work can feel totally useless.

The difficulty of gratefully receiving God's gift of life becomes painfully manifest in the many attempts to find salvation and security by human effort. Some people attempt to attain ultimate happiness by living a decent, moral life. Others think that true life is to be found in self-realization; this can reduce others to a means to the end of one's own fulfillment. By contrast, others seek life in rigorous self-denial, either in a cult, where even one's identity is sacrificed in ascetic otherworldliness, or in work, where all is sacrificed for the sake of company or career.

All efforts of self-salvation become stranded on the stubborn reality of human failings. Even if it were possible to avoid failure today, what would eradicate yesterday's failings and their consequences? To persist in the illusion of self-salvation is to remain on the surface of life, looking at the image in the mirror, while carefully avoiding the X-ray of the heart. Thus life becomes marked by superficiality, if not hypocrisy. Either way, a decent and bright exterior can mask a hollow or dark core.

The cross of Christ is the most penetrating X-ray of human existence. There the love of God for sinners becomes manifest through his judgment of sin. There the barricade of true life, that we try to ignore or remove, is uncovered and removed by God in his Son. Living by the grace of forgiveness, of being accepted by the One who ultimately matters, sets us free to live. We no longer need to be self-made. We recognize ourselves as being made and rescued by God. We make the overwhelming discovery that happiness is most basically a precious gift that catches us by surprise and calls us to respond to the Giver in trust, love, and obedience.

Syncretism

Being both God and man,
Jesus is the only Mediator
between God and his people.
He alone paid the debt of our sins;
there is no other Savior.

(*Contemporary Testimony*, par. 33)

Syncretism is the attempt to combine different beliefs or religions into a new unit. A secular age that has no room for revealed truth displays syncretistic tendencies from the university classroom, with its comparative religions approach, to the Hare Krishna disciple, who claim to serve Jesus too.

The most obvious syncretism takes place in cults with Christian roots, such as Jehovah's Witnesses, Mormons, or Moonies. They accept some of the Bible and some Christian doctrines, but add their own source of truth and new teachings. Church members who belong to secret societies also attempt to live within two communities, each with its own way of salvation. Cults influenced by Eastern religions, such as Baha'i or Hare Krishna, accept Jesus as one of the prophets, but offer a totally different description of and solution to mankind's spiritual problem. Some Christians try to marry the Bible's demand for justice to a revolutionary Marxist analysis of history and social problems, others attempt a marriage of biblical stewardship to unrestrained capitalism, while others turn Christianity into a civil religion.

Two themes recur in many expressions of syncretism. First, a works righteousness is preferred to salvation by grace. Human pride seems to find God's grace demeaning and suggests ways in which persons can save themselves. Second, the difference between the Creator and creatures is blurred. People are taught that they partake of the divine and that by various techniques they can reach enlightenment and unity with the divine.

We must resist and reject syncretism because it denies the clear statements of the gospel. Sadly enough, humanity is so lost in sin that only a miracle of grace can save us. God has incarnated that miracle in Jesus, and the Scriptures say definitely that "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). The apostles defended that truth at the risk of their lives; the church today can do no less if it wants to preserve this good news for a broken world.

Pantheistic world views which blur the difference between God and humanity deny the biblical account of the creation of humans as God's covenant partners. While searching for salvation by downplaying humanness, these beliefs lose the real dignity which God gives to the crown of creation (Ps. 8). There is no hope in a system that ignores the reality of creation and history, and which denies that people are human.

We urge all Christians who deal with people of other religions and lifestyles to examine the approaches and teachings of these adherents for syncretistic elements. We certainly respect sincere efforts to hear and understand other religions, and we share the love for fellow human beings shown in these efforts. We may indeed see a response to God's revelation in all religions (Rom. 1:19-20; 2:15). But we warn against all relativizing of the uniqueness of Jesus Christ and of God's revelation in the Scriptures. If in our love for followers of other religions we ignore the fact that they also "by their wickedness suppress the truth," and do not present them with the claims of Jesus, our tolerance would turn out to be most unloving, for we would fail to introduce them to the one who said of himself: "I am the way, and the truth, and the life: no one comes to the Father, but by me" (Rom. 1:18; John 14:6).

(Previous synodical statements: Basic position on the lodge, *Acts of Synod 1974*, pp. 58ff., 547; Confessional commitment of lodge members, *Acts of Synod 1977*, pp. 102-06, 575-96.)

Election and Reprobation

Therefore the Father
chose in Jesus
those whom he would save.
And Jesus' love,
through his Spirit,
moves us to faith and obedience.

(*Contemporary Testimony*, par. 33)

The doctrines of election and reprobation have been the subject of much discussion within the Christian Reformed Church recently. These teachings also mark a crucial difference between Reformed and other evangelical churches. We gladly testify now why we keep teaching these doctrines.

The Bible shows that God works out his own design as he reclaims the world for himself. The redemption of sinners is accomplished by the amazing grace of the sovereign God who initiates salvation. Our faith, love, piety, or good works do not force God to favour us. In fact, we confess that from the beginning of our life on earth we need the forgiveness and renewal of God's mercy. But we celebrate the freedom of God to save those who do not deserve it.

So the church confesses that the elect patriarchs, Israel, and the church were chosen in Christ "to grace and to glory, to salvation and to the way of salvation..." (Canons of Dort, I, 8). We know and believe this because God has shown it in the proclamation of the gospel. To believe in Christ is, through the working of the Holy Spirit, to believe in God who has elected us in Christ to be his own and to remain his own forever. In God's electing love we see the eternal source of our hope, comfort, and joy (Eph. 1:3-14).

Those sinners who do not come to repentance and faith stay under God's judgment (John 3:18, 36). God is righteous in this judgment, for he is not the cause of sin and unbelief. Rather, he calls sinners to faith and repentance and states his desire that sinners turn and live (Ezek. 33:11). Therefore no sinner who fears that he is reprobate needs to lose hope of salvation, for anyone may turn to Christ and be saved (John 3:16; Canons of Dort, II, 5; III-IV, 8).

In teaching the doctrines of election and reprobation we reject the attempt to find a logical balance between the two. We do not accept Arminianism, which denies the sovereignty of God, nor fatalism, which denies the responsibility of humans. We trust in the good pleasure of our heavenly Father and gladly teach how long and strong our tie to God is. "For from him and through him and to him are all things. To him be glory forever" (Rom. 11:36).

(Previous synodical statements: H. Boer Gravamen, *Acts of Synod 1980*, pp. 73-76, 486-558.)

Neo-Pentecostalism

The Spirit's gifts are here to stay
in a rich variety
of fitting responses to timely needs.

He gives at least
one gift to each believer
for God's praise and our neighbor's welfare.
We thankfully see others
as gifted persons,
and ourselves
as gifts to the fellowship
which delights in the creative Spirit's work.

(*Contemporary Testimony*, par. 38)

Pentecost is celebrated as the day on which the Holy Spirit was given to the church, just as promised to Israel and to Christ's disciples. Although the church has always celebrated this feast, the pentecostal tradition which arose in North America at the beginning of this century gave new attention to baptism with the Holy Spirit and to the gifts of tongues and healing. When neo-pentecostalism arose more recently it created a new situation *within* Protestant and Catholic churches by importing these pentecostal emphases.

It must be admitted that the church has often reacted to this phenomenon with poor grace, and, conversely, that many who criticized the church for alleged stifling of the Spirit did so with little charity. This did not provide a climate for mutual encouragement and understanding.

Neo-pentecostalism is also known as the charismatic movement because it emphasizes the "charismata," the gifts of the Spirit. Two factors occur in most charismatics: first, they look back on their life in the church before their charismatic experience as bleak, empty, and poor—conditions which the regular ministry of the church was not able to heal. Second, they have found spiritual renewal and vigor in the emphasis on baptism and filling by the Spirit, on prophecy, healing, and tongue-speaking.

The church should note frankly that the charismatic renewal has alerted all of us to the resources that the Spirit makes available to each believer. Our Christ-centered theology, prayers, hymns, and practices have been invigorated by these reminders of the Spirit's indispensable role in the new life.

We regret, at the same time, that much confusion and hurt have been caused. Pentecost indeed ushers in the new age of the Holy Spirit, whose gifts are given to each believer. The New Testament lists a variety of gifts (Rom. 12:6-8; I Cor. 12:8-10; Eph. 4:11). There is no fixed list of gifts. The Spirit distributes them according to the need of the hour. It is confusing, then, to select a few gifts as proving the presence of the Spirit in a believer's life. An elitism is also fostered when one set of gifts (the so-called second blessing: healing, prophecy, tongues) is used to create classes of believers. Fellow believers, who by faith are in Christ and therefore also "in the Spirit," are hurt, and the unity of the work of Christ and the Spirit is denied (II Cor. 3:17).

We rejoice that all believers are gifted (I Pet. 4:10-11). We commit ourselves to greater tolerance and encouragement of each member's gifts in lively worship, encouraging fellowship, caring outreach, and down-to-earth obedience. With thankful hearts we claim the assurance that our

daily life may be a "walk by the Spirit" (Gal. 5:25). The power of the Spirit refreshes our energy, bends our stubborn wills, and helps each of us to love God and our neighbour in our own unique way. God is still with us! For that we praise Father, Son, and Holy Ghost.

(Previous synodical statements: Neo-pentecostalism, *Acts of Synod 1973*, pp. 71-79, 398-493; Neo-pentecostalism and office-bearers, *Acts of Synod 1974*, pp. 31, 623-25.)

Inerrancy

He poured out his Spirit, generous with his gifts;
and breathed his Word,
calling sinners to repent and believe.

The Bible is the Word of God,
a record and tool of his redeeming work.
It is the Word of Truth,
pointing us with full reliability
to Jesus, the Lamb of God
who takes away the sin of the world.

The Bible tells God's mighty acts
in the unfolding of covenant history.
It is one revelation in two Testaments,
which show a single plan of salvation,
and reveal God's will infallibly.
As we hear it together with God's people,
we are equipped for discipleship,
so that we may witness to the good news:
Our world belongs to God
and he loves it deeply.

(*Contemporary Testimony*, pars. 7, 40, 41)

In answer to modern criticism of the Bible the evangelical Christian community has vigorously defended the historic doctrines of the inspiration, authority, and infallibility of the Bible. As evangelicals engage in this defense, they themselves have been divided over the insistence that inerrancy would be a firmer test of faith.

The basic thrust of the term *inerrancy* has been acceptable to the Christian Reformed Church; this is seen in the statement that Scripture is "infallible in its total extent and in all its parts" (*Acts of Synod 1961*, p. 124). When both terms are understood as a confession of the full trustworthiness and reliability of Scripture, that it is without error in its disclosure of the history of redemption, *inerrancy* and *infallibility* are nearly equivalent terms.

But some consider *inerrancy* to be the stronger affirmation. They then look for a precision and accuracy in biblical revelation which meets the standards of modern historiography. Weaknesses in this view are that preconceived notions of inerrancy may be imposed on the Bible, and that the central purpose of the Bible may be slighted.

However, we acknowledge gratefully that adherents of infallibility and inerrancy take the Bible seriously as the foundation for Christian faith and life. For the crisis of secularism demands a firm biblical commitment by modern Christians. For us, as for the reformers, Scripture is

necessary for knowing the truth, it is *sufficient* for salvation, it is *clear* in its witness to Jesus Christ, and it is *authoritative* for living the Christian life. Therefore the church has confessed that "we receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith, believing without any doubt all things contained in them. . . ." (Belgic Confession, Art. 5).

We affirm, therefore, the value of biblical scholarship and we discourage efforts to make it suspect by playing off the plain reading of Scripture against hermeneutics. We must state honestly that all reading of Scripture is accompanied by interpretation; scholar and secretary should help each other to interpret obediently.

A great threat to Bible-centered living is that the secular spirit of our times causes neglect of the Bible in the life of the Christian community by narrowing the area in which we use and apply it. We must not let endless debates about inspiration and infallibility stand in the way of actually hearing and doing God's Word in our daily life. Talking about Scripture is not a substitute for obeying it.

Modern believers may be sure that God will still use the Bible to show the way. For we have God's assurance "the word of the Lord abides forever" (Isa. 40:8). In that unfailing Word we trust.

(Previous synodical statements: Infallibility and Inspiration, *Acts of Synod 1961*, pp. 76-79, 253-328; Nature and Extent of Biblical Authority, *Acts of Synod 1972*, pp. 66-69, 493-546.)

Dispensationalism

The Bible tells God's mighty acts
in the unfolding of covenant history.
It is one revelation in two Testaments,
which show a single plan of salvation,
and reveal God's will infallibly.

(*Contemporary Testimony*, par. 41)

Dispensationalism originated in the Brethren movement, which John Nelson Darby, the father of dispensationalism, joined in the 1820s. Dispensationalism was disseminated by the *Scofield Reference Bible*, an edition of the King James Bible with notes by C. I. Scofield. In these notes the history of redemption is divided into seven dispensations. A dispensation is "a period of time during which man is tested in respect of his obedience to some specific revelation of the will of God." The touchstone of dispensationalism is a sharp distinction between Israel and church and the literal reading of prophecy. It teaches that Jesus offered the Jewish people a restored theocracy on earth. When the Jews rejected this Davidic Savior-King, the messianic kingdom was postponed and the dispensation of the church was interposed. Although the church includes Jewish people as individuals, God's plan for the Jew is to be fulfilled during the millennium when Christ will reign over a primarily Jewish kingdom (all believers having been translated to heaven in the rapture that preceded). Temple worship will be restored, although the sacrifices are memorial rather than propitiatory offerings. At the end of the thousand-year reign of Christ within the theocracy, the heavenly Jerusalem (the abode of the resurrected saints) will come down to earth, the judgment

will take place, and the new heaven and earth will be ushered in.

While many regard the future as lying either in the hands of human beings or at the mercy of chance or fate, dispensationalism reminds us that Christian hope is directed to the visible, bodily return of Christ. Moreover, in the insistence that the promise concerning a coming kingdom concerns a concrete kingdom on earth, we recognize the good news that God has not abandoned this earth. Christians too often understand the kingdom as spiritual and "unworldly," i.e., strictly personal and internal. Finally, in pointing to the varied ways of God's dealing with his people in varied circumstances (Adam, patriarchs, theocracy, Jesus, New Testament church), dispensationalists show an awareness of the historical nature of redemption.

These positive elements, however, lose their effect in dispensationalism as a system. The future-directedness feeds one's curiosity rather than setting one to work to welcome Christ. The emphasis on the literalness of the kingdom is robbed of its relevance because that kingdom is strictly future. The structure of God's kingdom on earth is identified with one historical phase of God's dealing with his people, the Old Testament theocracy. Moreover, by contrasting the concrete to the spiritual, dispensationalism fails to recognize both the spirituality of the Old Testament kingdom and the concreteness of the kingdom that has come and is present in Christ.

Dispensationalism disfigures the history of redemption. Some dispensationalists teach that after the patriarchs, God deals with his people primarily on the basis of law and works. This ignores God's gracious dealing with Israel and his constant call for faith and trust. This distortion carries over to the millennium. For not only is the Davidic theocracy to be reinstituted, but the temple and its sacrificial rites as well.

Finally, the relevance of the coming kingdom is focused on a plot of ground in the Middle East. The suffering of Christians today is slighted in favor of speculation about a final tribulation—which Christians will escape. The spiritual but earthly meaning of the struggle between the forces of darkness and of light in the present and future is obliterated by stunning scenarios of the great future conflagration—Armageddon.

In summary, dispensationalism errs in the following ways:

1. By promoting a literalistic reading, dispensationalism fails to see the full literal intent of prophecy and thereby fragments the Scriptures;
2. By losing sight of the unity of Scripture, the unity of redemptive history is chopped into contrasting "dispensations";
3. By restricting the earthliness of the kingdom to the theocracy of the Old Testament and the future millennial kingdom, dispensationalism shunts cultural and societal responsibility of Christians to a dead-end track.

By contrast, the Reformed confessions reflect the unity of Scripture by insisting that the one holy catholic church of Christ "has been from the beginning of the world and will be to the end thereof" (Belgic Confession, XXVII; cf., Heidelberg Catechism, Q/A 54). In accordance with this confession, the CRC advocates a redemptive-historical approach to the Scriptures. This understanding of God's Word attempts to do justice

both to the variety and the unity of God's ongoing work of redemption. Moreover, the Reformed understanding of the kingdom as the implementation of God's intention and will for creaturely life maintains the tension between the (literal) inauguration of the kingdom in Christ and its (literal) consummation upon Christ's bodily, visible return. Within that tension, we are called to live out of God's reconciliation of the *world* and work as its agents.

(Previous synodical statements: Report 44, *Acts of Synod 1972*, pp. 66-69, 493-546.)

The Occult

Though Satan and his dark forces
seek whom they may confuse and swallow,
Jesus rules
and his Spirit guides
in ways of obedience and service.

(*Contemporary Testimony*, par. 42)

A strange evidence of the spiritual bankruptcy of our secular age is the current interest in the occult. Movies, books, and plays deal with Satan and evil spirits. Astrology and fortune-telling are still popular. Psychics offer seances in shopping malls, horoscopes are in the daily paper next to the comics, and young people are intrigued by occult games and music.

While some of these practices may not seem satanic by themselves, they do feed a fascination with the unknown and can provide openings for evil forces. For the Bible warns that we are in a spiritual struggle between Christ's kingdom and the kingdom of darkness (Eph. 6:12). Christ came into this world to "destroy the works of the devil" (I John 3:8). He defeated the evil one by his death and resurrection; we may participate in that victory when we are "wise about what is good, and innocent about what is evil" (Rom. 16:19-20). God has made us his possession by living in us with the Spirit; we can resist the evil one with the confidence that we are not in his grip (James 4:7-8).

The attraction of the occult may begin with play or curiosity, but it becomes a search for another source of knowledge and power. God has warned his children away from "spirits which chirp and mutter" and from divination (Isa. 8:19-20; 2:6). We must be content with the revealed Word of God: it is clear and complete enough to let us know God's will and to guide our living. As creatures before the Creator we must display a becoming modesty and realize that the secret things belong to God. A child of God would show a rebellion and discontented spirit by seeking access to superhuman powers and by courting the help of Satan and the demonic world.

Since Christ has delivered us from the tyranny of darkness it is foolish and dangerous to play games with the enemy. Therefore we have been taught to pray: "Lead us not into temptation, deliver us from evil," with the assurance that the kingdom, the power, and the glory belong to our Lord forever.

The Church: Ecumenical and Institutional Relations

We grieve that the church
which shares one Spirit, one faith, one hope,
and spans all time, place, race, and language
has bickered and fought and become
a broken communion in a broken world.
We marvel that the Lord gathers the pieces
to do his work,
and that he blesses us with joy, new members,
and surprising evidence of unity.
We commit ourselves to seeking and expressing
the unity of all who follow Jesus.
(*Contemporary Testimony*, par. 47)

A major change for each congregation since the Reformation is the number of other churches that surround it and the variety of ways in which it can relate to other institutions such as the school or the state. This diversity can hamper the mission of the church and runs counter to Jesus' prayer that "those who believe in me . . . may all be one" (John 17:20-21).

Diverse theologies and insights have caused divisions in the church. Some divisions were necessary to return it to biblical foundations; others arose out of human error and stubbornness. At times the institutional church has identified itself too closely with the policies of a national government; at other times it has not found ways to be a prophetic influence in human affairs.

This confusion has caused some to consider the church outmoded or unnecessary. They prefer unstructured movements, cults, or small groups around a dictatorial leader. Others surrender to agnosticism or indifference.

We admit that we have sinned against others who confess the Lord Jesus by misrepresenting their words and deeds, and by fostering a climate of competition and animosity. We admit too that all our talk about church as institute and organism can delay our real engagement with the challenge to follow the Lord as his people everywhere.

Nevertheless we believe that the church is instituted by the Lord. All who are called by him belong to the church. The church is the people of God, which shows itself to be an organization which the Lord endows with offices and gifts, and to which he gave instructions for order (Eph. 4:11; I Tim. 3). Therefore, no Christian ought to withdraw from the church; all should rather use their gifts to build up the body and to restore its unity.

This century has seen the rise of ecumenical activity. Attempts are made to bring churches together in organizations out of which fellow Christians can speak to the world with a united voice. There have also been several church unions. While church unity is an ideal that is hard to realize, it may not be ignored. But unity must not be based on cultural identity, self-interest, or secular norms for organization; faithfulness to God's Word is the test of true ecumenicity. Its purpose is not prestige or

power, but a more faithful obedience to the Lord's commission to go into the world as a teaching, baptizing, and helping church.

So that the church may be free to do its task, it must appeal to governments and international organizations to maintain the freedom to worship, especially on the Lord's day, and the freedom to evangelize.

The church must call individuals to salvation, but it must also call the nations and their leaders to be obedient to God's will for the daily affairs of humanity. The church may not be directly involved in national or international politics as an institution, yet she must inspire her members to be the light of the world, to show compassion, to battle evil and injustice, and to promote the rule of Christ everywhere. Christians who may serve Christ freely without fear of persecution should pray for those who can serve only at great risk.

We pledge ourselves to work for Christian unity and a witness that is disciplined by sound doctrine, nurtured by true piety, and that will show itself in words and deeds which honour the only liberator and ruler, Jesus Christ.

(Previous synodical statements: Churches in ecclesiastical fellowship, *Acts of Synod 1974*, pp. 56, 342ff.)

Missions

Following the apostles, the church has been sent—
sent to tell the news that the world belongs to God,
to call disciples from all nations,
to offer the cup of cold water,
and to proclaim the assurance that in the name of Christ
there is forgiveness of sin and new life now and forever.
In a time when billions do not know God,
this mission is central to our being.
We repent of leaving this work to a few,
and we rejoice that the Spirit
is waking us to see
our mission in God's world.

(*Contemporary Testimony*, par. 48)

The living God reaches out to his fallen, rebellious world, redeeming and reclaiming it. In love God sent his only Son, Jesus Christ, to save the world and to return it to his rule. The Spirit of God is sent into the world to convict it of sin, righteousness, and judgment and to equip disciples to follow the Master. Missions, therefore, spring out of the saving work of the triune God.

The church is used by the Spirit to do missions. In contrast to secular wisdom, which claims the world for man, it must broadcast worldwide that God still rules and that his saving rule alone can bring well-being to the people of the earth. The church is an agent of the Spirit to point the world to God. Where many deny or ignore God, the church must witness to his presence, power, and demands.

Since the Word of God brings life, the gospel must be told to the billions of people who do not know the name of Jesus.

As the firstfruits of God's harvest, the church must show the new life

publicly. In word and deed the reality of forgiveness, resurrection, and new direction must be evident.

Each local congregation must be active in evangelism/mission in its own community. And every member must in some sense advance the mission of God in his or her job, family, church, and community activities. The whole church must be involved with the gifts of each member in mission outreach, evangelism programs, and serving ministries.

New believers whom God adds to the church must be accepted warmly into the congregation and should be allowed to use their gifts and insights too. Churches which come into being through missions should not be kept in a dependent position but should be accepted and encouraged to be a fully responsible church of Christ.

As we do our mission we should avoid a worldly dependence on wealth, numbers, organization, and technique. We may use the new forms of communication, but must beware that our life and worship do not become secularized. Even so, it is our conviction that we, in churchly fashion, must continue to use the electronic media to reach the billions of people who now inhabit the world, many of whom can be reached in no other way. The electronic church also can be a blessing for shut-ins and those who will not enter a church, but it cannot replace the powerful effect of the worship and fellowship of a congregation. Professions will also be needed in missions, but to leave this work only to professionals would rob each believer of the dignity of his office.

Modern missions are carried on in a secular world which even tries to relativize religion. The religious options available to each human being are reduced to human likes and dislikes. In this grey world the church must proclaim the clear truth of the only Savior, Jesus Christ, and it must call women and men to repent and believe in him as revealed in the Bible.

Since the Bible reveals God's way of salvation and brings people to Christ, Bible production and distribution are crucial to the mission of God's people. Organizations that translate and distribute the Bible should be supported and encouraged. In the face of the flood of literature produced by cults and other religions, the church of Christ should be diligent and innovative in telling biblical truth in books, tracts, magazines, and other media.

We call God's people to sustain their mission by faithful reading of Scripture, by prayer, by preaching, and by mutual encouragement. We must constantly remind each other of our dependence on the Spirit of God who can breathe life into our mission activity. In the face of rebellious and secularizing trends in our time we must make it clear that the gospel is the gospel of the kingdom. In Christ's name we may claim all areas of life for him; we must proclaim to every person that Jesus is Lord, inviting them to submit to his life-bringing rule by repentance, faith, and obedience.

As we do the hard work of mission we are sustained by the hope and assurance of this vision: "The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. 11:15).

(Previous synodical statements: *Mission Principles, Acts of Synod 1977*; pp. 90-94, 614-37; *Evangelism Manifesto, Acts of Synod 1977*. pp. 32, 638-43.)

Substance Abuse

We serve Christ by thankfully receiving our life
as a gift from his hand,
which we guard from all abuse and harm
caused by the way we treat our bodies on this earth.

(*Contemporary Testimony*, par. 50)

Recent decades have seen an explosion of substance abuse. Even though the risks are well known, narcotic and psychotropic drugs, alcohol, and tobacco are still used in alarming quantities. The media push this abuse both in advertising and in music and film.

The presence of sin in God's good creation has led to this abuse by altering creation's internal harmony. Plants became weeds, bacteria and viruses produced disease, and animals and mankind became predators. In his mercy God allowed the discovery of chemicals and other substances to cure disease or to ease pain and to change the behaviour of the human mind. But this secular society has misused these discoveries, which can in most cases be used for good or evil. Greed leads to the demand for more powerful weed killers, which can increase the harvest but also cause disease. The wish to escape reality leads to alcohol and drug abuse. And the need for pleasure drives to new thrills with unknown risks.

We grieve at the emptiness of a society that has so much, wastes what it has, and keeps grasping for more. We deplore the physical abuse, the suffering, and the burden to society which is produced by this misuse.

We urge the Christian community to be active in efforts to control substance abuse. We favor continued legal control of dangerous drugs. In view of our community's practice we ask the smokers among us to think hard about the harm they cause themselves and others. We encourage Christians to examine their goals and motives in their living and partying. For although this insatiable modern need for kicks may be hindered by legal means, it can best be opposed by a vital Christian life of joy and meaning at work and at play.

(Previous synodical statements: *Testimony on the Liquor Problems, Acts of Synod 1963*, pp. 87-88.)

Homosexuality

Sexuality can become disordered in our broken world,
but Christ's renewing work gives hope for order and healing,
and surrounds suffering persons
with a compassionate community.

(*Contemporary Testimony*, par. 51)

Sexuality is the most intimate area of human relationships; all of us are vulnerable and prey to temptation in this sensitive area. Since our Lord said, as he addressed a situation of sexual infidelity, that only those without sin may cast the first stone, we intend to comment on homosexuality with restraint, humility, and compassion.

The church has learned to see that homosexuality (having an erotic attraction for persons of the same sex) is "a condition of disordered sexuali-

ty which reflects the brokenness of our sinful world and for which the homosexual may himself bear only a minimal responsibility" (*Acts of Synod 1972*, p. 51). Homosexuality is explicit homosexual practice; the person engaging in such acts is responsible.

The Scriptures make it clear that intimate sexual expression is proper only within a faithful heterosexual marriage (Exod. 20:14; Rom. 1:26-27). We must therefore warn against all violations of this norm, including those which occur in homosexuality.

Since it appears that a homosexual person's responsibility for his or her condition is minimal, we confess that Christians have acted and spoken out of ignorance towards brothers and sisters who suffer this disorder. They have sometimes been treated in an unloving and cruel manner. This lack of understanding may have driven some into the trap of the "gay" community, where God's directives are not heard and this disorder is considered an alternative lifestyle.

The Christian community should offer its pastoral and counseling ministries to help homosexually inclined persons in their struggle with temptation and sin. The Christian community should be a community where the gifts of such members can be used too, and where they receive friendship and acceptance without suspicion or gossip. Here too it is of vital importance not to be a false witness against our neighbor, and to speak the truth in love. Aware of the demonic promiscuity in our day and of the importance of good family relationships for the healthy development of our children, we call on all Christians to examine their own sexual attitudes and practices in the light of God's Word.

Because homosexual activity distorts the God-ordained patterns of social and family relationships, we urge persons of homosexual orientation to seek the help of the pastoral and counseling ministries of the Christian community in order to arm themselves against temptation and sin. We urge them to take their rightful place in the Christian community and to be patient with its failings and with their condition. We call on those who practice homosexual acts to repent and to seek forgiveness and healing in the hope-filled conviction that it is possible for them to join those who "were washed, and were sanctified and justified in the name of the Lord Jesus Christ and in the Spirit of our God" (I Cor. 6:11).

(Previous synodical statement: Report on homosexuality, *Acts of Synod 1973*, pp. 50-53; 609-33.)

Education

In education we seek to acknowledge the Lord
by promoting schools and teaching
in which the light of his Word shines in all learning.
There students, of whatever ability,
are treated as those who bear God's image
and have a place in his plan.

(*Contemporary Testimony*, par. 53)

Nowhere is the growing secular spirit of our society more evident than in our educational institutions. For at all levels of learning secular humanism has become the dominant philosophy in public education.

Most schools in our Western world were founded on specific Christian ideals. Gradually they drifted into a general theistic position. After the religious and cultural revolution unleashed by the Enlightenment, the Judeo-Christian tradition was forced into a retreat. Now secular humanism has taken over as the dominant shaper of curriculum and pedagogy in most government-supported schools. During this time the church, rightly, became disestablished, but in its place the public school system has become the established religious institution to teach the so-called values of democracy. Under the guise of religious neutrality (which is really a form of practical atheism), secular humanistic education has become the government-preferred education in our public schools.

This secularizing trend in education has placed a heavy burden on many Christian parents. Should the Lord of life be ignored in the education of their children? Therefore many Catholic, Jewish, Lutheran, Reformed, and other Christian communities have founded alternative school systems, often at great cost and under the pressure of unfair taxation. In spite of these obstacles new private schools continue to form, especially in evangelical Christian communities, as citizens react to the spiritual crisis in public education.

In this time of educational ferment we must be firm in our commitment to Christian education as we within the Reformed tradition have come to understand it. In school life we must discern the religious roots of the prevailing secular spirit. For, as the church father Augustine put it, (1) all people serve some god or gods in their lives, (2) people are transformed into the image of their gods, and (3) people then shape societies which reflect their own images and the image of their gods. Our chief concern is, therefore, not the banning of Bible reading and prayers from public education. Nor are we mollified by the toleration of the Bible as literature in some public school studies and by some values-education. The basic problem is the wholesale replacement of a Judeo-Christian world view by the religious world view of secular humanism.

As churches we repent of our failure to protest this robbery of our heritage in such a strategic area. We pledge our active intercession for reformation in school and society. We dedicate ourselves to promoting Christian education which follows the biblical principles seen within the Reformed tradition, namely:

- that God, our Father, is the Creator and Sustainer of all,
- that our world with all its creatures belongs to him,
- that he has given us the task of educating as part of the cultural mandate,
- that we are called to exercise the office of believers in teaching and learning,
- that Christian education is called to test the conflicting spirits of our times,
- that, in following Jesus our Lord, we must seek to obey him in thought as well as in deed; in mind, as in body,
- that biblically directed teaching and learning must permeate every discipline and all aspects of school life,
- that Christian education aims at helping all students grow as cove-

nant-partners with God, as dwelling places of his Spirit, and stewards of his creation,

- that we train covenant children to live as kingdom citizens in every calling and in all sectors of society,
- and that in a religiously pluralist society we honor the God-given right of all families to choose the kind of education their children shall receive.

(Previous synodical statement: Statement on taxation, *Acts of Synod 1975*, pp. 64-68, 609-16.)

Modern Culture

Rest and leisure are gifts from God.

Believing that he provides for us,
we can rest more trustingly
and entertain ourselves more simply.

(*Contemporary Testimony*, par. 54)

The increase in leisure, coupled with the explosion of new methods of communication, has led to the growth of an entertainment industry which forces each Christian to make judgments and choices in the way time is used and money spent. Current expressions of modern culture in the arts and the media reveal the vestiges of Christian influence on Western culture are disappearing due to secularization. History also records human violations of divine norms, which were roundly condemned by Israel's prophets. However, this secular society increasingly considers violations of the norm to be normal and acceptable; decency is rare, while blasphemy, violence, and lust are common. This area of culture, therefore, is also a battlefield between the forces of good and evil where the Christian must discern and do the will of God.

In evaluating the arts, the media, amusement, sports, and recreation, it must be recognized that gifts and talents in this area come from God, but that their use is involved in the battle of good and evil. The difference between believers and unbelievers cannot always be detected in their cultural expressions, but it becomes plain in their motivation and purpose (Rom. 12:1-2). A Christian may accept and enjoy whatever is true, honorable, just, pure, and lovely, but must shun all evil (Phil. 4:8) and avoid giving offense to others. Since unchangeable norms are being applied to changing cultural expressions, the Christian response will vary with time and place. Christians in the pagan Roman Empire and Christians in this secular society follow the same light but travel through different forests. Therefore the spirits must be tested in communal and individual listening to the voice of God and in careful understanding of the trends in modern culture.

The Christian response to modern culture may be neither simple withdrawal, nor blind acceptance, since God is to be served in all of life. But the hedonism of a society which tries to escape the grim realities of life and ruins its rest with frantic recreation is to be rejected.

Recognizing how important the area of culture and arts is in modern culture, Christians are called to use their talents in this area positively and constructively so that the Lord may rule here as well. They are to proclaim that the world belongs to God, thankfully use cultural expres-

sions which do not involve one in breaking God's law, and praise God for the rest, joy, and beauty he gives.

(Previous synodical statements: Film Arts, *Acts of Synod 1966*, pp. 32ff., 316-61; Dance, *Acts of Synod 1982*, pp. 89-91, 556-75.)

Social Structures

Although God's people have survived under many forms of government, we are thankful
for the freedoms enjoyed by many citizens
and we work for such liberty
where oppression ruins life.

We call on governments to do public justice
and to protect the freedoms and rights
of individuals, groups, and institutions,
so that each may freely do
the tasks God gives.

(*Contemporary Testimony*, pars. 57, 58)

The human community is divided by conflicting economic and political loyalties. Many citizens of Western societies cry out for a restoration of traditional familial and social values; others call for new patterns of liberation. Third World peoples are angry at vestiges of imperialism and colonialism. People in a variety of national contexts suffer under totalitarian oppression. Economic and political programs—offered with revolutionary zeal and messianic fervor—have captured the imaginations of many.

Conflicts of this sort also cut through the heart of the worldwide Christian community. Antagonism is evident between rich and poor, East and West, North and South, left and right.

These conflicts, especially insofar as they contribute to the disunity of the body of Christ, are regrettable. The Christian gospel has clear political and economic implications, but it also stands in judgment on all human alliances, allegiances, and ideologies, particularly when they promote or manifest idolatrous trust. God's people in the present age have a difficult and complex calling. They must seek to promote the concerns and goals of Christ's kingdom in the flesh and blood realities of societal life. But they must also avoid the temptations which arise in the course of political and economic activity.

Many Western Christians have enjoyed the blessings of a social order which is committed to democratic values and a free-market economy. But we know that such a social order has its victims, at home and abroad. We must warn, therefore, against a myopic and self-interested celebration of our way of life.

Mindful of God's special concern for the poor and the oppressed, we must seek to promote laws, practices, and attitudes which will effect a more equitable and just distribution of the earth's bounty so that the hungry may be fed and the needy satisfied.

We hear with sympathy the contemporary cries for revolution against oppressive forces in our world. God's Word teaches that oppressive systems are condemned and that unjust rulers will be brought low by the

only true and righteous Sovereign. God calls us to promote the good order and stability of the societies in which we live; to fulfill this calling properly we must refuse to obey disobedient authorities.

Recognizing these things, we cannot merely offer the counsel of patience to fellow human beings who suffer under the yoke of political or economic bondage. But on the authority of God's Word we warn against all forms of political and economic idolatry, whereby false hope is placed in the programs and promises which emerge out of a faith in human potential or the inevitable movement of history.

The human community today is beset by two opposing threats: a rampant individualism on the one hand and a totalitarian collectivism on the other. God's people must discern clearly the dangers posed by each of these forces. Individualism constitutes a clear denial of the covenantal bonds which ought to hold us in community with our neighbors and our God. Totalitarianism, whether of the left or of the right, attempts to impose a false community, conducting a frontal attack on the patterns whereby God ordered his creation. Both forces fail to respect the integrity of the family, the church, the school—and a variety of other institutions, associations, and spheres of activity which together are necessary to the fulfillment of our mandate. We call on Christians to oppose all forces—whether they are manifested in governments, corporations, or popular social movements—which seek to transgress or obliterate those boundaries.

Militarism—Nuclear Weapons

We deplore the waste of the arms race
and the horrors that we risk;
we call on all nations to work towards disarmament,
pledging ourselves to walk in ways of peace.

(Contemporary Testimony, par. 59)

Governments exist to provide order in societal life. In our fallen world they have been given the power of the sword to punish evildoers, to restrain sinful humanity, and to establish a just social order. Governments have this power for specific reasons; they may only use force and coercion to serve the goals of justice and peace.

Christians must submit themselves to all proper authorities. They must pray for those in authority, perform the good works which belong to citizenship, and—as fits with their callings—take part in the governing, policing, and defending of the nations in which God has placed them. They must carefully study governmental attitudes, policies, and actions, for Christians must obey governments only in those "things which are not repugnant to the Word of God" (Belgic Confession, Art. 36).

In the current political situation the phenomenon of militarism and the pattern of weapons development are of grave concern to the church.

We deplore militarism, in which a nation places its ultimate trust in its power to destroy enemies and boasts in its military might. Military programs are legitimate only when their purpose is to establish righteous relationships between nations and to deter international terrorism.

Since 1940 weapons of overwhelmingly destructive power have been developed. They are now deployed and stockpiled to serve as a deterrent to war. Because we hold to the "just war theory" we are convinced that this technology of mass destruction is incompatible with a just resolution of international conflict.

Therefore, we call on all nations, and especially on those in which we live, to halt the development of nuclear weaponry, to work hard for a ban on the manufacture and use of these weapons, and with confidence in God to accept the risks that are necessary to establish peaceful relations. And we call on Christians everywhere to pray and work for peace so that justice and peace may be visible internationally.

(Previous synodical statements: Statement on warfare, *Acts of Synod 1964*, pp. 85ff., 312-16; Guidelines re ethical decisions, *Acts of Synod 1977*, pp. 44-48, 550-74; Statements on war, *Acts of Synod 1982*, pp. 103-06, 615-21.)

VII. RECOMMENDATIONS:

1. That the chairman and reporter be permitted to represent our committee when synod discusses this report, and that other members of the committee who may be present at the synodical sessions be given suitable opportunity to speak.

2. That synod approve the enclosed draft of the contemporary testimony (preamble, testimony, and commentary) for submission to the congregations for discussion and response; and for submission to the churches with which we have ecclesiastical fellowship with a request for their written evaluation.

Ground: See Section II, Mandate: 5, c.

3. a. That synod seek ways to ensure a wide circulation of these documents in the churches.

b. That it allow the congregations to make such use of the testimony in their worship, education, and outreach so that many church members in addition to office-bearers may become familiar with it and can respond to it meaningfully.

Ground: This procedure has been followed with new liturgical forms.

Contemporary Testimony Committee

G. J. Spykman, chairman
M. N. Greidanus, reporter
R. Recker, secretary
L. Den Besten
C. Hoogendoorn
R. J. Mouw
B. Nederlof
G. Vandervelde
A. Van Ginkel

REPORT 33

SERVICE COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

I. INTRODUCTION

A young couple in Michigan writes to our committee: "We have a beautiful four-and-a-half-year-old child who is mentally impaired. We have felt pretty left out of a lot of things in church. . . . I appreciate knowing there are other people who understand." In another state, a couple received word that their eighteen year old can no longer live in the facility that has been home for several years. Their pastor contacted our administrative coordinator for advice. A consistory in Michigan contacted us for information on how best to minister to a parishioner with mental impairments who now lives in a nursing home. In Illinois, a pastor shares with one of the committee members his burden for an adult in his congregation who still lives at home but needs a great deal more supervision than the aged parents can provide. A Canadian family writes seeking advice about how they can meet the rising cost of care for their adolescent daughter. Other letters and phone calls from many parts of the denomination come with the same plea: Can you help us minister to a person in our church or family who has a mental impairment?

The need has long been there. In 1978 synod dealt with this need for the first time by appointing a study committee which reported twice in subsequent years. The reports can be found in the *Acts of Synod 1979*, pages 662-78, and the *Acts of Synod 1981*, pages 532-46. Synod affirmed in 1979 that churches and diaconates have a responsibility to provide emotional, spiritual, and financial support to persons with mental impairments and to their families.

In 1981 synod redesignated our committee as a "Service Committee for Ministry to Retarded Persons (SCMRP)," with a revised mandate, for two years (*Acts of Synod 1981*, p. 52). Synod also appropriated funds to enable the service committee to contract the halftime service of an administrative coordinator to fulfill its mandate. These actions have made it possible for the committee to begin providing assistance to the churches during the last two years.

Most members of the "study committee" continued to serve on the "service committee." Some replacements were necessary. Current membership consists of Dr. Thomas Hoeksema, Mrs. Dorothy Wiersma, and Mr. Ivan Wassink, all of Grand Rapids; Rev. Peter Breedveld of Edmonton, AB; Rev. Peter De Bruyne of Brampton, ON; Mr. Kenneth Ooms of South Holland, IL; Rev. Gerald Oosterveen of Tinley Park, IL; and Mr. Bruce Tuinier of Holland, MI. Mr. Lee Vander Baan of Grand Rapids serves the committee as administrative coordinator.

The mandate to the committee by Synod of 1981 was as follows:

1. To gather and disseminate information on services available from and through the Christian Reformed Church and other denominations.

2. To increase an awareness among our constituency of the special needs of retarded persons by means of articles in our denominational publications.

3. To assist congregations to identify and eliminate those barriers which hinder the full participation of retarded persons in the life of the church through such actions as

- a. Educating the churches through informational materials;
- b. Encouraging in-service training of local office-bearers;
- c. Participating in regional programs and activities in conjunction with other local Christian organizations and churches;
- d. Ministering to disabled members and their families by providing counsel where possible and assisting in obtaining legal and financial aid;
- e. Assisting the families of retarded persons to obtain Christian professional advice on such matters as guardianship, estate planning for retarded persons, marriage and family planning, and the development of living facilities.

(Acts of Synod 1981, pp. 51-52)

II. ACTIVITIES SINCE 1981

A. *Administrative Coordinator*

All of the activities of the committee have been facilitated by the employment of a halftime administrative coordinator. Mr. Lee Vander Baan, who was hired in late January 1982, is readily available to anyone wishing to contact the committee. Because of his background in the field of developmental disabilities, he is well equipped to provide information and counsel.

Though Mr. Vander Baan has worked with us for only one year, we are pleased with the contacts he already has made with churches and individuals. He has met with a number of parents who are concerned about the residential needs of their disabled sons and daughters. He has met with prospective pastors at Calvin Seminary, discussing matters dealing with disabled persons in their future ministry. He has corresponded with pastors and consistories, informing them of issues affecting persons with mental impairments and encouraging them to take direct interest in such persons. He has responded to pastors, diaconates, and individuals, some of whom expressed concerns which will require continued assistance over an extended period of time.

B. *Internal Organization*

As a result of the new responsibilities given to the committee in synod's mandate, an organizational code has been written to structure the committee's relationship to its administrative coordinator and to specify such matters as committee membership, officers, frequency of

meetings, and the like. Dr. Thomas Hoeksema was chosen to function as chairperson and Rev. Gerald Oosterveen as secretary.

C. *Christian Companions*

The committee has begun the publication of a quarterly newsletter, *Christian Companions*, edited by Mr. Vander Baan. This newsletter will delineate concerns affecting persons with mental impairments and offer information that will assist congregations and individuals who seek to minister to such persons. The title of the newsletter highlights our belief that extended, supportive, personal relationships are an integral part of the biblical message. *Christian Companions* will emphasize ways in which Christian companionship can be expressed in relationships with persons who have disabilities. The aim is to act as a catalyst for the full inclusion of such persons in Christ's community. Board of Publications staff involved with the *Friendship Series* welcome our newsletter as a way to keep teachers in church education programs in touch with contemporary issues affecting the lives of their students.

Initial reactions to this publication have been very positive and many people have requested that they be placed on the mailing list. One reader wrote: "*Christian Companions* has the potential to fill a need for both individuals and churches. It simply and powerfully points out that the traditions of companionship, sharing, hospitality, and compassion are ours as Christians to claim (or reclaim) and practice. It encourages us to take that step and begin that journey of the heart."

D. *Mission Statement*

In order to develop strategies for carrying out synod's mandate the committee formulated the mission statement which follows:

As a result of the action of the committee, individuals with mental impairments and their families will be more fully integrated into the body of believers and thereby be able to glorify God through more valued, dignified, and contributing lives.

The committee bases its mission in Christ's call to all believers to minister and heal in his name. The committee recognizes the diaconal responsibilities of all Christians and supports the personal and communal ministries of CRC members who minister to the needs of persons who have mental impairments and to their families.

Specifically, the committee seeks to assist the personal ministry of individual church members through an active program of education and individual support. Additionally, the committee seeks to enhance communal ministries through assistance to church groups concerned with developing valued services for persons with mental impairments; these services should be as normal and unrestrictive as possible.

This statement of mission is defined further in the following goals:

1. To increase in the CRC the number of persons with mental impairments who become members in full communion through public profession of faith.
2. To increase the degree to which persons with mental impairments are living within normative, Christian family and community settings.

3. To increase the employment opportunities of persons with mental impairments in Reformed businesses and elsewhere.

4. To increase the frequency with which CRC members, congregations, diaconates, classes, agencies, and synod address issues affecting people who have mental impairments.

5. To maintain support within the CRC adequate to allow the committee to carry out the tasks necessary to reach its goals.

The committee, in carrying out its mission, will be guided by several principles. When opportunities for leadership and service arise, these principles will shape the precise character of the committee's response.

1. Committee activities should have a distinctly Christian character. Not only should the committee avoid duplication of services provided by secular or other Christian agencies, but the committee should develop only those services which can be provided in a uniquely Christian manner. Exercising proper stewardship, the committee should work cooperatively with other denominational groups and existing public agencies.

2. Recognizing that relationships between persons who are mentally impaired, their families, and fellow church members may be or may become injured, the committee should work to maintain extended, personal Christian relationships. In seeking to nourish such relationships between persons who have developmental disabilities and significant others, SCMRP may provide direct services of limited duration.

3. Deacons have a special responsibility to provide diaconal leadership. The committee should seek to assist deacons at the congregational and diaconal conference levels to organize, plan, and evaluate their ministries to church members who are mentally impaired and to their families. Responsibility for programs and services should be assumed at the local level rather than be centralized in the committee.

4. The committee's administrative coordinator should serve as facilitator rather than agent. Primary responsibility for finding or developing services and programs belongs to families and their local congregations. The administrative coordinator may assist families by sharing information on resources, by identifying individuals or agencies in a particular community, by suggesting strategies to follow, and by serving as an advisor to families and those seeking to provide direct assistance.

5. When individuals or groups request services other than those which can be provided by mail or telephone, they should be asked to share expenses.

The committee fully recognizes that its mission statement is comprehensive and appears to be ambitious. We have tried not to promise more than we can deliver, and it must be reiterated that the committee sees itself and its coordinator as facilitators rather than direct service providers (see principles 3 & 4). Even though the need for the assistance we can provide is very real, the committee also realizes that economic realities will prevent the achievement of our goals as rapidly as we would like. We will pursue them, with the Spirit's guidance, as expeditiously and as flexibly as possible.

III. LONG-RANGE PLANNING

All long-range planning carries with it a certain amount of tentativeness. Our goals will need regular review in response to changing conditions within the church and society at large. Nevertheless, present goals must be translated into strategies for action.

A. *Target Groups*

The committee has decided to direct its efforts at the following:

1. Persons with mental impairments and their families;
2. Congregations with members who have mental impairments;
3. The diaconates, consistories, classes, and synod of the CRC;
4. Agencies of, or affiliated with, the CRC;
5. Businesses, especially those owned or managed by members of the Reformed community.

B. *Activities*

Activities with individuals and groups will fall into two categories. Since different groups will be working at different "levels," we will be working at both levels simultaneously.

1. *Level One—Developing Inquiries and Requests for Assistance*

Included in this stage are all activities designed to raise awareness of the needs of persons with developmental disabilities and of the SCMRP as a resource.

- a. *Banner and Calvinist Contact* articles
- b. *Christian Companions* (quarterly newsletter)
- c. Disability awareness events, e.g., special church services
- d. Church contacts (to identify issues, listen, encourage, gather data, offer resources, etc.)
 - 1) letters to consistories, pastors, individuals
 - 2) telephone contacts
 - 3) presentations to groups (e.g., diaconates, diaconal conferences, adult education classes) on SCMRP goals and resources
- e. Pre-service to seminarians
- f. In-service to pastors and office-bearers
- g. Developing resource materials

Potential Pamphlets: "How SCMRP Can Work with Your Church"
 "How to Get Help from Your Church"
 "Diaconal Involvement with Persons Who Have Mental Impairments"
 "Moving towards Full Communion"

2. *Level Two—Working with Individuals and Groups*

Included in this stage are all activities directed toward the establishment and implementation of agreements between the SCMRP and individuals, diaconates, congregations, classes, and the like.

- a. Pastoral support consultation
- b. Consultation with persons who are mentally impaired and/or their families
- c. Consultation with diaconates, diaconal conferences, classes
- d. Evaluation and recommendation on requests for assistance
- e. Developing agreements
 - 1) expectations/outcomes
 - 2) ownership of responsibility
 - 3) time table
- f. Carrying out agreements
- g. Feedback on progress
- h. Evaluation

IV. FINANCIAL CONCERNS

Our budget for the fiscal year which ended in August of 1982 was \$18,400. Actual expenses were slightly under \$10,000, primarily because Mr. Vander Baan was hired in January 1982, and worked for only part of the fiscal year.

For current fiscal year ending August 31, 1983, our budget is as follows:

Committee travel and expenses	\$11,800
Administrative coordinator services	12,000
Resource and informational materials	<u>4,000</u>
	\$27,800

We believe both our goals and the requests for assistance already received warrant the services of a fulltime administrative coordinator. However, in establishing our budget for fiscal year 1984, the committee is cognizant of the economic realities which affect us all. Therefore, we request the reappointment of Mr. Vander Baan on only a parttime basis. We also intend to minimize committee travel expenses by meeting as a full group quarterly instead of bimonthly. The money saved on meeting expenses will allow us to develop some of the resource material described under III, B.

We request that a budget be approved for fiscal year 1984 in the following amount:

Committee travel and expenses	\$ 8,000
Administrative coordinator services	12,000
Resource and informational materials	<u>7,800</u>
	\$27,800

V. RECOMMENDATIONS

A. That Dr. Thomas Hoeksema and Mr. Lee Vander Baan, chairperson and administrative coordinator, respectively, be given the privilege of the floor when synod addresses this report.

B. That the Service Committee for Ministry with Retarded Persons be continued for an additional three years.

Grounds:

1. Congregations and individuals are just becoming aware of the existence and work of the committee, and they are increasingly turning to it for assistance and advice.
2. The committee and its coordinator are involved in a number of situations in which the nature of the concern requires extended involvement.
3. The committee has just begun to prepare informational materials for individuals and churches.
4. Responses to its initial efforts, as well as the data from the original study committee, suggests that the need for our assistance is real.

C. That the committee be authorized to continue the employment of Mr. Vander Baan as parttime administrative coordinator for the period of three years.

Grounds:

1. The committee members themselves do not have the time needed to carry out the tasks specified in the long-range plan. The administrative coordinator is more readily available to interested parties than any member of the committee.
2. The nature of the committee's tasks require an employee who can deliver services with continuity.
3. Mr. Vander Baan has demonstrated exceptional skill in this work.

D. That the budget for fiscal year 1984 be approved.

Service Committee for Ministry with

Retarded Persons:

Thomas B. Hoeksema, chairman

Peter Breedveld

Peter De Bruyne

Kenneth Ooms

Gerald Oosterveen

Bruce Tuinier

Ivan Wassink

Dorothy Wiersma

REPORT 34

COMMITTEE RE HEADSHIP IN THE BIBLE

Your Committee re Headship in the Bible, appointed by the Synod of 1981, has met ten times for two-day sessions each time. Much progress has been made and we had sincerely hoped to be able to submit our report on time, but we must regretfully inform you that we have not been able to complete our assignment. There are significant reasons for this. We were delayed initially by the resignation of two members appointed by the Synod of 1981. We had to wait until replacements could be obtained. They were provided by the Synodical Interim Committee in the persons of Mrs. Sarah Cook and Dr. Willis De Boer. Our reporter, Dr. Anthony Hoekema, required surgery at a crucial time in the development of our report. This surgery had to be followed immediately by a series of radiation treatments. These, in turn, caused a reaction so severe that his doctor described them as the worst he had seen. He will be able to function for us no earlier than the middle of March, and even that is not certain.

We believe the urgency of the issue addressed in our mandate requires the most responsible work this committee can provide. We are therefore compelled to request that we be allowed to report to the Synod of 1984.

Because of this delay in our reporting we furthermore request that synod continue for one more year the moratorium on women in the office of deacon. Your committee is not yet clear what its recommendation will be regarding women in the diaconal office. Lifting the moratorium at this time might be prejudicial to a responsible consideration of and decision in the matter.

Committee re Headship in the Bible
John A. De Kruyter, chairman

REPORT 35

COMMITTEE FOR TRANSLATION OF THE CANONS OF DORT

In 1975 the New Confession Committee recommended that synod acquire a new translation of the Canons of Dort. Synod adopted this recommendation, attaching the following grounds:

"a. Our use of this confession as a doctrinal standard requires accuracy in translation; our present translation is inaccurate at some points.

"b. If our members are to use the Canons, a more readable translation is needed."
(*Acts of Synod 1975*, p. 104).

The New Confession Committee was continued in order to carry out this mandate. In 1979 the assignment was transferred to a smaller committee consisting of Dr. Lubbertus Oostendorp, Dr. Anthony Hoekema, Dr. John Kromminga, and Mr. Peter De Klerk, with Dr. Ford Battles (now deceased) as consultant (*Acts of Synod 1979*, pp. 128, 138).

Although the committee has been continued from year to year, the mandate remains unfulfilled to this date. The committee has held some conversations, but no meetings. There is considerable doubt among committee members as to the urgency of the matter and the validity of the grounds. If synod should judge that the project needs attention, the committee is willing to pursue it and submit a report to the Synod of 1984. It is thought, however, that no serious loss would be suffered if the committee were discharged and the mandate terminated. We respectfully request synod to judge which of these two options to pursue.

We regret this delay in carrying out a long-standing mandate and await synod's judgment as to its continuation or termination.

Committee for Translation of the
Canons of Dort
L. Oostendorp, chairman
A. Hoekema, reporter
J. H. Kromminga
P. De Klerk

REPORT 36

AD HOC COMMITTEE ON WORLD MISSIONS AND WORLD RELIEF

I. MANDATE

The Synod of 1982 appointed the undersigned committee with the following mandate (*Acts of Synod 1982*, pp. 110-11):

That synod appoint a five-member *ad hoc* committee to study, monitor, and supervise the joint ministries of CRWM* and CRWRC according to the following mandate:

a. Study the problems and issues involved in the materials [as listed on page 109, *Acts of Synod 1982*] by means of research into the records of the various agencies involved; interview of board, committee, and staff personnel; if necessary, visits to fields where these joint ministries are conducted; and any other methods appropriate to gaining due knowledge and understanding of these problems and issues.

b. Attempt to secure the adherence of CRWM to its Mission Order and of CRWRC to its Constitution in all matters pertaining to their joint ministries.

c. Inform itself continuously as to the ongoing performance of these joint ministries, provide CRWM and CRWRC with evaluation and advice concerning this performance, and, as may be necessary, appeal to the Missions Coordination Council for assistance within its resources to make such evaluation and advice effectual.

d. Do everything possible to assure a unified administrative organization and a single programmatic front on each field of joint ministries.

e. Review the mandates of CRWRC and CRWM with specific focus on the matter of permanent community development and unified on-field administration.

f. Report to the Synod of 1983 concerning its work, this report to include at least the following:

- (1) An account of its monitoring and supervisory activities.
- (2) The results of its study, including its analysis and conclusions as to the problems and issues contained in the materials (as listed on page 109, *Acts of Synod 1982*).
- (3) Recommendations for the structure and administration of the joint ministries of CRWM and CRWRC designed to solve the problems and difficulties which have beset these ministries for nearly the past decade.

*Following is a glossary of the acronyms which appear in this report:

CRC—Christian Reformed Church
CRWM—Christian Reformed World Missions
CRWRC—Christian Reformed World Relief Committee
MCC—Missions Coordination Council
SIC—Synodical Interim Committee
ECM—Executive Committee Minute

Grounds:

- a. Already in 1980 synod declared regarding CRWM/CRWRC difficulty: "It is a long-standing problem. The welfare of the church of Christ demands united effort and delay will only harm the work of God in emerging fields and encourage an imposed solution" (*Acts of Synod 1980*, p. 54). The urgency is even greater today. Decisive action is imperative.
- b. The problems and issues immediately involved are beyond our capacity to resolve at this synod.
- c. The MCC has evidently been unable over a period of five years to deal adequately with these problems and issues (cf. Report 3-A, *Acts of Synod 1982*). Moreover, the situation has become even more complicated and critical since the latest report of MCC was written.
- d. There is a need for concentrated and sustained attention with persistent evaluation and insistent advice by an *ad hoc* committee specifically qualified and assigned to execute the above mandate.

II. COMMITTEE ACTIVITIES

Following is a condensed review of the activities of the committee from the time it was appointed.

A. Meetings

The committee met twenty-seven times in plenary session, with all members present except two times when one member was absent. In addition to these meetings of the full committee, there were many meetings of several subcommittees working on parts of the report, and innumerable telephone conferences. Discussions were always marked by candor and mutual respect. Consensus was reached through work and prayer, not by shallow compromise or interpersonal accommodations. Every major component of this proposal was shaped by careful consideration of every alternative known to us, and the final recommendation is different from that which any of us expected at the beginning of our work. The report is not the work of any one committee member but rather contains substantial contributions by each. An important influence was the testimony received from a wide variety of persons interviewed. Their love for and service to the Christian Reformed Church have been a profound source of understanding and inspiration for your committee.

B. Interviews

The committee interviewed twenty-two board and staff persons from CRWM and twenty-three from CRWRC. In addition to these, the committee interviewed seven persons knowledgeable about matters assigned to us but not presently associated with either CRWM or CRWRC. We interviewed the executive committee of the board of each agency, and met with the boards of both agencies to hear their discussions of a proposed unity statement (Statement of Joint Ministries). Individual committee members interviewed a variety of additional persons. The presence of one of the committee members in the Netherlands gave opportunity to interview at length, and at a minimal cost, an official of the Gereformeerde Kerken in Nederland, which has just gone through a reorganization of its world outreach agencies. The committee assured each person interviewed that his testimony was to be kept confidential by the *ad hoc* committee. We were impressed by the candor and goodwill displayed by each one interviewed. The testimony of these persons furnished an understanding of the world ministries of the Christian Reformed Church as revealing as the documents we studied.

C. Documents

The committee received and reviewed about one hundred and fifty documents. These documents include: reports from the agencies, correspondence from staff persons, interagency agreements, board minutes, manuals of operations, reports to synod, *Acts of Synod*, CRWM's Mission Order and CRWRC's Constitution, board meeting agendas, position papers, organizational charts, letters of instruction to field staff persons, MCC minutes, overtures to synod, and statements of "the problem" and "issues involved" papers. These documents total several hundred pages and reveal an enormous amount of time and energy applied to the resolution of the problem between these agencies. These documents reveal not only friction and frustration, but also dedication and a genuine desire on the part of all persons involved to get on with the mission of the church.

D. Expenses

At the time of the writing of this report, the total expenses of this committee were \$570.43 for travel and meals. We did not choose to incur the expense of overseas travel. We retained Dr. Henry Beversluis for staff assistance, and he generously chose to donate his services which are hereby gratefully acknowledged.

E. South India

In January 1983 it came to the attention of the *ad hoc* committee that both agencies were making plans to do work with the Church of South India. Because these plans apparently included recognition of a church with which the CRC does not have established relations, the *ad hoc* committee exercised its supervisory authority by requesting the agencies to withhold any and all further actions until synod can grant its approval, and that further planning should be suspended until the *ad hoc* commit-

tee can give concentrated attention to this matter after the submission of this report.

III. THE PROBLEMS

In all our committee interviews we used problem and solution as a simple format for our questioning. This seems appropriate also for the structure of this report. This section of the report is concerned with the identification of the problems. The sections which follow will address the direction in which, and the process by which, the solution is to be sought.

What is the problem? What exactly is the nature of the friction, discord, and even conflict between the CRWM and CRWRC? There is no simple and clearcut answer. Rather, the problem is multiple and complex. Moreover, it extends not only to the fields of joint ministry, which are the direct assignment of your committee, but also, in present and future ramifications, to the broader operation of both agencies.

A. *On-field Administration*

The problem, or rather problems, may be identified on several levels and at various points. The most obvious level is that of the need felt by both CRWM and CRWRC for an on-field organizational and administrative structure to integrate their respective ministries efficiently, effectively, and harmoniously. In all our reviews of documents and our interviews, this aspect of the problem emerges as most immediate and most urgent. It predominates in past synodical reports and overtures. It is the overriding element in the mandate of the *ad hoc* committee. This was also the point at which the experimental Interdependence Agreement of 1981 failed in Central America and the Philippines and the point at which the proposed Plan for Coordinated Ministries foundered at the Synod of 1982. Moreover, it was the major point at issue when, in February of this year, the "unity statement" described later in this report was rejected by CRWM though approved by CRWRC. The persistent difference between the agencies at this point is that CRWM is determined that the field administration of joint ministries be essentially "one-track," whereas CRWRC is equally determined that it remain, as it is now, "two-track."

B. *Principle and Practice*

At the same level of common perception, both agencies profess adherence to identical principal formulations regarding unity of mission, unity of word and deed in witness, and unity of ministry among offices. The difference, they say, is not theology but rather how theology is implemented in organization and administration. Especially critical in this regard is the case of the unity of word and deed. For the past five years this has been second only to the problem of agency mandates as a major issue in CRWM and CRWRC reports to synod. That there is between the agencies an explicit theological agreement but an operational disagreement seems to indicate ambiguity in principle or incongruity in implementation, or both. Therefore, principal formulations must be

tested by refinement of language and their implementation must be tested by more careful scrutiny of operations in order to arrive at a solution of the problem.

C. *Agency Mandates*

The mandate of CRWM is its Mission Order; that of CRWRC is its Constitution. At issue is the fact that whereas the CRWRC Constitution stipulates that it "shall, whenever possible, designate local diaconates and/or Deacons Conferences, and missionaries and Missionary Conferences, to administer . . . permanent benevolent activities" (Art. V, 2, c), CRWRC administers many such programs by itself. True enough, CRWRC has repeatedly requested revision of its Constitution in order to bring mandate and practice into conformity, but synod has with a degree of ambivalence and dalliance deflected these requests with instructions to both agencies to work things out between them. From this kind of synodical attitude toward constitutional revision, plus continuing synodical approval of its programs, CRWRC has concluded, with some justification, that synod condoned operational nonconformity with its Constitution. Meanwhile, CRWM has been urging synod, most recently in 1982, to require CRWRC's adherence to its Constitution which would have the effect of putting CRWRC personnel into CRWM's field councils and thus conform total field operation to CRWM's Mission Order.

The issue of agency mandates has become moot because of long avoidance by synod. However, it is still directly involved in the task of your committee, particularly since it is charged to "attempt to secure the adherence" of both agencies to their mandates "in all matters pertaining to their joint ministries." Because of synodical indulgence, on the other hand, it has been impossible for your committee to do anything about this except as a holding action. Surely any eventual solution of CRWM/CRWRC relationships will involve an appropriate revision of their mandates.

D. *Management Modes*

A second, less obvious, level at which friction and discord appear between CRWM and CRWRC is that of administrative flow and management mode. This factor appears in the committee's mandate at only one remote point—in the report of the Missions Coordination Council to the Synod of 1982. However, in our probing of strained field relations it has become more evident. The issue, in brief, is that CRWM uses a more participatory, consensus type of organizational process, with considerable autonomy for field councils. CRWRC, on the other hand, has been using a more centralized home-base authority with a "chain of responsibility" to the field. This difference in administration and management is a large factor in the incongruity of home office instructions, the incompatibility of field procedures, and the dissonance of relationships which plague the joint ministries of these agencies.

E. *Personal Tensions*

The problems so far identified at levels of common experience and

perception within the two agencies have produced considerable frustration and discouragement. Dedicated board members, administrators, and field workers have been demoralized by protracted confusion, friction, and discord at every level of joint activity. Some have been under continuous tension and struggle not for months but for years and the attrition of spirit and performance is telling. Thus personal trauma in turn becomes part of the problem and makes decisive action toward a solution the more urgent.

F. *Interagency Communication*

The personal frustrations are compounded by breakdowns in direct communication between the agencies. In spite of the proximity of staff offices, there has been all too little communication between them. Sending delegations to areas where there are joint interests without informing each other and adopting policy statements about matters of mutual concern without mutual consultation have caused angry exchanges. Your committee gratefully acknowledges, however, that the breakdown in communication which earlier had created some tense situations has been largely solved. Though instances still occurred during this year of study, more progress has been made by the executives, staffs, and boards of the two agencies this year on the reduction of the tension caused by communications breakdown than on any other aspect of the total problem. The personnel of the agencies are talking together and are mutually striving to settle their differences and to cooperate.

G. *Relation to the Indigenous Christian Community*

Both agencies recognize the necessity of programmatic correlation in their joint ministries with the local evangelical Christian community, but they do not always agree as to what kind of structure that community should have, whether strictly ecclesiastical or permissibly parachurch and/or interchurch. A related question is what confessional and other standards the national churches must meet in order to be acceptable to the CRC as partners in world ministry, and whether preference must be given to churches which the CRC has itself planted regardless of factors such as the institutional strength and competence of such churches. Although never explicitly reported to synod, these questions have generated increasing friction between the agencies.

H. *The Place of Development*

CRWM asked the Synod of 1982 "to review the mandates of CRWM and CRWRC with specific focus on the matter of permanent community development" (*Acts of Synod 1982*, p. 195). This point was specifically assigned to your committee. The term *development* in this connection refers to CRWRC's typical threefold program of nutrition and health, literacy training, and income generation. That such programs have a place in the world ministries of the CRC there can be no doubt. However, the critical questions are exactly what place they have in the joint ministries of the two agencies; what relationship they bear to the ministry of the Word and the diaconal function; and what connection

they have to church planting, the local Christian community, and specifically the national church and/or umbrella type interchurch and parachurch organizations. These are very complicated principal and operational questions to which neither agency has given thorough and objective study.

I. *Human Rights and Social Justice*

Probably the most acute and vexing questions faced by the Christian world mission today lie in the area of human rights and social justice. Although not explicit in our mandate, it is mentioned in the CRWM report to the 1982 Synod. We find that in this area there are compelling questions which are the source of disagreements between these agencies, even if they have not yet become a major issue. What is the necessity and feasibility of a prophetic witness in places where the CRC conducts its world mission? What form should it take? What bearing does the factor of human rights and social justice have on our relief strategy? Should this be a factor in how and where aid is administered? What about field relations to governments and to landed and business interests? Other denominations and ecumenical organizations have been dealing with such issues for many years. In CRC world ministries we are just now beginning to face them; but in the future, perhaps the near future, such issues will doubtlessly become more prominent and divisive in the CRC's total mission to the world.

J. *Diaconal Dynamic*

Operative in the controversy between CRWM and CRWRC from the beginning is a pervasive dynamic which is only slightly below the surface, viz., the dynamic of diaconal self-consciousness, self-determination, and self-assertion in the CRC as a whole. At long last the diaconate is coming to its own in CRWRC and in certain congregations and through diaconal conferences. This dynamic carries a strong emotional impact and at the psychological level is a significant aspect of the overall problem between CRWM and CRWRC. CRWM, moreover, has sometimes been stereotyped as clergy and CRWRC as laity with the tensions that this dichotomy easily causes. We believe that this diaconal dynamic should not be diverted, checked, or frustrated. Perhaps it can be even better channeled and fulfilled, not only in a close unity of world outreach but also in the mission of domestic congregations and classes.

K. *Financial Factors*

Financial policies and procedures of the two agencies are a secondary but nonetheless consequential cause of difficulty between them. Friction over the funding of the Sierra Leone project, tension over the handling of the World Hunger Fund, the fact that the CRWM is financially under tighter synodical control than CRWRC is, and the fact that currently CRWM is in a program cutback owing to a budgetary shortfall whereas CRWRC has a fund surplus—these are points of strain in agency relations owing to financial factors. Such factors, we believe, require careful analysis and evaluation as part of a long-range process of problem solving.

L. Theological Factors

Pervasive in the entire range of CRWM-CRWRC relationship problems are certain paramount theological questions. These were touched on above, under B, Principle and Practice, with the observation that the two agencies often make identical theological affirmations but with differing consequences. Careful analysis and elaboration of these affirmations, in organizational and programmatic context, is obviously urgently needed. Following is a summary of major biblical and theological questions involved: the place and task in CRC world ministry of the official ministry of the Word, the official ministry of deacons, and the general ministry of those who are neither ministers of the Word nor deacons; the precise meaning and the implications of the unity of word and deed and of holistic communication of the gospel in the church's ministry; the meaning and implication of the indigenous-church principle for missionary practice; the place and function of parachurch and interchurch organizations in world ministry; the relation of church and kingdom in world ministry; the proper working principles of human relations and social justice in witness to the world; and the questions surrounding a biblical and Reformed concept of church organization and administration. Such are the crucial and decisive theological issues which we confront in the world ministry of the CRC. They are basic to solution of the immediate problems besetting CRWM and CRWRC. In fact, the church itself has first to understand its mission and provide the answers to these questions more clearly before the respective agencies can be expected to do so.

IV. HISTORY OF THE PROBLEMS

It will be helpful for synod to view the problems outlined above in their historical background. Synod's advisory committee in 1982 noted that:

By their own admission, the difficulty between Christian Reformed World Missions (CRWM) and the Christian Reformed World Relief Committee (CRWRC) concerning field administration in countries where both agencies are seeking to carry out their ministries is one of long standing. (*Acts of Synod 1982*, p. 109)

This observation has been confirmed by interviews which the *ad hoc* committee has held with several knowledgeable persons.

Although the issue did not begin to emerge into full view until 1975, it was foreshadowed in two prior actions by synod. The *Acts of Synod 1968* contains the report of a committee appointed in 1967 to study the original mandate of CRWRC. This study was undertaken at the request of CRWRC. It is noted that part of the occasion for this study was a request for "more definitive lines between the work of the boards of Missions and the CRWRC" (*Acts of Synod 1968*, p. 319). The study committee recommended the formation of an advisory committee of two staff persons and two board members of Home Missions, World Missions, and World Relief, respectively, "for the purpose of recommending to the respective boards ways and means for the coordination of the church's

total mission." The advisory committee recommended rejection of this proposal because it would add an unnecessary committee to the structures. Synod withheld action on this recommendation (*Acts of Synod 1968*, p. 72).

The tangled history of synod's consideration of the delegation of deacons to major assemblies, which covers the decade 1962 to 1972, is part of the background to the current issues, but touches only indirectly on the work of CRWRC. A more direct reference is found in the *Acts of Synod 1970*, where CRWM reports that a number of agencies, including CRWRC, are working alongside CRWM in Mexico. The report notes that "the question of interrelations, and ways and means of cooperation, do raise some problems, but the important matter is that there is a mighty witness proceeding from our church into Mexico..." (*Acts of Synod 1970*, p. 321).

In 1975 CRWM requested an updated study of mission principles, grounding its request on the present inadequacy of the principles adopted in 1953, the present duplication of effort, the problems encountered in administration and programming, the need to avoid any suggestion of competition and duplication, and the need to enhance each agency's ministry by a more clearly defined interrelationship. Synod authorized the requested study. Further, having discussed the matter of interrelationship with CRWRC and not having achieved agreement, CRWM proposed that "ECM 344" be the *modus operandi* until the study committee on principles would report. This Executive Committee Minute 344 posits that both boards agree that there shall be one Christian Reformed conference on any given field, and that where both agencies are operating, the administration shall be under CRWM. Synod rejected this proposal on the ground that "a unified and cooperative effort, so indispensable to the welfare of the emerging national churches, is not served by a statement of policy that fails to enable the two groups to work comfortably together" (*Acts of Synod 1975*, p. 96).

When the report of the Mission Principles Study Committee was considered in 1977, it was noted that all of the agencies involved endorsed the statement of principles, but none of them was in favor of the implementation recommended by the study. Synod adopted the statement of principles. Noting that the Synod of 1976 had given to the Synodical Interim Committee the responsibility of coordinating the work of the agencies, synod instructed the SIC to convene the agency heads and board chairmen of Home Missions, World Missions, the Back to God Hour, and World Relief twice a year with resolution of difficulties among the agencies as part of their assignment. This was the beginning of the Missions Coordination Council (*Acts of Synod 1977*, pp. 90-94). It may be further noted that at the Synod of 1977, CRWM expressed concern "regarding a noticeably increasing tendency toward the separation of word and deed particularly in the arena of the programmed or long-range benevolent activity" (*Acts of Synod 1977*, pp. 229-30). It was also at this synod that CRWRC unsuccessfully sought a revision of its Constitution which would have regularized "permanent benevolence" as its own independent program (*Acts of Synod 1977*, pp. 80, 327).

The Synod of 1980 rejected an overture asking for the adoption of the concrete proposals for coordination of CRWM and CRWRC contained in the Mission Principles Report of 1977. It was noted that MCC, together with CRWM and CRWRC, was working at a resolution of difficulties. These three bodies were urged to place a high priority on finding a solution, because "the welfare of the church of Christ demands a united effort and delay will only harm the work of God in emerging fields and encourage an imposed solution" (*Acts of Synod 1980*, p. 54).

In response to that admonition, MCC did work out a "Plan for Coordinated Ministry" for presentation to the Synod of 1982. But after both CRWM and CRWRC had initially endorsed this plan, CRWM withdrew its support in response to objections from the field. It was at this point that the present *ad hoc* committee was created.

This historical review is extremely condensed. There is much more material to be found in various *Acts of Synod*. The reader who desires more complete information is referred to the *Acts of Synod 1982*, pages 141-98 and 285-305 for helpful reviews of the history of the problem.

Lest it be thought that the outcome of this review is entirely negative, let it be noted that the MCC has done important spadework toward a solution. There is also a large reservoir of goodwill and good intentions in the two mission agencies most directly involved in this issue. One evidence of this is the energetic effort of these two agencies during the past year to produce local field agreements and general unity statements. These are positive factors to which the *ad hoc* committee's work can be related.

It is necessary particularly to have regard to the place and task of the SIC and its MCC in understanding the problem and finding the solution. The mandates of both of these bodies overlap with that of the *ad hoc* committee. The press of immediate needs and issues has thus far prevented direct consultation with these two bodies by the *ad hoc* committee. Perhaps such consultation can be achieved before synod convenes. There is significant potential here for the long-range solution of the issues existing between CRWM and CRWRC.

V. GUIDELINES FOR FUTURE PLANNING

The unity of the mission work of the Christian Reformed Church should come to expression in cooperation or structural unity, the detailed shape of which is yet to be determined. In Section VI of this report a plan is proposed by which synod is to authorize the formation of a structure.

The impression should not be left, however, that this planning work is to be done in a vacuum. The Synod of 1983 will therefore be asked to express its commitment to the following guidelines, which are to be reflected in the structural recommendations to be submitted to a future synod for adoption. It should be observed that the question of possible cooperation with parachurch organizations and the conditions under which disaster relief is to be conducted are not at this time and for this report predetermined by these guidelines.

A. *The Unity of the Mission*

The ministry with which the church reaches out in mission in the name of Christ is a unified word/deed ministry. Not only should the participants in this mission so cooperate with each other that any semblance of rivalry or competition is eliminated, but the very structure of the mission itself should reflect and promote that unity.

B. *The Centrality of Preaching*

The faith by which lives are redeemed, the church built, and the kingdom advanced comes by hearing the Word of God preached. This heralding of the gospel is central to the church's mission. This message of the gospel, however, is witnessed to by many other ministries of teaching, healing, and benevolence. These belong together and should not be separated either in the structures or the practice of missions.

C. *The Relation of Diaconal Work to the Overall Mission*

The benevolent work of the church associated with the diaconal office is a unique witness to the compassion of Christ and constitutes an essential part of the church's mission. The fundamental criterion of the work of the diaconate is not found in what can or cannot be done or in how far it can help, nor in the question whether development is or is not diaconal work. These considerations, however important in themselves, are secondary. The fundamental criterion is whether the work is done in conjunction with the mission of the church, *viz.*, the preaching of the Word and the formation of churches.

D. *An Official Mission*

Although all Christians have the privilege and obligation to confess and demonstrate their faith by word and deed, the ecclesiastically governed mission work reflects the offices of the church. Tasks committed to the ministry, the eldership, and the diaconate are to be represented both in the mission work of the sending church and in the new churches which are planted by this mission work. These offices not only exercise their duties in the work of mission, but also, by precept and example, teach, encourage, and equip the emerging church to carry on these ministries when the mission of the sending church is concluded. The inclusion of diaconal work in this mission is especially important when the work is conducted in areas where poverty is endemic.

E. *An Ecclesiastical Mission*

The objective of the church's mission is to plant and nourish churches which will become self-governing, self-supporting, and self-propagating. Work conducted with churches already in existence constitutes a variation of, rather than an exception to, this rule. It is thoroughly consistent with this principle that the emerging churches shall work toward supplying their own ministers, conducting their own congregational life, and coping with their own economic problems in progressively less reliance upon outside assistance. The Lord's blessing is evidenced by the new con-

gregations and the continued lingering presence of a mission agency (whether emphasizing word or deed) creates an unhealthy dependence.

F. Sensitivity to Local Needs

While the church has the right to require that its mission be efficiently run, the objective of nourishing the church of Christ requires that the assessment of needs and the development of plans proceed as much as possible on the field level. All of the workers sent out by the church should be allowed and required to work in unity and parity on this level. Persons in intermediate supervisory positions should be in as close touch as possible with the areas they are supervising, preferably living and working in that area rather than at the home base.

VI. THE WORLD MISSIONS-RELIEF COMMISSION

Through long and arduous labors the committee has made a good deal of progress in clarifying the problems to be addressed and the nature of the solution to be sought. That progress, however, has come short of proposing a final resolution of the problem which can be acted on by the Synod of 1983. Not only does the complexity of the issues make such an outcome difficult, but the importance of the matter makes the attempt to produce a crash solution unwise. Any proposed final solution under which the church can live comfortably and operate harmoniously ought to be thoroughly discussed with the respective agencies and printed in the agenda of synod for study and possible response by the churches before any synodical action on it should be contemplated.

In this section of its report the committee discusses various aspects of problems and solutions and describes a commission which will take the next steps toward resolution of the matter. This will set the context for the recommendations submitted to synod in Section VII.

The differences which create misunderstandings and conflicts between the two agencies are multifaceted and arose at various points of origin—from synodical decisions to field operations. These differences are embedded in historical development, seeded unintentionally by actions of synod, aggravated by differing management modes and administrative styles, and marked by differing understandings of basic theological and ecclesiological principles.

The sources of factious disagreement appear to your committee to be far more extensive and complicated than is generally understood as being the case by the church at large and therefore not given to an easy, instantaneous solution; yet, at the moment, not as fraught with personality friction and personal incompatibility as are suspected by others. There is no failure of vision as to carrying out Christ's great commission to his church; nor is there a lack of awareness of the urgency and extensiveness of the task to be done; nor a lack of zeal to do it. In most respects the church must be proud (if we may thus glory in the Lord's work) of the mission and relief ministries of our church. The difficulties arise not from lackluster efforts but from aggressive action and some impatience to get on with the tremendous work which needs doing. Each party takes its task very seriously. The problems involve principally the "how" and the

"by whom"; and each of these touches upon principal and practical issues.

After long and frequent discussions which involved extensive oral and written testimony, examination of documentation, and talking-out differences of opinions and points of view among ourselves, your committee finds that as far as the administrative solutions are concerned there are basically just three options to consider.

A. *Options to Achieve Unity*

1. The first option is to achieve unity by *unification* of the two agencies into *one* completely reorganized world ministries agency. This is more than merging the two agencies. It means the construction of a new agency of world ministries.

In many ways this option appears to be the ideal solution, for it offers the advantages of one order of administration of world ministries; one comprehensive statement of purpose of an holistic ministry; one standard of personnel recruitment, training, and evaluation; one coordinated system for program planning (regional and global, domestic and foreign); a centrally controlled financial management and accountability system; and the possibility of effecting a better stewardship of total resources. These factors are so weighty that, even at this time, your committee does not abandon this option as possibly an ultimate ideal to achieve.

The reasons why the *ad hoc* committee does not recommend unification at this time are the following:

a. It would necessitate rewriting in large part the Mission Order and World Relief Constitution. This would take much time and effort and a considerable amount of persuasion spread over successive sessions of synod. A definitive plan of unification lies beyond the time allotted to your present committee.

b. The time needed to study and initiate a plan of unification would be extensive, causing a complete break in continuity of the work of the agencies. This would leave the staffs in uncertainty and both agencies in disarray.

c. Synod has consistently, since it established the CRWRC, addressed each interagency crisis with a demand for coordination in areas of joint work with CRWM. Even the requests by CRWM to take over complete control of the work in a given field of joint ministry was resisted by synod. Coordination of the work of the two agencies working together in one field has always been considered to be the goal.

2. The second option is to attempt to achieve unity by *negotiated agreements* between the two agencies. This is the present method which is being used in attempts to coordinate the work of the two agencies in their joint ventures. The 1980 Synod responded to one of the interagency crises by recognizing "the need for CRWM and CRWRC to integrate their planning and administration, and to cooperate in their joint field efforts." It instructed MCC to report the resolution of the problem to the Synod of 1982 (*Acts of Synod 1980*, pp. 54-55). Under the aegis of the

MCC, in 1981, the two agencies worked out a joint agreement called Interdependence Agreement (for Central America and the Philippines) which was tested but did not solve the problem. In 1982 it was replaced by a "Plan for Coordinated Ministry" which was approved by both boards, though by CRWM with reservations. This plan may be found in *Acts of Synod 1982*, pages 194-98. It was recommended to synod by MCC. At the last minute CRWM withdrew support because of field objections. Since then, separate field agreements have been negotiated by the agencies and put into operation in Sierra Leone and the Dominican Republic, reportedly by staff with some initial success. However, it is too soon to make a conclusive assessment of results.

Thus, up to this point, negotiated agreements have failed to achieve their goals and that despite MCC's considerable diplomatic efforts to mediate disputes between the two agencies. MCC was unsuccessful in this either because it never received the authority to enforce its own proposals or because its membership includes the principals in the dispute.

True, notable efforts have recently been made by staffs and boards alike to achieve greater understanding, and that with some success. However, two attempts to produce a unity statement failed to gain support at all official levels, and even the most recently proposed unity statement is still only a document and contains ambiguous language, calculated to produce enough flexibility to allow for continuing operation, while avoiding confrontation of fundamental problems.

3. Your committee proposed a third option which, for want of a better label, it calls the interim *Comprehensive Review and Reorganization Plan*.

This is the plan your committee recommends. As in the second, so in the third option, the two agencies remain intact and strive for greater coordination. That is *not* to say that the *ad hoc* committee advocates the *status quo* with just a bit of cosmetic dusting and more attempted agreements. Earlier attempts at agreements have not brought about a rapprochement because they did not address fundamental problems. This third option envisages a study of all issues and a recommendation for such administrative changes in organization as will facilitate the achievement of the goal of unity of purpose and operations in carrying out the world mission ministries of the church.

Your committee does recommend keeping the two agencies intact out of respect for their separate histories; the investment by dedicated professional personnel of their lives, careers, talents, and sense of calling to their present employment; and the considerable evidences of benefits and blessings achieved and received by the two agencies. Further, your committee recommends their independence in recognition of the different functions performed by each, as well as the attractiveness of each to various church constituencies which support them. Moreover, there are pragmatic considerations such as: the political situations in some Third World countries whose governments disallow visas to missions personnel but grant them to development organizations; certain benefits which inhere in separated functions, such as greater fundraising appeal; and each agency learning from the other or providing, by example, a check

and balance system to each other. But, above all, the continued independence of the agencies would enable the church to take advantage of whatever movement toward unity is presently being achieved.

For these weighty reasons your committee recommends that synod give first priority to a plan to achieve coordination rather than unification, even as successive synods have expressed this as the desideratum over many years. However, failing to secure unity through these efforts your committee will recommend that synod adopt a plan for the complete unification of the services of missions and relief.

Your committee advocates a continued independence of the two agencies but it cannot as yet present a finished plan of coordination. Such a plan, when done thoroughly, would take much more time and planning to devise than was available; hence, the committee proposes an interim plan of action which will work toward a long-term solution.

The interim plan is predicated upon the following two operational procedures, both carrying an equal weight of importance:

a. The details of the finished plan shall involve participation by the members of the two agencies, i.e., persons whose careers are involved and whose input is based on their professional competence and experience. Imposed solutions, no matter how excellent the plan, run the risk of half-hearted agreement or even nonacceptance. It is essential to preserve the professional integrity of those who are involved in the work as well as to make use of the valuable experience which is available.

This procedure is modified by the following second element which is introduced in the interest of time, efficiency of operation, and the need to fix the locus of authority.

b. The authority to propose to synod a workable plan of reorganization and to introduce aspects of the plan for field-testing during the period of study must be lodged with a small objective commission which is independently accountable to synod. The word *commission* itself carries the meaning of delegated authority. Such a commission must work under a clear mandate, understood fully by both agencies, and be given a specific time frame within which to complete its task.

Should the commission in its study wish to introduce some changes in organization and administration which are contrary to the Mission Order or the CRWRC Constitution, the committee seeks synod's permission to suspend temporarily those provisions in these documents which may hamper or be at variance with such action. This is a permission similar to that recommended in the CRWM report to the Synod of 1982 and endorsed by the MCC communication to the Synod of 1982.

B. *Interim Comprehensive Review and Reorganization Plan (Option 3)*

The main features of the proposed plan are the following:

1. Your committee recommends that synod appoint a five-person *ad hoc* commission called the World Missions-Relief Commission, in-

cluding the membership of the present *ad hoc* committee in part or in whole, with a tenure of two years, under extraordinary conditions extended to three years. It will have the authority both to propose to synod such statements of principles and of plans of organizational and administrative changes as will facilitate the achievement of the goal of unity of purpose and operations of the two agencies and to function in a supervisory role at times when frictions threaten or surface, and, in both of these matters, be accountable to the Synods of 1984 and 1985.

2. In all of its functions the commission will have available to itself the services and informational resources of the heads of staffs or their designees and the boards of the two agencies.

3. The commission shall be invested with clear executive authority and the power to carry it out. Specifically, this includes the authority to:

a. consider and take appropriate action within its mandate on all matters brought to its attention or which it observes as being points of detrimental discord between the two agencies;

b. assess and take appropriate action within its mandate on all actions of the two agencies which would potentially create difficulties for the church or any of its other agencies;

c. veto any action of the board or staff of either agency which it deems detrimental to the effective operation of the other agency;

d. undertake studies of structural systems with the intent to effect improvement in the operations of the two agencies and to make them compatible by means of a comprehensive plan of reorganization, to be recommended to synod for adoption.

e. suspend the CRWM Mission Order or the CRWRC Constitution temporarily (i.e., until the next meeting of synod or the Synodical Interim Committee) where necessary in order to introduce aspects of the plan for field testing during the period of study or in order to promote harmonious action on the field.

The proposals of the World Missions-Relief Commission shall be submitted to synod for final action. The commission shall make an annual report to synod.

4. In devising a reorganization plan, the commission shall pay particular attention to the following:

a. A clear distinction should be made between board and staff roles and these roles should be clearly defined. The boards should be held responsible for policy, budget approval, and the appointment of the principal staff persons. The staffs, under the leadership of the two chief executives, should be held responsible for staff recruitment, programs and projects, planning, and financial management. All subordinate staff reporting should be done through the executive officers.

b. The position of chief executive of each agency should be invested with full responsibility and commensurate authority to manage and give leadership to the affairs of the agency through the several staff functionaries.

c. The financial officer, responsible to the chief executive, should supervise the budgetary process and financial operations of the agency.

d. The two agencies should, where practicable, provide matching levels of authority and responsibility in staff positions. The intent is to provide enhanced opportunities for interagency discussion of problems, plans, and procedures on the same management levels.

e. The plan should provide for strong field participation in planning and program development as well as an introduction of uniform accountability and evaluation standards.

f. The plan should provide for joint annual meetings of the boards of the two agencies to keep each other informed of the total program of each agency and to supply a forum for the discussion of mutual problems.

g. The commission should review and reconcile the management modes of the two organizations, especially in on-field operations, in an attempt to eliminate the difficulties arising from a two-track system. This includes the study of the theological implications of the differing modes of management of the agencies of a church.

5. Administrative changes in themselves will not eliminate all friction. Nor should the differing management modes and administrative styles be regarded as the primary source of difficulty. These are frequently seen as such but only because such matters have greater visibility than other sources of conflict. The weighty and important questions lie in the area of differing understanding of the theological and ecclesiological issues involved. In this area the World Missions-Relief Commission should address the following questions, among others:

a. What precisely is meant by unity of word and deed in relationship to the Word and how can this unity be correctly and effectively implemented in field organization and program?

b. How is the centrality of the proclamation of the gospel to be implemented in the total mission of the church to the world?

c. What separate or joint roles do CRWM and CRWRC play as agencies of the church in permanent community development?

d. What relationship should our mission and relief work assume toward national churches and/or toward paraecclesiastical groups?

e. What is the obligation, if any, of the church to supply relief in situations of world hunger and world poverty?

f. What is the responsibility of the church when, in the ministries of its world outreach, it confronts the problem and issue of human rights and social justice?

Questions of direct relief versus income generation are implied in the last two questions.

The solution of the problem of incompatibility lies in the area of clarifying our understanding of the theological and ecclesiological issues involved. No system will work well until these matters are clarified.

VII. RECOMMENDATIONS

- A. That synod grant the privilege of the floor to Rev. Harold Dekker and Dr. John Kromminga when the report is discussed.
- B. That synod endorse points A through F submitted in Section V of this report as guidelines for the study recommended below.
- C. That synod appoint a five-member *ad hoc* commission called the World Missions-Relief Commission, including in whole or in part the membership of the existing CRWM/CRWRC *ad hoc* committee, with a tenure of two years, under extraordinary conditions subject to extension by the Synod of 1985 for one more year.
- D. That synod assign to this commission the following mandate:
1. To continue the mandate given to the present *ad hoc* committee as quoted in Section 1 of this report.
 2. To exercise executive responsibility and assume the power to carry out this responsibility, with specific authority as detailed in points a through e of Section VI, B, 3 of this report.
 3. In devising a reorganization plan, to pay particular attention to points a through g of Section VI, B, 4 of this report.
 4. To address the theological and ecclesiastical issues listed as items a through f, Section VI, B, 5 of this report.
- E. That the commission be instructed to make annual reports to synod.
- F. That synod, in addition to underwriting the expenses of the commission, make budgetary provisions to employ staff assistance to aid the commission in its work.

Ad Hoc Committee on World Missions
and World Relief
Harold Dekker, chairman
Norman B. De Graaf, secretary
Gerard Berghoef
John H. Kromminga
William Spoelhof

REPORT 37

PASTORAL COMMITTEE RE CENTER OF HOPE

The Synod of 1982 appointed a Pastoral Committee regarding the possible hardship suffered by those who invested in the Center of Hope of Denver, Colorado (*Acts of Synod 1982*, Art. 118, pp. 121-22).

The Pastoral Committee, under its mandate, could not and did not deal with the question "Does the denomination have an obligation to reimburse the Center of Hope noteholders?"

Although the committee is sympathetic regarding financial loss to noteholders, it is not the function or responsibility of the committee to determine what action should be taken by the Synod of 1983 for the recovery of those losses. Rather, the committee has focused its attention on those who are suffering hardship and are in need of financial assistance in connection with the ministry of mercy referred to in Article 25 of the Church Order.

So that synod's objective of demonstrating Christian mercy to those experiencing hardship may be achieved, the committee has made contact by letter with noteholders, consistories, and classes, establishing criteria to determine the method of meeting those needs created by the investment failure. The response is inconclusive at the time of this report.

The determination of a method to raise funds for those cases which reach the Pastoral Committee is deferred until the actual amount of money needed is known. Further administration of the program will be conducted by the Pastoral Committee, with regular reports to the Synodical Interim Committee.

Pastoral Committee, Center of Hope
Mr. A. F. VanDerWall, chairman
Mr. Ken Houskamp, secretary
Dr. John Bratt
Mr. Peter Kok
Mr. Donald Oosterhouse

Overtures

Overture 1 — Redefine Ecclesiastical Fellowship with the Gereformeerde Kerken in Nederland (GKN)

BACKGROUND

Ecclesiastical Fellowship

Since the decision of the Synod of 1975 our official fellowship with other denominations has been called "ecclesiastical fellowship" with six defined areas of fellowship to be applied *in toto*, or in part, depending upon the nature of our relationship with each denomination. These six areas of fellowship are:

1. exchange of fraternal delegates of major assemblies;
2. occasional pulpit fellowship;
3. fellowship at the table of the Lord;
4. joint action in areas of common responsibility;
5. communication of major issues of joint concern;
6. exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

The heart of ecclesiastical fellowship is rooted in areas 2 and 3—occasional pulpit fellowship and fellowship at the table of the Lord. In the pulpit and at the table we become bound together in the *presence* and the *Spirit* of the Lord. This intimacy before the Lord is an awesome and wonderful truth. Here the Lord sees two people as one people, united in contract and in Spirit. And yet this intimacy is frightening and makes one thoughtful about with whom he shares the pulpit and the table.

De Gereformeerde Kerken in Nederland

A. In 1979, the GKN at the Synod of Delft issued a pastoral statement advising understanding and loving acceptance of homosexual church members and reaffirming their right to be members in good standing regardless of their sexual disposition and experience (*beleving*).

B. The CRC Synod of 1980 instructed the Interchurch Relations Committee (IRC) to seek clarification of the language used in the pastoral statement of the Synod of Delft and to *express alarm* (cf. *Acts of Synod 1980*, p. 50). The synodical board of the GKN responded with a letter which essentially reaffirmed the position stated above (in A).

C. The CRC Synod of 1981 requested the GKN "to reconsider in light of what we believe to be the explicit witness of Scripture, its extremely controversial and regrettable statement of pastoral advice on the matter of homosexual disposition and experience (*beleving*)" (*Acts of Synod 1981*, p. 65). Furthermore synod informed its congregations of the decision of the Synod of Delft concerning the tolerance of homosexual practices on the part of members and office-bearers in the GKN and advised them to guard the pulpit and the table.

D. At the CRC Synod of 1982 the Interchurch Relations Committee reported that no change was made by the GKN in its position on homosexuality but that the committee would continue to press the GKN for reconsideration of its position.

OVERTURE

In light of the commitment of the GKN to retain in good standing church members and officers who practice homosexuality, Classis Orange City, grieved of soul and conscience, presents the following overture:

that synod redefine the terms of our ecclesiastical fellowship with the Gereformeerde Kerken as follows:

A. That we continue

1. an exchange of fraternal delegates to major assemblies,
2. joint action in areas of common concern,
3. communication on major issues of joint concern,
4. the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

Ground: We have a responsibility before God to do all we can to influence others with the way of the Scriptures.

B. That we discontinue

1. occasional pulpit fellowship, and
2. fellowship at the table of the Lord

Grounds:

1. We believe the pastoral statement of advice relative to homosexual disposition and experience issued by the GKN is clearly in conflict with the Scriptures. (Gen. 1:26-28; 2:18-24; 19:4-11; Lev. 18:22; 20:13; I Cor. 6:9-10; I Tim. 1:10; Rom. 1:26-27. See *Acts of Synod 1973* for understanding of these passages.)
2. The Scriptures forbid fellowship with those who with deliberation pursue a way of life contrary to the teachings of God (I Cor. 5:9-13). Through pulpit and table fellowship the CRC finds itself bound together with the GKN in the presence of the Lord.
3. When the church refuses to condemn homosexual practice it inadvertently supports homosexual solicitation especially among the youth (Gen. 19:4-5—"all the men").
4. The concept of ecclesiastical fellowship approved at the Synod of 1975 allows for the restructuring of the fellowship, retaining some of the areas and canceling others.
5. The GKN has had sufficient time to reconsider its position.

Classis Orange City
Marvin Van Donselaar, stated clerk

Overture 2 — Terminate Ecclesiastical Fellowship with Gereformeerde Kerken in Nederland

Classis Grand Rapids North overtures the Synod of 1983 to terminate the relation of "Churches in Ecclesiastical Fellowship" between the Gereformeerde Kerken in Nederland (GKN) and the Christian Reformed Church.

BACKGROUND

Largely in response to unrest in the Christian Reformed Church over trends in the GKN, the Synod of 1973 mandated its Interchurch Relations Committee (IRC) to study the then existing relation of "sister church" sustained with the GKN and certain other denominations. Involved in this mandate were the theological views of such men as Kuitert, Baarda, and Wiersinga, and the decision of the GKN to ordain women to the pulpit ministry.

In response to its mandate the IRC proposed to Synod of 1974, and synod adopted, a new form of ecumenical relation to be termed "Churches in Ecclesiastical Fellowship," which provides for:

1. exchange of fraternal delegates at major assemblies,
2. occasional pulpit fellowship,
3. intercommunion (i.e., fellowship at the table of the Lord),
4. joint action in areas of common responsibility,
5. communication on major issues of concern,
6. the exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

(*Acts of Synod 1974*, p. 57)

The synod of 1974 included the GKN among "Churches in Ecclesiastical Fellowship" on

the recommendation of the IRC that it would "provide an opportunity for fruitful interchange," and on the assurance of the IRC that "the GKN has upheld the confessions in its official decisions although it has taken some positions in matters of serious import which conflict with Reformed tradition and the position of the RES and the CRC. The ordination of women to office is an obvious example." The IRC conceded that the disposition of "the Wiersinga case," then on the GKN agenda, would indicate trends in that denomination.

The failure to discipline Wiersinga and trends in both doctrine and practice in the GKN since 1974, despite repeated and urgent admonitions from the CRC, make it impossible to argue any longer that the GKN adheres to the confessions we share or pays any mind to CR views.

As the report of our IRC delegation to the GKN in October and the *Banner* editorial of October 18, 1982, make clear, the GKN has drifted far from its Reformed moorings and shows absolutely no sign of even hearing our strong admonitions to change course. This drift is most recently revealed in the GKN handling of the issue of homosexuality and its most recent report on Scripture "God with Us." Both, it has been strongly argued (see the *Banner* editorial), are untrue to the Bible.

It is an abuse of the term "fellowship" to indicate a relationship characterized, on our side, by persistent criticism and admonition, and on the GKN side by equally persistent indifference to, or curt dismissal of, our fraternal warnings. It is time the CRC gave integrity to the concept of "Churches in Ecclesiastical Fellowship" by excluding the GKN from among them.

This need not mean ending all communication. In its 1974 report, the IRC expressly points out that "the IRC will correspond freely with any and all churches with whom it has business and concern, but such correspondence will not imply any specific relationship between the churches" (*Agenda for Synod 1974*, p. 186). Such should hereafter be precisely our official relation with the GKN.

OVERTURE

The time has come to restore integrity to the meaning of "Churches in Ecclesiastical Fellowship," by removing that designation from our official relation with the GKN, on the following grounds:

1. The existence of such a relationship implies in itself, and certainly to others, a certain approval of both doctrine and practice in denominations so related. But such approval of both doctrine and practice does not exist between the CRC and GKN. It should not be implied that it does.
2. A "fellowship" based on persistent admonition, on the one side, and persistent rejection of such admonition on the other, can hardly be a genuinely Christian form of official relationship.
3. There is no evidence that since 1974 the CRC has exerted any influence upon trends in the GKN. That is more than time enough to expose the fallacy of "fruitful" dialogue.
4. Breaking the "fellowship" relation would strengthen the arms of the minority struggling against trends within the GKN by indicating to the ecclesiastical world that the CRC shares in their efforts to awaken the GKN to the dangers of the direction it has chosen. Other forms of admonition have clearly lacked this impact.
5. Necessary, and where possible "fruitful," correspondence between the CRC and the GKN need not be impeded in any important way through this decision.

Classis Grand Rapids North
John C. Scholten, stated clerk

Overture 3 — Implement the Decision of 1978 on Women in Office

INTRODUCTION

Classis Lake Erie has been interested in the question of women in office since that question was initially raised in our denomination. After the decision of the Synod of 1978, some of our churches elected women to the office of deacon. In 1979 a moratorium was placed on that decision, creating serious pastoral problems especially in those churches. We call the attention of synod to the following:

A. The question of whether women may serve in the office of deacon was thoroughly researched by three study committees before the Synod of 1978 opened the office to women. The committees agreed that the Bible does not prohibit women from serving in the office of deacon. We believe that a synod ought not prohibit what the Bible allows and that to do so is contrary to the intent of Reformed Church polity.

B. The moratorium placed on the decision of the Synod of 1978 by the Synod of 1979 and reiterated in 1981 is contrary to Article 29 of the Church Order and Article 32 of the Belgic Confession. A synod may not set aside the decision of a previous synod which has been made on biblical grounds without adducing biblical grounds for setting it aside. To do so is to bind the consciences of the congregations without biblical warrant and in an arbitrary manner.

C. The situation in the denomination requires decisive and immediate action. In a number of churches women have served in the office of deacon, and they have served well. Once having been convinced of the correctness of the practice of allowing women to serve as deacons by the results of three synodical study committees and the action of the Synod of 1978, and having opened the office to qualified women, a congregation cannot easily go back to previous practice. Synod must show that what we began in 1978 was wrong in a manner decisive enough to convict the hearts of the people of the congregations that the exclusion of women from office is not arbitrary, inconsistent, or unbiblical. If synod is unable to do that, it ought not vacillate, for that will create dissension among and within the congregations of the denomination.

OVERTURE

Classis Lake Erie overtures synod to implement the decision of the Synod of 1978 which opens the office of deacon to women and to make such changes in the Church Order as are required.

Grounds:

1. There is sufficient biblical evidence to open the office of deacon to women.
2. The moratorium imposed on the 1978 decision was imposed without biblical warrant and goes contrary to Reformed Church polity.
3. Synod's vacillation on this issue is creating dissension among and within the congregations of the denomination.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 4 — Lift Moratorium on Implementing 1978 Decision

Classis Grand Rapids East overtures synod to lift the moratorium on implementing the 1978 decision which allows women to serve as deacons.

Grounds:

1. The overwhelming conclusion of the synodical study reports of 1973, 1975, 1978, and 1981 on women in office is that there is sufficient biblical evidence to open the office of deacon to women.
2. The 1978 decision which allows women as deacons was made on biblical grounds (*Acts of Synod 1978*, Report 31, F, a; Rom. 16:1; 1 Tim. 3:11). The moratorium was imposed without citing biblical grounds (*Acts of Synod 1979*, Art. 97, E, 2) which is contrary to our Church Order (Art. 29) and to church polity. To allow the moratorium to continue, therefore, would be contrary to sound Reformed principles regarding biblical authority in the life of the church.
3. Several churches have already implemented the 1978 decision. Not only have these churches had excellent experiences with women doing diaconal work, but they have found that to attempt to reverse the practice without biblical reasons for doing so creates confusion and unrest in the church.
4. Women functioning in the office of deacon has historical precedent in the Reformed churches (Synod of Wezel 1568).

Classis Grand Rapids East

John A. Vander Ark, stated clerk

Overture 5 — Lift Moratorium on Implementing 1978 Decision

Classis Hackensack overtures synod to lift the moratorium on implementing the 1978 decision which allows women to serve as deacons.

Grounds:

1. Three previous study committees (*Acts of Synod 1978, 1975, 1978*) support the fact that Biblical teaching is not opposed in principal to women serving in the office of deacon.
2. Strong precedent exists in Reformed church government to leave such substantive matters on which the Bible does not speak clearly or directly, and on which there is sincere disagreement among the churches, to the decision of the local congregation/consistory. This was true of the question of a female member's right to vote and fully participate in congregational meetings: "The question as to whether and when the women members of any church shall be invited to participate in the activities of its congregational meetings is left to the judgment of each consistory" (*Acts of Synod 1957, Art. 155*).
3. The pastoral concern of synod for the churches calls for this solution. A number of our congregations are disturbed because they believe that existing policy does not comport with the church's promise to confessing women members that "all the privileges of full communion are now yours." Other congregations are disturbed by the proposed changes from their traditional understanding of the Bible's teaching concerning the qualifications of the office of deacon.
4. The grounds supporting the decision of the Synod of 1979 to postpone implementation of the 1978 decision regarding the ordination of women as deacons declare: "This will give synod and the churches opportunity to study the matter, without hardship to those consistories who have implemented the decision" (*Acts of Synod 1979, Art. 97*). By once again postponing implementation in 1981 synod is now causing unwarranted hardship to the churches who have had women serving in the office of deacon and who continue to require both men and women to serve in this office.

Classis Hackensack
Dennis W. Boonstra, stated clerk

Overture 6 — Ordain Women to All Offices of the Church

The Council of the Ridgewood (New Jersey) Christian Reformed Church overtures the Synod of 1983 to state that congregations shall be free, if so led, to ordain women to the office of deacon and the other offices of the church.

Grounds:

1. Scripture teaches that in the new covenant community under Christ "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).
2. Scripture likewise teaches that the Holy Spirit has bestowed various "gifts" upon "each" member which are to be used by the Christian community (I Cor. 12:1-11; Eph. 4:1-16). In accord with this principle, numerous women in the New Testament church were called to specific tasks of leadership and service (Rom. 16:1-3, 6, 12; I Cor. 11:5; I Tim. 3:11; Acts 1:14; 2:1-12, 17-18; 9:36-43; 18:25; 21:9). In the Old Testament period also God saw fit to use women in positions of leadership and service (Exod. 15:20; Mic. 6:3-4; Judg. 4 and 5; II Kings 22:12-20; and II Chron. 34:20-28).
3. More particularly, there is widespread agreement among scriptural exegetes that women served as "deacons" and/or "deaconesses" in the New Testament church (Rom. 16:1-2; I Tim. 3:11).
4. Special synodical study committees, after careful review of Scripture, including the controversial Pauline passages (I Cor. 14 and I Tim. 2), have stated in 1973, 1975, and 1978 that there is no conclusive biblical basis for our current practice of excluding women from office.
5. Similarly, outside the CRC there is a body of opinion among Bible-honoring evangelical Protestants that comes to the same conclusions regarding women in office as

- these synodical study committees (e.g., an editorial in *Christianity Today*, 2/20/81, p. 10, deals with the "controversial" passages and concludes, "Where a woman can be effective in Christ's service, she must not be barred [from ecclesiastical office] because of her sex").
6. We respected the conscience of our fellow believers who hold the contrary view. In the same spirit, we agree with our neighboring Classis Hackensack in its overture to the Synod of 1981: "Strong precedent exists in Reformed church government to leave such substantive matters on which the Bible does not clearly or directly speak, and on which there is sincere disagreement among the churches, to the decision of local congregations."
 7. A number of congregations in our denomination have expressed the desire, and in some cases the pressing need, to ordain women deacons as a scriptural means to better carry out their local ministries.

Ridgewood, New Jersey, Council
Peter Okma, clerk

Note: The overture of the Ridgewood Council was submitted to Classis Hudson in May 1982 but was not adopted.

Overture 7 — Review the Procedure of Synods of 1979 and 1981

Classis Lake Erie overtures synod to review the procedure followed by the Synods of 1979 and 1981 in which those synods instructed the consistories not to implement the 1978 decision opening the office of deacon to women until new study committees, which both of those synods appointed, reported on their findings (Cf. *Acts of Synod 1979*, p. 122; *Acts of Synod 1981*, p. 79). Classis asks that synod review the above-mentioned procedure in the light of a careful study of Church Order Article 29 and Belgic Confession Article 32, and note the following:

BACKGROUND AND OBSERVATIONS

A. Church Order Article 29 declares that "decisions of ecclesiastical assemblies shall be reached only upon due consideration. The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

Two requirements of this article bear on the decisions mentioned above:

1. The assemblies, including synod, should give "due consideration" to important issues before arriving at a decision.
2. Once a decision is reached that follows such "due consideration," that decision shall not be changed arbitrarily but shall be considered "settled and binding" until it is shown to "conflict with the Word of God or the Church Order."

B. The 1978 decision opening the office of deacon to women was made with the required "due consideration." That decision was built on the common ground of three study committees working over a period of eight years prior to the 1978 decision. According to Article 29 of the Church Order a decision arrived at by such "due consideration" must be considered "settled and binding" until and unless proven to "conflict with the Word of God or the Church Order."

C. Since 1978 no synod has sustained any claim that the 1978 decision was in conflict with either the Word of God or the Church Order. Lacking such findings, Article 29 of the Church Order clearly requires that the 1978 decision be "considered settled and binding."

It should be noted that charges to the effect that the 1978 decision was in conflict with the Church Order or the Word of God were not lacking. At the 1979 Synod a number of appeals charged that the 1978 decision was in conflict with the Church Order, but these charges were not sustained. While the 1979 Synod agreed to postpone the ratification of the *wording* of the new Church Order Article 3, it did not sustain the charge that the 1978 decision was in conflict with the Church Order. It also did not sustain the charge that implementation of the 1978 decision by various consistories which did not await ratification of the new *wording* had been in any way improper. The Synod of 1979 did sharpen the pro-

cedure for revising the Church Order (*Acts of Synod 1978*, p. 90) but that did not constitute any finding of Church Order violation by the previous synod.

At the Synod of 1979 the charge was also made that the 1978 decision was in conflict with the Word of God, but that charge has also never been sustained by any synod. The Synod of 1979 did appoint a new study committee to restudy the biblical issues involved in the 1978 decision, and the 1981 Synod appointed yet another. But the willingness to restudy the biblical materials did not constitute sustaining the charge that the 1978 decision was in conflict with the Word of God.

D. Abiding by Article 29 assuredly does not forbid restudy of an issue after a decision has been reached. But Article 29 does clearly require that during such a restudy the decision be treated as "settled and binding" until the findings of the new study are in and a new verdict rendered. Article 29 does not forbid the restudy. But it does require that the 1978 decision must remain in force while such a study takes place and for however long the study may last.

E. Note that the Synods of 1979 and 1981 nevertheless removed the "settled and binding" effect of the 1978 decision without doing what Article 29 says had to be done before that could happen. They declared that a restudy would be done but the 1978 decision would not be in force while the study was being carried out. In so doing they created what should be impossible in Reformed polity—a category of decisions that are legally and rightfully "settled and binding" as far as biblical demonstration is concerned, are yet synodically forbidden!

F. Note also what Article 32 of the Belgic Confession has to say about the authority of assemblies as it relates to the authority of the Word, and the bearing this has on an action in which a synod forbids what it previously approved on the basis of eight years of biblical study—without having first provided any new biblical findings.

Article 32 declares that "... though it is useful and beneficial that those who are rulers of the Church institute and establish certain ordinances among themselves for maintaining the body of the Church, yet that they ought studiously to take care that they do not depart from those things which Christ, our only Master, has instituted. And therefore we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that which tends to nourish and preserve concord and unity, and to keep all men in obedience to Christ."

The above seems to say plainly that the synod cannot bind or compel the churches with "human inventions" that instruct the churches to reverse what was based on eight years of biblical study and an orderly synodical decision, without first showing what was wrong with those studies. To fail to observe that procedure, it should be noted, is not simply to deviate in nonessentials. It is instead to get out of step with the very nature of authority in the Reformed view of the church. It is to fall back toward the error John Calvin warned against so fervently in his *Institutes of the Christian Religion*, Book IV, chapter 10—that is, the notion that assemblies of the church can bind the churches on *their own authority* when responsible biblical justification has not been demonstrated.

G. Synod should not overlook the fact that what the Synods of 1979 and 1981 decided did indeed constitute a *reversal* of 1978, not simply a "postponement of implementation" as it was called. What had been-declared biblical and *permissible* was now declared *forbidden*—without any new biblical grounds. That was a reversal.

For those churches that had in good faith implemented the 1978 decision before the Synod of 1979, a very clear-cut *reversal* of their practice was imposed by synod. Consistories that acted in good faith on the 1978 decision and changed their congregational rules to open nomination for the office of deacon to women were in 1980 to 1982 required to reverse that practice and again close the office of deacon to women—without any new biblical grounds to offer their people.

In a number of congregations, when women deacons were due to retire from office and it was time to elect new deacons, this precipitated enormous conflicts and painfully undermined enthusiasm for denominational loyalty. In some cases the conflicts were sharpened by awareness that synod itself had violated the Church Order and their rights under that Church Order by imposing upon them a reversal without providing new biblical grounds.

H. Synod should note the painful confusion and dilemma in which churches are placed when synod, the very body which should be exemplary in upholding the Church Order,

itself violates the Church Order and the rights of the churches contained therein. Synod should note the conflicts generated when a consistory and congregation that want to be loyal to the denomination must decide how to respond when a synod imposes on them an instruction which in their hearts they believe to be a violation of the Church Order and of their rights under it.

I. While it is too late to undo the pain and trauma produced in these churches by the actions of the Synods of 1979 and 1981, it is not too late for us as a denomination to use our experience with this matter as a learning experience through which we rediscover the importance of following Church Order Article 29 and Belgic Confession Article 32.

RECOMMENDATIONS

Specifically we urge that synod

1. Reaffirm our commitment as a denomination to follow the requirements of Church Order Article 29 and Belgic Confession Article 32 in dealing with biblical studies and synodical instructions to the churches; and
2. Remind subsequent synods that when a position has been taken following a properly commissioned biblical study, a reversal of that position may not be imposed on the churches prior to the completion of new biblical studies and the adoption of new scriptural grounds.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 8 — Rights of All Communicant Members at Congregational Meetings

HISTORY

The question of suffrage in congregational meetings was intensively studied for a decade, beginning in 1947, when Classis Muskegon asked for a synodical study, and ending in 1957, when the synod declared "... that women may participate in congregational meetings with the right to vote subject to the rules that govern the participation of men. The question as to whether and when women members of any church shall be invited to participate in the activities of its congregational meetings is left to the judgment of each consistory" (*Acts of Synod 1957*, p. 90).

No actual proscription of women's suffrage had existed prior to this time (except a temporary one adopted by the Synod of 1950 while the question was under study); most congregations had simply assumed that only men held the franchise. A few congregations had given suffrage to women before 1956 in the absence of a definite decision.

In 1972 the question surfaced again. Classis Hudson overtured synod to alter the 1957 decision "by declaring that it is the right, and therefore the calling, of women members... to participate in and vote at congregational meetings on a level of equality with men, and that this is not subject to the judgment of individual consistories" (p. 631). Classis Hudson argued that the 1957 decision, which left the matter of suffrage to the consistories, was "subject to several serious strictures." The strictures cited were these four:

1. "It is an essential denial of the right of women to participate in congregational meetings, and makes their participation a controlled privilege...."
2. "It is contrary to the clear teaching of Scripture that women are equal with men as image-bearers of God (Gen. 1:28), share fully as one with them in the life of Christ (Gal. 3:28), are 'joint-heirs of the grace of life' (1 Pet. 3:7), and share in the anointing 'from the Holy One' and therefore in the office of believers (1 John 2:20)."
3. "Permissive participation is contradictory to the concept of the office of *believers*. One who holds the office of believer has both a *right*, which may not be denied or withheld, and a *duty*, which a responsible member of Christ and his church must be called upon and exhorted to exercise."
4. "The delimitation of the right of women to participate in congregational meetings is not only unjust to those who are full members of Christ and his church and sharers in the office of believers, but also deprives the church of the fullness of the gifts divided by the

Spirit in the body of Christ (I Cor. 12; cf. Rom. 12:3-8)."

The synod adopted the central idea voiced by Classis Hudson, but retained the principle of local autonomy. It expressed its decision in three statements.

1. "That synod reaffirm that it is the right of women members, as full members of Christ and his church and sharers in the office of believers, to participate in and vote at congregational meetings on a level of equality with men."

2. "That synod commend to those churches, presently not granting suffrage to women members, the above stated recommendation for serious consideration and implementation."

3. "That synod reject Classis Hudson's request that the right of women to vote in congregational meetings not be subject to the judgment of individual consistories but reiterate the position adopted by synod in 1957 that whether and when women members of any church shall participate in its congregational meetings be left to the judgment of each consistory."

Two grounds were appended to the last of the three statements. The first raised scruples about interfering with the internal government of the local congregation, and the second claimed that it was not practicable for synod to constrain consistories where the prohibition of women voting was a matter of conscience.

ANALYSIS

Three themes appear in the history of the question of suffrage in the Christian Reformed Church corresponding to the three statements made by the Synod of 1972.

A. The church has clearly stated that since women are members of the congregation and therefore serve in the office of believers they have the right to vote.

B. As early as 1957, it was clear that the synod intended that someday all congregations would grant the franchise to women. Local autonomy was a temporary expedient. Martin Monsma, in a postscript to the official report to the Synod of 1957, recommended that the synod caution the consistories about two extremes: "The extreme of postponing the introduction of women suffrage unduly, and the extreme of rushing its introduction unduly..." (pp. 314-15). The Synod of 1972, in its second statement, firmly commended suffrage for all members of the church.

The response to the synodical commendation has not been strong. Many congregations (reportedly half of the congregations in the denomination) have failed to extend the franchise to all women members. It cannot be argued any longer that extending the vote to women is "rushing" the congregations. Two and a half decades is long enough.

C. Both the Synods of 1957 and 1972 allowed local autonomy in the matter of suffrage for women members, but they did so in quite different ways. The Synod of 1957 made suffrage a consistorial matter. Women "may" vote, but only at the invitation of the consistory. The Synod of 1972 made suffrage a matter of member's rights: women have the "right... to participate in and vote at congregational meetings on a level of equality with men." For the Synod of 1957 to allow local autonomy was consistent with considerations of polity: suffrage is a consistorial right and therefore subject to consistorial privilege. The decision denies the equality of women, however, because suffrage for men is not a consistorial right but a right of membership. On the other hand, for the Synod of 1972 to allow local autonomy was a confusion of levels of polity: the rights of members cannot be subject to consistorial whim. If they are, they are not rights of members. The Synod of 1972 tried to correct the Synod of 1957 by making the right of men and women to vote at congregational meetings equal, but if the rights are equal, local autonomy is impossible.

We are asking the present synod to clarify this matter. If suffrage for women is a consistorial matter, then women cannot be said to be equal with men in the office of believer; if suffrage is a matter of members' rights, there can be no local consistorial autonomy.

OVERTURE

Classis Lake Erie overtures the Synod of 1983 to declare that since all communicant members in good standing, regardless of sex, have the right to vote at congregational meetings, such right may be withheld only from those who are under the discipline of the church.

Grounds:

1. The Synod of 1972 declared that it is the right of women as well as men to participate in and vote at congregational meetings.
2. Despite the urging of the Synod of 1972, many Christian Reformed congregations deny the vote to women.
3. It is contrary to Reformed church polity to withhold from anyone the rights and privileges granted by communicant membership except where a disciplinary procedure is in force.
4. There has been sufficient time for congregations to adjust of their own accord to women's suffrage. The argument that the churches should not be rushed into this matter as expressed in 1957 is no longer convincing.

Classis Lake Erie
George Vander Weit, stated clerk

Overture 9 — Review Increases in FNC Grants

Classis British Columbia overtures the Synod of 1983 to review the annual increase of minimum salaries for pastors of churches drawing assistance from the Fund for Needy Churches, so as to bring minimum salaries at least to par with the annual inflation increases in both Canada and the United States, and also to account for the cost of living between various geographical areas and the effect of exchange differences between American and Canadian exchange rate.

Grounds:

1. Disparity exists between various areas in the country in the cost of living.
2. No consideration is presently given to the effect of the exchange rate, as is presently the policy of Christian Reformed Board of Home Missions.
3. Increase in salary have been considerably below the annual inflation rate.
 - a. Since 1979 the basic salary increases were as follows:
 - (1) Less than 2% increase for 1979, from \$12,000 in 1978 to \$12,200, with Canadian inflation rate of 7% or higher.
 - (2) 6½% increase for 1980, from \$12,200 in 1979 to \$13,000, with Canadian inflation rate of 9%.
 - (3) 7½% increase for 1981, from \$13,000 in 1980 to \$14,000, with Canadian inflation rate of 10% or higher.
 - (4) 7% increase for 1982, from \$14,000 in 1981 to \$15,000, with a projected Canadian inflation rate at least 12%.

The composite effect of this inadequate compensation for inflation has resulted in a substantial *decrease* of salary. The actual inflation rate is approximately 44% over these four years whereas the increase in salary has been only 23%.

- b. The denominational support through per-family quota for the FNC for 1982 has been reduced by \$1.50 per family from 1981, having the effect of less funds available.
 - c. Children's allowance has stayed the same for over five years, at \$500 per child, whereas expenses for children have risen considerably.
 - d. Car allowance compensation has been kept at \$1,000 per year since 1979, whereas car expenses have doubled since then.
3. The present annually decreasing salary schedule discourages pastors or candidates who are suitable for ministering to the special needs of churches dependent on FNC, either from accepting calls to or continuing to serve in these churches since their financial needs are not met.

Classis British Columbia
Evert Busink, stated clerk

Overture 10 — Retain Quota Level

Classis Grand Rapids East overtures Synod of 1983 not to increase quotas this year.

Grounds:

1. Many churches are finding it increasingly difficult to raise the funds needed for quotas.
2. Unemployment and the unfavorable economic climate account for a sufficient loss in revenue, making it difficult for churches to meet their financial obligations.

Classis Grand Rapids East
John A. Vander Ark, stated clerk

Overture 11 — Adopt Salary Ranges Which Do Not Recommend Salary Increases

The council of the Oakdale Park Christian Reformed Church of Grand Rapids, Michigan, overtures the Synod of 1983 to adopt salary ranges for the budget year 1984 which do not recommend an increase in salaries for denominational personnel or employees of all denominational boards and committees. This overture is directed toward an effort to reduce quota increases.

Grounds:

1. Many churches find it increasingly difficult to raise the funds needed for quotas. Our congregation, for example, has a large deficit in the general fund, one which is larger than any we have previously experienced.
2. Quotas constitute the largest item increase in our congregational budget for 1983; 64% of the congregational budget increase is due to the increase in quotas for 1983.
3. The fulltime staff in our congregation will be receiving no salary increase in 1983. Both our pastor and our minister of education and outreach will be receiving the same salary and benefits in 1983 as they received in 1982.
4. Unemployment and unfavorable economic climate account for a sufficient loss in revenue making it difficult for churches to meet their financial obligations.
5. The inflation rate has been decreasing the past few months, resulting in recommended increases which no longer apply at the time of their implementation. For example, the salary guidelines for 1983 and approved by the Synod of 1982, were based on United States Department of Labor, Bureau of Labor Statistics, using figures as of October 1, 1980. Consumer price rises for 1981 were used to determine inflation rate increases for salary guidelines for 1983. This time differential has resulted in current salary guidelines which are higher than the current inflation warrants.

Oakdale Park, Grand Rapids, Consistory
Cornelius Vogel, clerk

Note: The overture of the Oakdale Park consistory was submitted to Classis Grand Rapids East but was not adopted.

Overture 12 — Mandate BHM and FNC to Use "Ministers' Compensation Guide"

Classis Hackensack overtures synod to mandate both the Board of Home Missions and the Fund for Needy Churches committee to use the "Ministers' Compensation Guide" in establishing ministers' salaries for their churches.

Grounds:

1. This would bring the salary structure of FNC churches and BHM churches to conform to the instruction given by synod to all the churches of our denomination congregational responsibility:
(*Acts of Synod 1978*, p. 92, Article 77, V, c.) "that synod ask all of our classes to instruct their church visitors to inquire whether or not a church is striving to pay its

pastor's total compensation as indicated by the cost-of-living indicator as shown on the current compensation guide for ministers and, if not, whether they intend to apply to the Fund for Needy Churches for support.

Grounds:

- a. The survey statistics indicate continual inequities of ministers' compensation which synod seeks to correct per its past and present mandate.
- b. The FNC is mandated to assist the churches upon proper application, to the best of its abilities, to correct ministers' compensation inequities."
2. The present FNC and BHM scales do not reflect the Cost-of-Living Index but rather use a base salary, plus years of service, plus a child allowance, for all geographical areas.
3. The adoption of this overture would be a permanent solution to the conflict between BHM and FNC as reported in the *Acts of Synod 1979*, p. 101, Article 91, III, 2, c: "As indicated in Report 4-a, there appears to be a conflict between the BHM and FNC as to the Grant-in-aid Policy of Home Missions versus the use of FNC Ministers' Compensation subsidy policies."
4. The FNC committee has been partially instructed to use the Ministers' Compensation Guide (*Acts of Synod 1982*, p. 92, Article 95, I, C, 2: "That the FNC committee on their application form, include an instruction to the churches that the Ministers' Compensation Guide be used to assist them in establishing their ministers' salaries.")
5. This would make the transition of churches from BHM to FNC to self support more consistent as that transition pertains to ministers' compensation.

Classis Hackensack

Dennis W. Boonstra, stated clerk

Overture 13 — Adopt Rule re Deposed CRC Ministers

Classis Eastern Canada overtures synod to rule that ministers of the Christian Reformed Church who have been deposed, and who have subsequently joined other denominations and have been admitted to the ministry of the Word and sacraments in that denomination, shall not be allowed to perform any of the functions of the office within the Christian Reformed Church until such time as the causes of discipline have been removed to the satisfaction of the Christian Reformed ecclesiastical assemblies who imposed the disciplinary measures.

Grounds:

1. It has happened that CRC ministers who were deposed have joined other denominations with whom we are in ecclesiastical fellowship, even though such fellowship should bring with it recognition of our disciplinary measures (i.e., Mr. T. Ouwehand who has now been ordained as a minister in the Gereformeerde Kerken in Nederland).
2. Since ministers in good standing in churches in ecclesiastical fellowship with our denomination have the privilege of access to our pulpits, it could very well happen that we would, unknowingly, receive on our pulpits a minister previously deposed by us, and still in that position, as far as the CRC is concerned.
3. It does not appear that present church polity covers a situation such as this.

Classis Eastern Canada

Stephen Sietsema, stated clerk

Overture 14 — Review Synodical Procedures re Appeals

Classis Lake Erie overtures synod to review the procedure followed by the stated clerk of synod in ruling appeals to synod by consistories out of order and refusing to include them in the *Agenda for Synod* if they have not been processed by the classes, carefully comparing that procedure with the clear statement of Article 31 of the Church Order.

BACKGROUND

One of the consistories of our classis addressed an appeal to the Synod of 1982. In it they

appealed a decision of the Synod of 1981. They did not first submit the appeal to classis, not because they were unwilling to do so, but because they read Church Order Article 31, which declares:

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

This consistory noted that synod was the "assembly which made the decision" in question. They believed that they had "sufficient and new grounds for reconsideration." So it appeared to them that they were precisely following the Church Order when they sent their document directly to synod, prior to the March 15 deadline for the synodical agenda.

However, the stated clerk informed the consistory that their document was "out of order" and not legally before synod because it had not received processing by classis prior to being sent to synod.

When our classis subsequently (May 1982) considered and strongly supported the appeal, the stated clerk of synod declared that the appeal was too late to meet the agenda deadline, even though it had been in his hands by March 15.

When our delegates to the 1982 Synod brought up the issue at the session of synod, reminding synod that the appeal had met both the stated requirements of Article 31 of the Church Order and the agenda deadline, the stated clerk of synod responded by producing a list of reasons why, in his judgment, it is better to require that appeals be processed through the classes before being presented to synod. The members of synod did not have the document in hand and declined to overrule the stated clerk.

OBSERVATIONS

A. The right of appeal is an important right which should be carefully guarded and clearly stated. It should be spelled out in the Church Order with enough clarity so that a consistory with average ability is able to read the Church Order and get reliable information on how to present an appeal.

B. The process for appeal is presently either not clearly stated in Church Order Article 31 or is not being followed by the stated clerk. This is shown by the fact that one of our consistories was denied access to synod despite their careful efforts to follow the stated procedure. It appears to us that the process is clearly stated but is not being followed by the stated clerk. That conclusion is supported by the fact that Van Dellen and Monsma in their *Church Order Commentary* interpret Article 31 the same way we do.

C. The Church Order should be the basis of what is and is not in order. It should not be possible for a denominational executive to rule a consistory that follows the Church Order out of order because he has discovered what he regards as a better way to do things. When that happens it appears that the real basis of order is not the Church Order but someone's judgment.

D. If the appeal process spelled out in Article 31 of the Church Order is not the best way to do things, then the Church Order is subject to revision, and there is a process provided for that within the Church Order. However, until it is revised, the Church Order should be faithfully followed (cf. Church Order Art. 96).

SUMMARY

We ask that synod review the procedures followed by the stated clerk of synod in ruling appeals to synod by consistories out of order and refusing to include them in the *Agenda for Synod* if they have not been processed by the classes, carefully comparing that procedure with the clear statement of Article 31 of the Church Order.

Grounds:

1. The stated clerk has been ruling such documents out of order.
2. Such appeals are in order according to Church Order Article 31.
3. The Church Order should be the basis of what is or is not in order.
4. If the procedure stated in the Church Order merits improvement, the Church Order should be revised, but until that happens the provisions of the Church Order as it stands should be followed.

Classis Lake Erie
George Vander Weit, stated clerk

Overture 15 — Alter Church Order Article 40, c: Presiding Officers of Classes

Classis Kalamazoo overtures the Synod of 1983 to change Church Order Article 40, c to read: "A presiding officer shall be chosen from among the delegates" rather than to read: "The ministers shall either preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession."

Grounds:

1. Since no distinction is made in the authority or status of delegates, no delegate should be precluded from being presiding officer.
2. Although it may once have been true, as Van Dellen and Monsma suggest in their *Revised Church Order Commentary*, page 166, that ministers were better qualified and had more experience in leading meetings, this is no longer a valid observation. Many office-bearers now possess training, experience, or education equal to that of ministers.
3. A presiding officer should be selected because of ability, not simply because he is a delegate who happens to be a minister.
4. The method of selection or service in rotation among churches could still be determined by each classis.

Classis Kalamazoo
Jack Stulp, stated clerk

Overture 16 — Limit Distribution of the Acts of Synod

Classis Grand Rapids North overtures the Synod of 1983 that, beginning with the compilation of the *Acts of Synod 1983*, the total numbers of the *Acts/Agendas* to be sent to each congregation shall not exceed the number of the pastors serving that congregation in an official capacity, plus one copy for the church library and two copies to circulate through the consistory.

The stated clerk of the denomination shall follow this guideline unless prior written request for additional copies is received by March 15 of each year. (Due date for the *Acts of Synod 1983* only: July 1, 1983.)

Grounds:

1. The high cost of printing and mailing the *Agenda for Synod* (approx. \$35,000 for 1982; \$3.00/copy).
2. The high cost of printing and mailing the *Acts of Synod* (approx. \$39,000 for 1982; \$3.00/copy).
3. The availability of denominationally printed pamphlets and brochures that cover the major subjects of concern in the denomination.
4. The availability of photocopying items of particular interest.

Classis Grand Rapids North
John C. Scholten, stated clerk

Overture 17 — Alter Field Education Program

Classis California South presents to synod the following overture regarding Field Education and Internship for Candidates for the Ministry in the Christian Reformed Church.

HISTORY

Several years ago synod added to the academic requirements necessary for candidacy as minister of the Word in the Christian Reformed Church the M.Div degree, with the practical requirement of a one-year internship under a pastor in an established church and under the supervision of the Field Coordinator of the Seminary (*Acts of Synod 1975*, Art. 33, pp. 25, 60f). This requirement could also be met by three ten-week summer assignments.

PURPOSE

The reason, obviously, for such a requirement was the felt need for on-the-job training and a possible reversal of the discouraging trend of ministers leaving the pastorate for less than lofty reasons (see *The Banner*, June 28, 1982).

Synod adopted some measures to possibly prevent or, at least minister to these conditions.

It is our opinion that the period of field education offers the candidate the first and best exposure to what is expected in the pastorate. Therefore, this period of training needs our close attention.

RECOMMENDATION

With this background in mind, Classis California South overtures synod to incorporate the following condition into the field education program:

The mandated requirement for field education shall include a full year of consecutive service in one church. The three ten-week summer field education service does not meet the requirement for the M. Div. program and candidacy in the Christian Reformed Church.

Grounds:

1. Continuity is lacking in the ten-week, three-summer program.
2. Valuable time is lost to ministry in getting acquainted in three new fields.
3. Evaluation of performance is more difficult.
4. Essential parts of the training program, such as catechism teaching, family visitation, and many others, are usually not available during these months.
5. A large part of the supervision of training is lacking, due to vacation of the pastor, DVBS, and other specialized ministries.
6. This would encourage the preferred year-long internship rather than the almost universally chosen three-summer program.

Classis California South
James Howerzyl, stated clerk

Note: The overture above is part of an overture submitted by the Escondido consistory.

Overture 18 — Transfer of Congregation to Different Classis

Classis Orange City has approved the request of the Immanuel CRC of Columbia, Missouri, for its transfer from Classis Orange City to Classis Pella based solely on its geographical location. The classical home mission committees of both classes approve this request. Classis Orange City and Immanuel CRC of Columbia, Missouri, request the approval of the Synod of 1983 for this transfer.

Classis Orange City
Marvin Van Donselaar, stated clerk

Overture 19 — Revise Decision on Equal Representation on Denominational Boards

Classis Illiana overtures the Synod of 1983 to revise the decision of Synod of 1982 so as to nullify the ruling that "the following denominational boards—Calvin, Publications, World Missions, and Home Missions—consist of classical representatives only, with non-ministerial and ministerial members each occupying approximately 50 percent of the seats..." (Article 54, VII, p. 57, *Acts of Synod 1982*).

Grounds:

1. It is a recognized principle of Reformed church polity that major assemblies do not dictate to minor assemblies on matters of representation (cf. Church Order, Art. 27).
2. The Synod of 1961 properly enunciated this principle when it declared: "Synod must

not tell a classis whom it must nominate (delegate) for denominational boards—whether a layman or a minister. This is the prerogative of classis" (*Acts of Synod 1961*, p. 24).

3. The decision of the Synod of 1982 fails to distinguish between committees which are constituted by synod's appointment and those which are constituted by classical representation. In the latter case delegates to boards are classical representatives and not synodical appointees; therefore a classis may select whom it wishes.
4. The decision of the Synod of 1982 has implications for the possible future establishment of synodically mandated quotas for denominational boards and agencies, based on temporarily expedient considerations which would violate the principle enunciated in Ground 1.

Classis Illiana
Rein Leetsma, stated clerk

Overture 20 — Clarify 1982 Decision on Appointing Regional Pastors and Mentors

Classis California South, having taken into account the decision of synod relating to the appointment of regional pastors and mentors (*Acts of Synod 1982*, Art. 76, pp. 75-78), and also the letter of Rev. Leonard J. Hoffman as reported in the Minutes of Classis California South of November 2, 1982, overtures the Synod of 1983 to clarify the action of the Synod of 1982. Such clarification appears needful because:

- A. The Synod of 1982 did not specify whose responsibility it would be to appoint mentors.
- B. Reformed church polity, with its recognition of the autonomy of the local church and its principle that major assemblies should deal with those matters which cannot be settled in a minor assembly, would indicate that the selection of mentors and regional pastors should take place at the initiative of a consistory or classis rather than "by the director and the pastor-church relations committee."

Classis California South
James Howerzyl, stated clerk

Overture 21 — Alter Church Order Article 53: Authorization to Conduct Worship

Classis Hudson overtures synod to insert one sentence in Church Order, Article 53, Section b.

Article 53 of the Church Order states:

- "a. The ministers of the Word shall conduct the worship services.
- "b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of the ministry."
- "c. Only sermons approved by the consistory shall be read in worship services."

We request that synod insert between the two sentences of Section b the following sentence:

- "The consistory may also appoint an elder or former elder, whom it deems qualified, to bring a message from God's Word."

The entire Section b of Article 53 of the Church Order would then read:

- "b. Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. The consistory may also appoint an elder or former elder, whom they deem qualified, to bring a message from God's Word. They shall, however, refrain from all official acts of the ministry."

Grounds:

1. Nowhere in Scripture is this prohibited. It would appear from Acts chapters

- 6 and 7 that Stephen spoke within the church with great power. In I Timothy 3:2 one of the qualifications of an overseer or elder is given as "able to teach" (NIV).
2. A qualified elder would be under the same supervision as the minister of the Word or person licensed to exhort, namely, the consistory.
 3. In accordance with Reformed polity, we heartily agree that the pulpit should be guarded. We maintain that the minister of the Word is God's primary instrument for bringing his Word with authority. Yet we also believe that God is able to equip and qualify an elder. Therefore we believe that such an elder should be allowed to bring a message from God's Word on those rare occasions when a minister is unavailable. Article 43 of the Church Order lends itself in this direction.
 4. We believe this could be both God honoring and edifying to the church.

Classis Hudson
Oren Holtrop, stated clerk

Overture 22 — Study Organizational Structure of the CRC

Classis Hudson overtures synod to appoint a committee to study the organizational structure of the Christian Reformed Church including all denominational boards and agencies.

Grounds:

1. Many boards and agencies have grown without benefit of a coordinated plan.
2. As a result, there seems to be some overlap of ministry and supervision of fields and personnel.
3. Great potential financial savings might be realized should restructuring take place. Responsible Christian stewardship requires such scrutiny.
4. There is a growing concern among the churches regarding the ever-increasing quotas, and particularly the rising costs of maintaining our denominational structure.

Classis Hudson
Oren Holtrop, stated clerk

Overture 23 — Ratify Church Order Modifications for Classis Red Mesa

Classis Red Mesa overtures the Synod of 1983 to ratify the modifications of the Church Order pertaining to Classis Red Mesa that were approved by the Synod of 1981 (cf. *Acts of Synod 1981*, Art. 15, p. 14 and *Acts of Synod 1979*, pp. 89-90).

Classis Red Mesa
Nelson Vanderzee, stated clerk

Overture 24 — Recognize the Ontario CRC Extension Fund

Classis Toronto overtures the Synod of 1983 to instruct the Denominational Loan Fund to recognize the existence of the Ontario CRC Extension Fund, Incorporated, as a fund which is already operating within Canada, providing a service which is within the Denominational Loan Fund mandate (i.e., making loans to the CR churches); and, further, that synod instruct the Loan Fund to discuss with the Extension Fund the coordination of the task of each entity for the joint upbuilding of the church, with a view to developing a mutually agreeable working relationship.

Classis Toronto
Henry Lunshof, stated clerk

Overture 25 — Declare That the Question re Ordaining Women to the Diaconal Office Be Left to the Local Consistory

Classis Toronto overtures the Synod of 1983 to declare that the question as to whether and when the diaconal gifts of women are to be received by way of official ecclesiastical ordination shall be left to the judgment of the local consistory.

Grounds:

1. Such a declaration will promote ecclesiastical unity in a situation where an issue is not central to our Christian life and doctrine and on which the Scriptures do not clearly bind us, and one which is potentially seriously divisive in our churches.
2. Such a declaration will reaffirm the historical position of the Reformed churches in whose tradition we stand.
3. Such a declaration will preserve continuity with earlier synodical decisions, specifically those of women suffrage in 1957 (*Acts of Synod 1957*, p. 90) and on women deacons in 1978 (*Acts of Synod 1978*, p. 104).

Classis also decided to pass on to synod the study of First Toronto CRC. It will be referred as information to the delegates to synod.

Classis Toronto
Henry Lunshof, stated clerk

Overture 26 — Restrict Ecclesiastical Fellowship with the GKN

Classis Alberta South overtures the Synod of 1983 to restrict Ecclesiastical Fellowship with the Gereformeerde Kerken in Nederland (GKN) by eliminating intercommunion and pulpit fellowship from our relationship with them.

Grounds:

1. The decision of the GKN regarding homosexuality (Delft 1979), and their insistence to stand by it after repeated requests for review and admonition by our denomination (*RES News Exchange*, Nov. 9, 1982, Vol. 9, No. 11), and the allowance of the baptism of the children of a Lesbian couple with the permission of Classis Rotterdam (*RES News Exchange*, Vol. 9, No. 8, Aug. 4, 1982), without any ecclesiastical admonition, apparently, from within the GKN, reflects the continuing disobedience of the GKN to the clear teachings of Scripture on this issue (*Acts of Synod 1981*, p. 65).
2. The restriction proposed would underline our serious concern about these trends in the Netherlands church, while not cutting the channels of communication; thus allowing for continued discussion.
3. This would help guard the Lord's table and the pulpit in accordance with the decisions of the Synod of 1973 regarding homosexual practice (*Acts of Synod 1981*, p. 66).
4. Since this matter will be dealt with at the Synod of 1983 (*Acts of Synod 1981*, p. 66), this overture communicates our concerns to synod.

Classis Alberta South
G. J. Bomhof, stated clerk

Overture 27 — Sever Relationship with GKN

Classis Cadillac overtures synod to sever the relationship of ecclesiastical fellowship with the Gereformeerde Kerken in the Netherlands on the basis of its decision to allow practicing homosexuals to be considered members in good standing without any recourse to church discipline. The position taken by the GKN should be viewed as intolerable because

1. it is in violation of the teachings of Scripture (Lev. 18:22; 20:13; I Cor. 6:9-10; I Tim. 1:10; Rom. 1:26-27);
2. it violates and contradicts our own denomination's stand on homosexuality (*Acts of Synod 1973*); and
3. the synod of the GKN has not heeded the concern expressed by our synod.

Classis Cadillac
Timothy J. Brown, stated clerk

Overture 28 — Use Number of Families in Latest Yearbook for Budget

Classis British Columbia overtures synod that for budget purposes, the number of families listed in the latest *Yearbook* be used. For example, for the budget year 1983 the number of families listed in the 1982 *Yearbook* be used.

Grounds:

1. Synod, classes, and individual churches should use the same statistical data for consistency in budget preparation.
2. Synod must use the number of families recorded in the latest *Yearbook* to prepare for the budget and arrive at a per-family amount for its various causes.
3. It is not certain whether synod or classes expect the income of quota monies on the basis of the current number of families or on the basis of the next *Yearbook* which by then will have arrived.
4. At present there appear to be a variety of ways in which to arrive at the number of "families" used for budget preparation. There is need for consistency so that our synodical and classical obligations are clearly understood and met.

Classis British Columbia
Evert Busink, stated clerk

Overture 29 — Requests Advice re Licensure for Students from MARS

Classis Orange City was approached by four students from the Mid-America Reformed Seminary at Orange City, Iowa, with requests that they be granted licensure to exhort in the churches of classis.

Classis wrestled with these requests in relationship to Article 22 of the Church Order before making the following decision, namely:

1. That classis seek the advice of synod concerning the requests for licensure by the students from Mid-America Reformed Seminary.

Grounds:

- a. To ensure the future welfare of the students.
 - b. The granting of licensure to these students has implications both for our local classes and for our denomination at large.
2. That classis, pending the advice of synod, by way of exception to Article 22 of the Church Order, proceed with the examination of the students, and if they successfully sustain the examination they be permitted to exhort in the churches of our classis from June 1 until September 28, 1983, and that this matter be reviewed by classis at its September meeting.

Ground: This will permit the students to gain practical experience for the ministry.

Classis Orange City
Marvin Van Donselaar, stated clerk

Overture 30 — Requests Quota-Support Agencies to Comply with Synodical Decision

Classis Sioux Center overtures the synod of the Christian Reformed Church to respectfully request all the quota-supported agencies of the Christian Reformed Church to comply with the decision of synod regarding reporting salary and fringe benefit schedules in their annual reports. Synod instructed "all those agencies requesting quota support to include their salary and fringe benefit schedules in their annual reports, and these reports be included in the agenda" (*Acts of Synod 1978*, p. 94).

This overture is based upon the failure of those agencies receiving quota support to comply with the decision of synod. Classis recognizes that a schedule of salaries is included in the *Financial and Business Supplement* to the *Agenda for Synod*; however, these reports are in such a broad range (i.e., salary, \$24,000-\$36,000) as to show a fuzzy projection or loose reporting of real and actual cost.

The grounds which synod gave for its decision on this subject was: "The constituency paying the quota is entitled to this information" (*Acts of Synod 1978*, pp. 94-95).

The present method of reporting in the *Financial and Business Supplement* to the *Agenda for Synod* by quota-supported agencies is obviously out of phase with the 1978 *Acts of Synod*; therefore this overture requests clearer, concise information for the constituency of the Christian Reformed Church. The definition of "clear, concise information" is *actual salary and benefits* expended in the previous fiscal year by each agency receiving quota support.

Classis Sioux Center
Edward J. Knott, stated clerk

Overture 31 — Modify Method of Choosing Mentors

Classis Sioux Center overtures synod to modify the method of choosing mentors for ministers. We propose that both the local consistory and classis play an active role in the selection of mentors in the following way: The consistory nominates two persons as mentor for their pastor and the Classical Interim Committee, or such committee as classis shall designate, also nominates two persons. From this group of four, representatives of the consistory and the classical committee confer to select the mentor whom they recommend to the Pastor-Church Relations Committee for final approval.

Grounds:

1. At present the choice is to be made by the Pastor-Church Relations Committee and cooperation with the local consistory and classis is not required.
2. It has been a principle in Reformed churches ever since the Reformation that both the local consistory and classis should play an active role in everything that pertains to the office of ministers.

Classis Sioux Center
Edward J. Knott, stated clerk

Overture 32 — Revise 1982 Decision on Dance

The Goshen Christian Reformed Church of Goshen, New York, overtures synod to rescind the decision of the Synod of 1982 re "Dance and the Christian Life" (Art. 90, *Acts of Synod 1982*, pp. 86-91), especially Recommendations 3, d and 4, d.

These most objectionable recommendations read as follows:

"The Christian is not called to a rejection of the human capacity to dance, but is called to redeem this ability to a God-honoring use. The challenge of a redeemed use of dancing includes religious, artistic, and social forms of dance, and extends to the entire context of dancing, including motivation, setting, and music, as well as the structure of the dance itself." (*Acts of Synod 1982*, p. 89)

"The ballroom and social dances of our contemporary culture present a far greater challenge to conscientious Christians. While many of these dances present positive potential for the expression of genuine artistic skill as well as healthy social interaction, they also present negative potential. They can be, and often are, deliberately sexually suggestive; they allow partners to make physical contact indiscriminately on a very casual and superficial basis; and the entire context in which such dances are held often reflects the hedonistic values dominant in our culture. Christians will find it difficult to redeem ballroom dancing without monitoring closely their attitudes, the nature of their participation, and the context in which these dances take place. Christians should not participate in them without the exercise of genuine Christian maturity."

(*Acts of Synod 1982*, p. 90)

Grounds:

1. This radical departure from the CR traditional position (i.e., that of prohibiting social dancing) ought not to go unchallenged by those who oppose it.
2. The study committee's report appears to give more arguments *against* dancing than for it, yet still arrives at their preconceived, biased position—namely, that of legitimizing, in effect, another form of worldliness in the CRC.

3. Though the challenge to "redeem this ability [to dance] to a God-honoring use" sounds inviting and theologically sound, there is, in fact, little possibility that such activity—either on the ballroom floor or in settings of worship—is either God-glorifying or mutually edifying.
4. The report and its recommendations, though including a call to *responsibility* on the part of those who sponsor dances, fail miserably in the area of *warning* our people against the evils inevitably associated with today's social dances.

Recognizing that there are many other weaknesses and objectional statements and recommendations in this decision re "Dance and the Christian Life," the Goshen Christian Reformed Church overtures synod to replace Recommendations 3, d and 4, d with the following:

- 3, d. "Therefore, the Christian is *warned against* attempting to redeem this ability to a God-honoring use in the social dance. The challenge to redeem the use of a human activity which has sin ingrained in its entire context (motivation, setting, music, and structure of the social dance itself) is beyond the call and ability of the Christian."
- 4, d. "The ballroom and social dances of our contemporary culture ought to be rejected and avoided by conscientious Christians. They are, in general, deliberately sexually suggestive; they allow partners to make indiscriminate physical contact on a very casual basis; and the entire context in which such dances are held reflects the hedonistic values dominant in our culture. Given the nature of man, the social dance is impossible to redeem. Therefore, Christians should not participate in them."

Grounds:

1. The study committee failed to draw proper conclusions to their own sound arguments *against* the social dance. In an attempt to justify this form of worldliness, it appears that they chose to ignore many of their own words.
2. To suggest that educational institutions, Christian organizations, and families "take responsibility" for the dances which they sponsor is neither enough nor realistic. It is the *responsibility* of Christian organizations and families not to promote and sponsor, but to "abstain from every form of evil" (1 Thess. 5:22).
3. A return to our traditional stance, which rejected the social dance as a form of worldliness, would remove some of the national and international embarrassment over this issue which our denomination has experienced since the Synod of 1982.
4. Today's times make it necessary for the prophetic voice of our churches to give more warnings against worldly involvement and to give more encouragement toward living a distinct and recognizable Christian testimony.

Goshen, New York, Consistory
Mr. Henry De Vries, clerk

Note: The overture of the Goshen Consistory was submitted to Classis Atlantic Northeast on March 3, 1983, but was not adopted.

Overture 33 — Questions Action of the IRC

Classis Eastern Canada overtures the Synod of 1983:

1. To pronounce that the Interchurch Relations Committee acted improperly in not acting promptly with regard to the concerns raised by the Charlottetown Christian Reformed Church regarding the declaration of the eligibility to receive a call, and the subsequent ordination as a minister in the GKN of Holland, of Mr. Tony Ouwehand who was deposed as a minister of the Christian Reformed Church.

Grounds:

- a. On July 13, 1982, a phone call was made to the secretary of the Interchurch Relations Committee by Rev. G. Martin expressing grave concern about the news that Mr. T. Ouwehand was to be declared eligible for a call in the GKN. From a letter dated July 17 we see that a discussion took place between the secretary and the denominational stated clerk regarding the matter, but no further action was taken. On July 26 a letter was sent by the Charlottetown Consistory outlining the known facts in the case, urging that immediate action be taken. From a letter dated August

- 31, 1982, it appears that the delegates to the synod of the GKN, who were going to leave on September 21, were instructed to put the letter on their agenda. This data shows that no appropriate or prompt action was taken by the Interchurch Relations Committee.
- b. The mandate of the IRC is to serve as the official agency of liaison between the Christian Reformed Church and other churches throughout the world.
 - c. What Charlottetown Christian Reformed Church requested lies within the scope of the work of the IRC (see Church Order Article 49, II, b and f).
2. To require that the Interchurch Relations Committee pursue this matter with the GKN until a solution has been found in which the discipline exercised by the Christian Reformed Church is honored.

Grounds:

- a. We can hardly maintain that we have a meaningful ecclesiastical fellowship if our discipline is not honored by the GKN.
- b. This is in harmony with the mandate and scope of the work of the Interchurch Relations Committee.

Classis Eastern Canada
Rev. Stephen Sietsema, stated clerk

Overture 34 — Change Church Order Articles 40 and 45

The Consistory of the Parchment Christian Reformed Church of Kalamazoo, Michigan, overtures the Synod of 1983, to change Articles 40 and 45 of the Church Order to read as follows:

Article 40, a

The consistory of each church shall delegate three elders to classis, only one of whom may be a minister. Office-bearers who are not delegated may also attend classis and may be given an advisory voice.

Grounds:

1. Article 27 of the Church Order clearly indicates that consistories have *original* authority and the authority of major assemblies is *delegated*. The vast majority of the churches are served by one minister. The wording of the existing Article 40, a, requiring one of the church's two delegates to be the minister, effectively usurps the original authority of the local consistory in that, in the vast majority of the churches, one-half of the delegation is predetermined for each classis, to-wit: their one and only minister.
2. This change to three delegates would allow the local consistory greater flexibility in exercising the *original* authority they possess under Article 27. For example, a consistory may still delegate its minister, delegate an elder for each session of classis during his two- or three-year term, to provide for continuity, and still rotate among other elders for the third delegate. Any number of other combinations would be possible, but the determination of how its needs and the needs of the local congregation could best be met would be left to each consistory.
3. Requiring three delegates would ensure more lay participation and representation. This would be consistent with the decision of the Synod of 1982 encouraging lay participation to the activities of the church. (See *Acts of Synod 1982*, pp. 57, 578-600.)
4. This change would impress upon the churches the responsibility, dignity, and honor given to all the special offices (cf. Church Order Art. 2).

Article 40, c

A presiding officer shall be chosen from among the delegates.

Grounds:

1. Since there is no distinction made in the authority or status of delegates, no delegate should be precluded from being presiding officer.
2. Although it may once have been true that ministers were better qualified and had more experience in leading meetings, as Van Dellen and Monsma suggest in their

Revised Church Order Commentary, page 166, this is no longer a valid observation. Many office-bearers now possess training, experience, or education equal to that of ministers.

3. A presiding officer should be selected because of ability, not simply because he is a delegate who happens to be a minister.
4. The method of selection or service in rotation among *churches* could still be determined by each classis.

Article 45

Synod is the assembly representing the churches of all the classes. Each classis shall delegate five elders to synod, with at least three being non-ministers.

Grounds:

1. This change would increase lay participation and representation, consistent with the decision of the Synod of 1982, providing for more lay representation on boards and establishing the principle that lay representation is beneficial to the welfare of the church and is to be encouraged (*Acts of Synod 1982*, pp. 57, 598-600).
2. To the extent that synod is a representative body, the change would increase representation (see Article 45; "The synod is the assembly representing the churches"); to the extent synod is a deliberative body (see Article 29), more resources available (i.e., spirit-filled and guided minds and persons) could and should result in a better finished product.
3. Although the size of synod would increase immediately by forty persons—one from each of the present forty classes—and therefore expenses would be increased, it has often been said and it is often true that you get what you pay for. The change would provide forty extra persons to do the work of synod. Synodical delegates at present are kept extremely busy. The added help would be welcome and might result in accomplishing the task more quickly.
4. This change would impress upon the churches the responsibility, dignity, and honor given to *all* the special offices (cf. Church Order Art. 2).

Parchment, Kalamazoo, Consistory
Abel Van Eck, clerk

Note: The overture of the Parchment consistory was submitted to Classis Kalamazoo, but was not adopted.

Overture 35 — Discontinue Table and Pulpit Fellowship with GKN

Classis Minnesota North overtures the Synod of 1983 to discontinue the present provisions for table and pulpit fellowship between the Christian Reformed Church and the Gereformeerde Kerken in Nederland as elements in the ecclesiastical fellowship between the two churches.

Background note: The Synod of 1981 "instructed the Interchurch Relations Committee to advise the Synod of 1983 whether present provisions for table and pulpit fellowship between the CRC and GKN should be continued as elements in the ecclesiastical fellowship between our two churches" (*Acts of Synod 1981*, Art. 86, 5, p. 66).

Grounds:

1. An increasing trend towards apostasy and away from confessional loyalty in the GKN is evidenced by the following:
 - a. The decision of the Synod of Delft, 1979, re homosexuals, and the confirmation of that decision by the Synod of Lunteren, 1981, notwithstanding the warning and advice given by the fraternal delegates of the CRC at the latter synod.

Note: The CRC Synod of 1980 expressed its "alarm" at the decision of the Synod of Delft and asked for "clarification of the language and implications of the decision..." (*Acts of Synod 1980*, Art. 57, II, C, 1, 2, p. 50). The Synod of 1981 again asked the GKN to reconsider "its extremely controversial and regrettable statement of pastoral advice on the matter of homosexual disposition and experience" (*Acts of Synod 1981*, Art. 82, C, 2, p. 65; cf. also *RES News Exchange*, 11/9/81 for further details on the Synod of Lunteren).

2. Since the warnings and admonitions from the Christian Reformed Church have failed to alter the above trend, table and pulpit fellowship with the GKN become incongruous with our own practices (*Acts of Synod 1975*, p. 103; *Forms for the Celebration of the Lord's Supper*; *Church Order*, Arts. 11 and 54; *Guide for Conducting Church Visitation*, Q. 2).

Classis Minnesota North
C. J. Toeset, stated clerk

Overture 36 — Limit Quotas

The practice of supporting the various agencies of our denomination by means quotas is one that is now well entrenched. This has proven to have definite advantages in the work of our church. It enables the various activities of the church to be carried on with a stable and broad-based support. It is also a means whereby the individual church member has the privilege and opportunity to be a direct part of the various activities of the kingdom of God.

However, as in all practices that are established over a period of time, the use of quotas may lead to situations that create problems in churches, under certain circumstances. When this happens, caution must be used and adjustments made. We believe that this is the case at the present time.

The problems we have in mind have been brought about by the economic situation in our nation. High unemployment, in addition to high costs and slow business, has created many difficulties for our citizens. This situation is more severe in some areas than in others. The Muskegon area, for example, has been, and is, one of the hardest hit areas in the country and, therefore, feels the results to a very great degree.

The specific questions that come to the attention of our consistories in regard to the quota system are the following:

1. Why must the churches continue to pay ever-increasing quotas even though the struggle to meet the needs of the local church becomes more and more difficult?
2. Why must the churches continue to raise quotas to pay for raises given to the denominational employees, based on cost-of-living increases, while many of the church members are unemployed, or, if employed, are receiving little or no increase, and, in some cases decreases, in pay?
3. Why must an area that is suffering from a poor business climate and high unemployment (the rate of unemployment in Muskegon has been 16 percent to 17.5 percent for some time) be expected to raise the same amount as areas which have a much greater per-capita income?

It is our belief that these questions should be confronted directly by synod. Classis Muskegon therefore overtures synod:

1. To freeze all quotas for the next year (1984) at the present level.
2. To appoint a committee to study the practice of quota assessments with special consideration to be given to the following propositions:
 - a. That salary increases be based not on cost of living, but on a basis that more accurately reflects the prevailing economic situation;
 - b. That areas in which the economic indices indicate there is a severe economic problem be excused from a percentage of their quotas during the time of crisis;
 - c. That consideration be given to putting a ceiling on quotas so they cannot rise to a level that makes it impossible for churches to properly finance their local programs.

Classis Muskegon
Harvey D. Bultje, stated clerk

Overture 37 — Clarify Synodical Action re Church Order

The All Nations Christian Reformed Church, Halifax, overtures the Synod of 1983 to explain how consistories can at once accept changes in the Church Order made by the synod

as "settled and binding" (Article 29), and at the same time "defer implementation" (*Acts of Synod 1979*, p. 122).

Grounds:

1. The Church Order states that synod has the authority to revise the Church Order (Article 96, "Any revision thereof shall be made only by synod"). The 1978 Synod clearly revised the 1965 exclusion of women from all ecclesiastical offices when it adopted the recommendation of the minority report of the study committee: "That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders" (*Acts of Synod 1978*, p. 104).
2. Synodical decisions subsequent to 1978 have operated with the understanding that Article 3 of the Church Order had been changed by the Synod of 1978 (*Acts of Synod 1979*, Art. 97, E, 2).
3. Although the 1979 Synod, and any subsequent synod, had the authority, according to due process, to change the 1978 revision of Church Order Article 3 (which allows women to be ordained as deacons), it did not do so. It did, however, "instruct consistories to defer implementation of the 1978 decision" (*Acts of Synod 1979*, p. 122).
4. The validity of ordaining women as deacons, as provided for in the 1978 revision of Church Order Article 3, was confirmed by the 1979 Synod and all subsequent synods. Since the 1978 revision does not *require* consistories to elect and ordain women as deacons, the 1979 Synod's "instructions" are not in direct violation of this article. However, these "instructions," which have been characterized as a "two-year moratorium on the ordination of women as deacons," did have the effect of suspending Church Order Article 29 which states, "The decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

Moreover, the two-year moratorium (now extended to four years) was a decision to bind future synods outside of the terms of reference of Article 29, namely, "the Word of God or the Church Order." This became clear when the stated clerk refused to place before the Synod of 1982 overtures addressing this subject which were based on Church Order Article 29, Belgic Confession Article 32, and the biblical teaching already established by CRC synods. The exclusion of the overture of the Olentangy CRC, Columbus, Ohio, is a notable example.

5. Any synod, according to due process, can change the Church Order, but no synod has the authority to suspend articles of the Church Order or to prohibit future synods or consistories from following the teachings of the Word of God or implementing duly established revisions of the Church Order.

All Nations Consistory
Zaiyol Swende, clerk

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 38 — Keep Denominational Quotas at 1983 Level

Classis Pella overtures the Synod of 1983 to adopt a "freeze" on the denominational quotas of 1983, so that the 1984 quota for each agency or institution does not exceed the amount designated in 1983, and that the combined quota total does not exceed \$355.05.

Grounds:

1. Families of churches receiving FNC aid are requested to give (pay) \$305 for local salary support in addition to the \$355.05 quota amount, plus a designated classical quota. This results in fixed costs of approximately \$700 per family. The expenses of their own congregation are added to this amount.
2. Churches of one hundred families, or less, have approximately the same costs, since they provide additional fringe benefits for their pastor, such as hospitalization insurance. According to the 1982 *Yearbook*, approximately 60 percent of our denomination's 756 churches have one hundred families or less, and there are an additional 72 unorganized churches with less than forty families each.
3. Families earning \$20-\$25,000 are expected to give, on the average, approximately \$1,000 to \$1,300, thus allowing them to contribute to other kingdom causes, such as Christian schools. However, as fixed costs (quotas) continue to rise, churches are

- scheduling fewer offerings for causes other than their own budget, debt retirement, benevolence, etcetera. As a result tensions are being created between local and denominational interests.
4. Whereas there will always be growth opportunities for Home Missions, World Missions, the Back to God Hour, etcetera, opportunities also exist for the ministries of local churches—ministries which are being hampered by the diversion of funds for quotas.
 5. Harsh economic factors have resulted in unemployment for many, freezes or reductions in salaries, curtailment of business operations, reexamination of farmers' operations because of reduced income and higher expenses, and restructuring of family budgets because of higher utility charges, food costs, tuition, and less income. In light of this all our agencies and institutions must reexamine their operations and proportionate expenses.
 6. The scheduled salary increases for executive and administrative staff were "adjusted upward by 8.0 percent for the year 1983" (*Acts of Synod 1982*, p. 514). Possibly other agency personnel also received raises in this amount. The CPI for 1982, however, was less than 5 percent.
 7. Whereas this overture requests a "freeze" of 1983 quota levels for 1984, it does not question the need for the growth of any agency. The agencies may increase their 1984 budgets, but our fixed costs—the quotas—are not to be increased. The agencies would have to make a greater appeal for above-quota gifts.

Classis Pella
Siebert Kramer, stated clerk

Printed Appeals

1.—The Consistory of Hope CRC, Oak Forest, Illinois, Appeals the Judgment of Classis Chicago South re Use of Women in Adjunct Positions

The Consistory of Hope Christian Reformed Church, Oak Forest, Illinois, appeals to synod against the judgment of Classis Chicago South which alleges that our use of women in adjunct positions is contrary to the law and spirit of the Church Order and which asks us to desist from using women's gifts in these adjunct positions.

Grounds:

1. The grounds on which Classis Chicago South alleges a violation of the Church Order by Hope Church contain erroneous assumptions about our practice and do not in fact establish that our practice is contrary to the law and spirit of the Church Order.
2. In coming to its decision and instruction, classis has avoided dealing with Hope Church's concerns in a pastoral manner and therefore has failed to assess adequately either the intentions or the reality of Hope's practice.

I. HISTORY AND DEVELOPMENT OF THE WOMEN'S ISSUE AT HOPE CHURCH

The Consistory of Hope Christian Reformed Church has been facing the women's issue in one form or another for nearly twenty years. As early as July 1962 the minutes of the consistory (hereafter referred to as "Minutes") make note of the fact that the only committee on which women were serving was the Evangelism Committee. That situation remained unchanged through 1967.

In November 1964 the following procedure was adopted for the December congregational meeting: "Chairman to instruct women who are present that they are not to be heard and that they have no privilege of voting" (Minutes, Art. 16, Nov. 10, 1964). Women at that time could attend Hope Church's congregational meeting, but they were not allowed to speak or vote. In practice, their voice was not being heard, nor, with one exception, were their gifts being used on the church's committees.

The first stirrings of change became evident in early 1968 when a motion carried to restructure church committees "with the intent that a greater number of the congregation may be involved" (Minutes, Jan. 15, 1968, Art. 16). At a special meeting of consistory held in mid-February, the decision was made, after considerable discussion, to allow women to vote at congregational meetings, with one negative vote recorded.

It appears that initially male members of the congregation were added to many of the consistory's committees, but women were not. In 1970, however, women as well as men were named to the new Library Committee. In May 1972 three women were added to the existing all-male Long-Range Building Planning Committee. In June 1972 women were also added to the Liturgical Committee. In August 1972 a woman was appointed Sunday school superintendent. In December 1972 the Evangelism Committee was making proposals for involving more individuals, men and women alike, in various outreach programs. By June of 1975, nearly all committees of the church were made up of both male and female members in addition to the consistory members. On the other hand, men as well as women were being encouraged to serve in the nursery and were doing so.

On December 3, 1973 (Minutes, Art. 86), the consistory appointed a committee to formulate a response, as requested by the denominational stated clerk, to the 1973 synodical study on women in ecclesiastical office. The report that emerged was "vigorously discussed" in August 1974, and the motion to send it to the synodical study committee was approved (Minutes, Aug. 12, 1974, Art. 86). The report essentially agreed with the conclusions of the 1973 synodical study, but raised cogent questions about some principles of interpretation found in the study. This requested response to a synodical study report provided the initial context for many members at Hope Church to begin asking questions and formulating opinions on the issue of women in ecclesiastical office.

Synod also provided a second impetus for members at Hope Church to continue looking at how women's gifts were being used in the work of the church. In the fall of 1975 the consistory received a letter from the Synodical Committee on the Use of Women's Gifts, requesting information on services rendered by men and women in Hope Church. The clerk was instructed to supply this information to the committee. But in view of synod's 1975 decision urging "the churches to make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church" (*Acts of Synod 1975*, p. 593), several members of the congregation, both men and women, came to the consistory on March 8, 1976, to express their views on the role of women in the church, including church office. After "a profitable discussion," and assurance that their opinions would be considered, the members left and the consistory continued to discuss the matter, with the result that it was decided to appoint a committee from both consistory and congregation "to consider the whole matter of the role and position of women at Hope Church" (Minutes, Mar. 8, 1976, Art. 17). At the next consistory meeting this committee was designated the "Committee to Study the Nature and Extent of Participation in Christian Ministry at Hope Church," and was referred to as the "Christian Ministry Committee" for short. These designations indicate the consistory's concern for the use of all members' gifts, not just women's. Its mandate was identified as follows: "to educate the congregation by informing them on synodical decisions as well as sponsoring forums and providing materials that will help us as a local church come to a greater clarification on the issues." In addition to this educational function, the committee could formulate recommendations: "their recommendations shall be presented to the consistory" (Minutes, Apr. 5, 1976, Art. 13).

Five recommendations emerged from this committee's work; they were all adopted by the consistory:

1. An extensive proposal was made to adopt a "team ministry" at Hope by which individuals from the congregation, men and women, could be trained to offer assistance to members of Hope or to community people in time of crisis or need. This proposal received considerable consistorial attention between September and December of 1976, and was approved on December 13, 1976 (Minutes, Art. 6), and implemented in the following months.

2. It was recommended "that the consistory publicly declare that all consistory meetings are open, public meetings to which all members of the congregation are invited." It was clarified that only consistory members vote, that others could speak "when invited to do so," and that the consistory could call an executive session excluding others at any time deemed necessary.

3. It was recommended "that major issues of the consistory's agenda be published and made available the Sunday before the consistory meetings."

4. It was recommended "that edited minutes of consistory be published for the congregation to read."

Items 2-4 were intended to increase congregational awareness of the consistory's functioning and of all important issues facing the church. The aim was to promote all members' involvement in the life of Hope Church, and to promote the growth of potential leadership among the members of the church (Minutes, January 10, 1977, Art. 10).

5. The fifth proposal from the consistory's committee was "that the consistory approve of the election of women as nonvoting and nonordained elders and deacons," and that this proposal "be submitted to the congregation for its support." This proposal, with additional rationale, was submitted to the consistory in February 1977 and was tabled, but it was taken up again in March of 1977, when it was adopted "after a lengthy discussion" (Minutes, Mar. 14, 1977, Art. 8). In May 1977, again after lengthy discussion, the congregation gave over two-thirds support to the proposal. In July, before the September implementation of the proposal, the consistory adopted the name "adjunct" for these new positions (Minutes, July 11, 1977, Art. 10).

Both the committee's "Proposal to the Consistory" and the consistory's "Report to the Congregation" (distributed prior to the congregational meeting) give evidence that the impetus for this decision came from three sources:

1. The growing movement within Hope Church itself to involve as many individuals, both women and men, in the ministry of Hope Church, including all its committees and functions.

2. The synodical study committee reports that found no biblical grounds for excluding women from office.

3. The synodical mandate of 1975 to make all possible use of women's talents and abilities in the work of the church, within biblical guidelines and within the restrictions of the Church Order.

In coming up with the proposal, to use the talents and abilities of women in direct service of the consistory, the consistory and its committee give evidence of having three primary concerns:

1. To benefit from the experience of other Christian Reformed churches which were already making fuller use of the talents and abilities of women. The committee's proposal cited the examples of three CRCs which already had women functioning in more or less similar nonordained or adjunct positions.

2. To let the Scriptures be the norm as they looked at the use of women's gifts in Hope Church. The consistory in its "Report to the Congregation" pointed to the Bible's message that the "gifts of the Spirit are given to both men and women," citing I Corinthians 12:4-11, and Romans 12:3-8. These new positions were seen as an expression of the office of all believers, who possess gifts from the Spirit that are to be exercised for the edification of all. The consistory also postponed implementation of the new proposal until the fall of 1977, in order to have a series of sermons and discussions bearing on the biblical relationship of men and women over the summer months.

3. To take seriously the restrictions of the Church Order as new avenues were sought for women as well as men to make use of their talents and abilities in Hope Church. The committee, for example, identified its concurrence with the synodical study reports which found no biblical basis for excluding women from office. But they pointed out that synod itself had not yet approved this conclusion, and that until synod changed the Church Order, we could not move in that direction. The adoption of adjunct positions was identified as fulfilling synod's mandate to respect the restrictions of the Church Order in making all possible use of women's talents and abilities.

As we look back over the efforts of Hope Church during these years, many of us who were not members at that time are impressed with the dedication of the consistories, and of many members of the congregation, who worked together to give all members, male and female, opportunity and encouragement to actively exercise their gifts in the life and ministry of our church. This spirit and practice has attracted many people to Hope Church.

Support and enthusiasm grew in the years following the implementation of women serving the consistory in adjunct positions. Members who served on consistory have consistently expressed appreciation for the presence and contribution of the women serving in this way. Many who initially had reservations about or were opposed to the practice became supporters of it. When synod in 1978 gave permission to ordain women as deacons, Hope Church was "ready" to implement that decision at once. This readiness can only be understood against the background of all the previous study and work which had been done, beginning with the various committees of the church.

When synod in 1980 made clear that also those churches which had already implemented the 1978 decision were to discontinue any further implementation of electing and ordaining women to the office of deacon, Hope Consistory, despite feelings of sadness, decided we had to comply. We did so in the hope that what we felt was a step backward would be only temporary. We returned to our previous policy of not electing women to the office of deacon but of choosing women to use their gifts and talents in the nonordained position of *deacon-adjunct*.

To express our hope that women would soon again be allowed to be ordained, the consistory decided to designate them by a new term, namely, *deacon-elect*. The term *deacon-elect* appears to have occasioned the impression that we were really electing women to the office of deacon but were merely postponing ordination by commissioning them instead. That was not the consistory's intention. They were to be chosen to serve in a position that was understood at the outset as a nonordained position. The consistory thought its position was clearly stated and therefore hoped it could avoid unfounded rumors from being spread by communicating its decision to classis as information. It was this decision of August 25, 1980, that provided the occasion for the decisions of classis.

We give this somewhat lengthy history so that synod may understand both the development in and the spirit of Hope Church. We continue to believe that we have developed policies that are conducive to spiritual growth for all members within Hope Church.

II. ELABORATION OF GROUND I

In light of the above context and developments at Hope Church in which the nonordained

adjunct positions came into being, we ask synod to look at the reasons given by Calvin Church of Oak Lawn, and endorsed by Classis Chicago South, in alleging that our practice is "contrary to the law and spirit of the Church Order" and asking us to desist from using women in these positions. We appeal to synod to judge whether classis has, in fact, established any legitimate grounds for determining that our practice is contrary to the Church Order.

In its letter to classis, Calvin Church of Oak Lawn, gives three "reasons" for its allegation:

1. Article 29 of the Church Order declares: "The decisions of the assemblies [of the church] shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

a. The decision of the Synod of 1980 is clear: "The stated clerk [is] to notify all consistories of synod's decision in this matter . . . reminding all consistories that they are not to elect or ordain women as deacons until further decision by synod" (*Acts of Synod 1980*, p. 56).

b. The action of the Hope Consistory is indefensible in that the decision of synod clearly states and was aimed at stopping the practice of electing and ordaining women.

Hope Church did in fact consider the decision of Synod 1980 to be "settled and binding." Having previously elected women to the office of deacon, the consistory decided in August 1980 not to further implement that policy until synod came to a further decision (Minutes, Aug. 25, Art. 8). Instead, the consistory decided to return to the practice we had adopted in 1977 of making use of women's gifts in the nonordained position of deacon-adjunct. The first "reason" given by Calvin Oak Lawn and endorsed by classis ignores the reality of what our practice has been.

2. The second reason given for alleging that our practice is "contrary to the law and spirit of the Church Order" is the following:

Article 4 of the Church Order declares: "after having called the elected persons to their respective offices and having announced their names, the consistory shall proceed to ordain and install them."

a. The Church Order does not recognize such activity as "commissioning." Election is for ordination.

b. Churches belonging to a denomination ought to abide by the procedures of that denomination for such important matters as choosing and installing its officers.

This second reason is also based on a wrong assumption about what Hope Church's practice is. It assumes that we nominate and elect women for the offices of elder and deacon, but then do not "ordain" but "commission" them instead. But we do nothing of the kind. Women are elected to a position which has been clearly defined ahead of time as a nonordained position, a position which is not an office. The reason they are "commissioned" and not ordained is that the position for which they are chosen is simply not an ordained position, and according to the Church Order women are not currently eligible to be elected and ordained as office-bearers. In electing its office-bearers, elders and deacons, Hope Church does in every respect follow the Church Order.

3. The third reason classis gives as a basis for its allegation contains the same kind of misunderstanding. It reads:

Guidelines for the understanding of Ecclesiastical Office were adopted by Synod of 1973.

In reviewing these "Guidelines" Hope Church finds itself in full agreement with them. Calvin Oak Lawn and classis, however, in seeking to give substance to this ground, cite two observations made in the 1973 "Guidelines."

Christ only is Lord of the Church, and no one may presume to rule in His place. Service and authority exercised in the church are in his name and according to his Word (*Acts of Synod 1973*, p. 62).

With this observation from the 1973 "Guidelines" we at Hope could not agree more fully. How then does it serve to substantiate the allegation that our practice of using women's gifts in nonordained adjunct positions is contrary to the law and spirit of the Church Order?

The second citation from the 1973 "Guidelines" is the following:

Because God is a God of order, and because the people of God are subject to many

weaknesses and errors, and in need of spiritual leadership in the face of a hostile world, Christ grants by his Holy Spirit gifts of ruling service and serving authority to particular people whom the church must recognize, in order that their gifts may be officially exercised for the benefit of all.

Again, there is nothing in this citation with which we disagree, and there appears to be nothing in our practice of using women in nonordained adjunct positions which is contrary to this observation from the "Guidelines." In a concluding paragraph, however, Calvin Oak Lawn attempts to identify its rationale for these citations:

One can only conclude from this that Hope Church in previously using "adjunct" officers and now "elect" but not ordained officers is willfully and purposely making a distinction between service and ordination which neither the Church Order or the above decisions of synod would allow. Ordination is for service, and service in the office requires ordination. Ordination is not just for voting.

This concluding statement makes the same inaccurate assumption which the previous two grounds made, namely, that the positions in question at Hope ("adjuncts") involve "officers" who are "in office." A review of the origin and history of these positions in Hope Church indicates that these positions were adopted in response to the mandate from the Synod of 1975 to make "all possible use of the talents and abilities of women in the work of the church"—but "within the restrictions of the Church Order." These positions were clearly defined as "nonordained," that is, as not office and therefore not carrying the authority of office. The consistory, moreover, has consistently shown itself willing to modify its language at those points where any possibility or appearance of confusion over this issue arose. For example, in 1977 the consistory soon came to recognize the inappropriateness of speaking of "nonordained and nonvoting elders and deacons," and they therefore adopted the terms "elder-adjunct" and "deacon-adjunct" to avoid any possible confusion with the offices of elder and deacon. When classis objected to our speaking of "deacon-elect" in January 1981 and asked us to rescind the decision using this terminology, instead of defending its legitimate intention in using this term, the consistory recognized the possible confusion in the term and complied with the request of classis that we rescind the decision in question. And again, in presenting a defense and explanation of our position to classis in May 1982, the consistory's report attempted not only to clarify at length the nonofficial and nonauthoritative nature of the adjunct positions, but also to identify and alert ourselves to other ways in which we may have subtly, though unintentionally, obscured the distinctions between the nonordained adjunct positions and the offices of elder and deacon. Throughout the five years in which women have served as adjuncts to the consistory, Hope Church has consistently sought to clarify and maintain the distinction between women serving in these positions as a meaningful expression of the office of all believers, on the one hand, and the offices of elder and deacon on the other hand. Yet the grounds given for the allegation made by Calvin Oak Lawn and endorsed by classis completely and consistently ignore these efforts. How that could happen is the concern of our second ground.

The concluding paragraph of the third reason or ground which Calvin Oak Lawn gives for its allegation clarifies the intent of this ground, and identifies the only issue of apparent substance raised in the allegation. They speak of Hope Church "willfully and purposely making a distinction between service and ordination which neither the Church Order or the above decisions of synod (the "Guidelines" of 1973) would allow." We addressed this issue at length in our response presented to classis in May 1982, but the response endorsed by classis in September 1982 completely ignored the considerations we raised in this regard. We contended that the distinction between service and ordination is a well-recognized and time-honored distinction in the Christian Reformed Church, and is one based on the recognized distinction between the office of all believers and the special offices themselves. The distinction is employed in having church committees on which members serve without being ordained, in having nonordained Sunday school teachers and superintendents, and in the use of nonordained catechism teachers. The distinction between service and ordination is evident in relation to the specific *functions* usually carried out by ordained persons, moreover, in such positions as steering committees of unorganized churches, on which men and women serve most of the same functions as elders and deacons do in organized churches. The same distinction is evident when seminarians, unordained, are given licensure to preach and to serve in nearly all ministerial functions in summer assignments or internships, and when classis gives licensure to preach to unordained but qualified persons in a classis. The distinction between service and ordination is also evident in the use of unordained women as missionaries, and in the growing practice of churches to make use of

unordained "ministers" of evangelism, youth, and/or education, sometimes also referred to as assistants to the pastor. The same distinction was previously evident in the life of our denomination when we had unordained lay evangelists who carried out nearly all the same serving functions that ordained ministers do. The distinction between service and ordination, to which classis objects, appears to us to be a valuable and commonly recognized distinction, and we fail to see how or in what way either the "Guidelines for the Understanding of Ecclesiastical Office" adopted by the Synod of 1973 or the Church Order itself does not allow for this distinction.

When unordained persons are chosen to serve in these various positions throughout or in the name of the entire denomination, it is the denominational synod which appropriately approves the policy. When such unordained persons carry out their serving functions, however, only within the boundary of a particular classis, it is the classis which gives approval, as with the licensure of unordained men for preaching. In a similar way, when such persons are designated to serve only within a local church and not beyond, the local consistory is the appropriate body competent to make these decisions. We make this observation because some at classis have argued that because we did not first consult classis in deciding to use women in unordained adjunct positions, classis no longer has any obligation to talk with Hope Church before judging us in violation of the Church Order (cf. letter of Calvin Oak Lawn to classis, dated Sept. 12, 1981, p. 2, point 4).

To summarize the considerations involved in our first ground, we note that all three of Calvin Oak Lawn's grounds for their allegation, as endorsed by Classis Chicago South, ignore the careful manner in which Hope Consistory has defined the adjunct positions in which women serve the consistory, and simply assume that these women are "officers" and "in office." (The report about the action of Classis in relation to Hope Church, which was presented as "news" in *The Banner* of October 18, 1982, made this same assumption.) Classis neither examines this assumption nor substantiates it. The one issue of apparent substance that classis identifies in its grounds concerns the distinction between service and ordination.

The rejection by classis of the commonly recognized distinction between service and ordination took a somewhat new form in its September 1982 endorsement of a communication sent by First Evergreen Park in response to our May 1982 report to classis. Ignoring the considerations we raised in our report, Evergreen Park argues that the very presence of persons at consistory meetings who participate on a regular basis in the deliberations somehow gives them the authority of office even if they were not elected and ordained to office and therefore do not vote. This appears to be a novel interpretation of authority which has no basis in Reformed church polity, with its understanding of ordination, and no precedent in Reformed practice. Seminary interns, for example, regularly participate in consistory meetings, but they clearly do not possess the authority of office by virtue of that participation. According to the argument of Evergreen Park, unordained steering committee members, by virtue of participating in their tasks, would be exercising the authority of office. Women functioning as missionaries would also be exercising the authority of office. This latest argument or ground given by Evergreen Park in September 1982 appears to be a tacit acknowledgement that the original grounds given by classis in January 1981 were inadequate. Evergreen Park's argument appears to be a further development of classis' original rejection of the distinction between service and ordination, and it thus indicates that the real issue is whether or not the traditional distinction between service and ordination is a legitimate one.

The primary issue on which we address our appeal to synod, therefore, is to ask synod to sustain us in our view that classis has not substantiated the allegation that we have acted contrary to the Church Order and to decisions of synod by our use of the distinction between service and ordination.

We are deliberately not asking synod to pass judgment on or give approval to the position of adjunct to the consistory, and for several reasons. First, we do not feel that synodical approval is necessary, since this serving position is derived from the office of all believers and therefore by implication has already been approved by the Synod of 1973 in its urging "the churches to make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church." Second, we are aware that various other churches in the denomination have creatively sought to fulfill the mandate of the Synod of 1975 in a variety of ways and under varying structures so that it would be virtually impossible for synod to examine and cover all of these in a broad statement. And third, we feel that local consistories and churches are themselves best qualified to determine how the office of all believers can best be expanded

to make fuller use of women's talents according to the character and needs of the local congregation.

We, therefore, restrict our appeal to the question of whether Classis Chicago South has substantiated its allegation against Hope Church in the grounds it has given.

III. ELABORATION OF GROUND 2

In elaborating on the first ground of our appeal, namely, that classis has not substantiated its allegation that our practice is contrary to the Church Order, we noted that all three grounds which classis gives make unwarranted assumptions about what that practice in reality is. We have also intimated that classis has ignored the growth and development of the issue of making fuller use of women's talents throughout the history of Hope Church. Our second ground for asking synod to set aside the judgment of Classis Chicago South calls attention to the process by which classis has dealt with Hope Church. We deeply feel that the process followed by classis has been one which could not produce an accurate assessment of our practice or lead to a sound judgment on the issue. Hence, we ask that in considering our appeal, synod pay attention to the process which has occurred between classis and Hope Church, and consider whether classis, in coming to its judgment on Hope Church, has acted with sufficient pastoral concern.

The allegation that our practice is contrary to the Church Order first came to light at the January 1981 session of classis. A letter from the consistory of Calvin Oak Lawn was distributed in the middle of the afternoon session of classis. No copy of the allegation and its grounds was previously sent to the Hope Consistory. The letter states that it was written in reaction to the letter of information which Hope Church had sent to classis. Hope's letter had been printed in the agenda.

Hope Church had always been open with classis about what we were doing. When classis met in Hope Church two years earlier, our delegate, in talking about the life and ministry of Hope Church, as is the custom of each church when it hosts classis, had talked openly about our policy of using women's gifts in adjunct positions. The year before, 1980, the church visitors discussed our practice at some length with our consistory and, while expressing personal reservation and even disagreement, they also expressed to us gratitude that there could be this kind of diversity within the unity of the churches. In presenting to classis, in May of 1980, our biblical-theological study of "Women in Ecclesiastical Office" as the basis for our overture to the Synod of 1981, we included a brief history and description of our practice. No one expressed to us prior to January 1981 any indication that our practice was deemed contrary to the Church Order. Our practice had been in effect since 1977, for nearly four years, and was known to classis. We had not asked classis to judge this matter because we deemed it to be within the domain of our local consistory. We were, however, aware of misunderstandings and caricatures afloat within the other churches of classis regarding what we were doing. When we decided to discontinue further implementation of electing and ordaining women to the office of deacon following the decision of the Synod of 1980, we decided it would be wise to inform classis by letter of what our decision was. Our express purpose and motivation was to avoid misunderstanding. Misunderstanding arose, however, over the term *deacon-elect* as a synonym for *deacon-adjunct*. We merely wanted a new term to express our hope that we would again soon be able to elect and ordain women to the office of deacon instead of having to use their gifts only in nonordained positions.

When Calvin Church came in the middle of the afternoon in January 1981 with its charge that we were acting contrary to the Church Order, our delegates—and the visitors to classis from Hope who were interested in the pending action by classis regarding our overture to synod—were literally stunned. We were completely caught off guard. Our delegates pleaded with classis that the appropriate way to deal with this accusation was to refer the matter to the church visitors or to a committee. The Calvin Oak Lawn delegates, however, argued strongly against this, saying classis should and could decide at once. Classis then and there voted to endorse the "declaration" of Calvin Oak Lawn and its request that Hope Church rescind its August 25 decision.

The decision of classis was taken before the consistory had been informed of the allegation, before anyone on the consistory, or at classis, had an opportunity to scrutinize closely the grounds for the allegation, before anyone at classis had the opportunity to discuss the matter informally and in light of any pastoral concerns, and before Hope Consistory had any opportunity to prepare a considered response to the allegation and its grounds.

Why was classis unwilling to discuss the matter informally and pastorally with us? Why

the need, after nearly four years, of deciding already that afternoon? Was it possibly related to the fact that our lengthy study and overture supporting women in office, so briefly and inadequately dealt with by classis' study committee, was to come up on the agenda of classis later that day? Was it an attempt to discredit Hope Church and its overture? We cannot be sure but we cannot help wondering.

Everything that has followed in this issue appears to have been determined by what happened at classis in January 1981. In retrospect, perhaps it would have been wise for Hope Church immediately to have appealed the decision of classis to synod. But Hope Consistory decided not to do so, because we judged that we could comply with classis asking us to rescind the decision in question. We could wait to see what the Synod of 1981 would do about ratifying the changes in the Church Order.

In March, however, the church visitors came telling us we had to discontinue our entire practice of using adjuncts, and informing us that they would so recommend to classis in May. Again, there was no spirit of pastoral concern. Having received a copy of their report in advance, with their recommendation and with grounds that were taken verbatim from Calvin Oak Lawn's grounds, our consistory decided to respond by asking classis to appoint an impartial pastoral committee to listen both to the concerns of Hope Church and to the concerns of those in classis who objected to our practice. Our ground for this request was that this was in accordance with Article 30, b of the Church Order and the Preamble to the Judicial Code, which recommends in strong terms that such charges be dealt with by informal means and out of pastoral concern, before any process of adjudication takes place. Classis, interestingly, voted to approve both the report of the church visitors and the request of Hope Church for an impartial pastoral committee. We sensed a contradiction in this, but concluded that classis' "asking" us to desist could only be understood as tentative advice in light of their appointing the impartial committee we had requested. We thought, we will at least receive a fair hearing.

To our dismay, however, the impartial committee which classis appointed at our request informed us that they understood that previous decisions of classis were binding and that they understood their mandate to be that of helping us desist from using adjuncts. We decided to appeal in September to classis on the basis of the Judicial Code, the procedures of which we felt had been violated from the beginning and throughout. We hoped that this would give us a fair hearing. It seemed to us as though an adjudication of charges had been determined before we had even been informed as a consistory that charges were being made against us. This appeared clearly contrary to Article 30, b of the Church Order, which indicates how such charges are to be dealt with. We brought our protest and appeal to classis in September 1981. In our appeal we carefully cited the procedures both in the preamble and the body of the Judicial Code of Article 30, b of the Church Order and contrasted these with the procedures followed by classis.

Again, however, Calvin Oak Lawn presented on the floor of classis its rebuttal, which denied that charges were ever made against us. Calvin had simply responded, they wrote, to our putting the matter on the agenda in January, and they argued that this gave classis the right and the duty to respond—even though the matter raised met neither requirement of Article 28 of the Church Order (that is, it concerned a matter specifically directed against Hope Church rather than to all the churches in general) and it was not a matter that could not be finished by the local consistory or was being appealed by a member of Hope Church. After a five-minute discussion of Hope's appeal based on the Judicial Code, the Calvin Oak Lawn minister moved that his consistory's response be a substitute motion. When that carried, the discussion turned to focus on Calvin Oak Lawn's accusation against Hope instead of on a consideration of our appeal. Classis voted again to endorse Calvin's position, and to ask us again to desist and to respond to the decisions of Classis.

Rightly or wrongly, our consistory decided to take seriously Calvin's assertion that no charges had been made against Hope Church and therefore no adjudication was needed. We interpreted classis' "asking" to be serious advice and admonition rather than a settled and binding decision, and decided the time had come to make our own serious and considered response to the allegation and their grounds.

Our consistory's committee was unable to complete its work by January, but presented a conciliatory and thoughtful analysis of the allegation and its grounds to classis in May of 1982. Classis, however, refused to discuss the response in May because it had not appeared on the agenda; it did, however, refer it to the churches for reaction as requested by Hope. But then, just before adjournment, the motion was made and carried to rebuke Hope Church for not either acquiescing or appealing to synod. Once again, classis made two decisions which appeared to be contradictory. In September 1982, only one church

responded to our May report. That response ignored the main issue concerning the distinction between service and ordination, and argued that Hope Church had simply refused to comply with the instruction of classis and should be told again either to acquiesce or appeal to synod. Unless it did one of these, it would be subject to some form of discipline.

At this point Hope Consistory can only recognize that classis is of no mind to consider the pastoral concerns which lie behind our practice of using women in nonordained adjunct positions. Our only recourse is to appeal to synod. We ask synod to consider whether the process by which classis has judged us meets the standard for pastoral concern set forth so beautifully in the Preamble to the Judicial Code, which has shaped our expectations about how the issue of an allegation against us should be handled. We believe the process followed by classis has, on the contrary, precluded the possibility of classis coming to an accurate understanding of our practice or to a sound judgment of that practice.

Hope Consistory
Steven Pointer, clerk

2. — Trinity, Iowa City Consistory, Appeals the Decision of Classis Pella re Home Visitation

The council of the Trinity Christian Reformed Church of Iowa City, Iowa, appeals the decisions of Classis Pella of March 5, 1982 (Art. 3813-6) and September 24, 1982 (Art. 3849-6) that found the Trinity Christian Reformed Church in violation of Church Order Article 65 by its practice of conducting home visitation with an elder/deacon team. We ask that synod declare our practice to conform to the Church Order.

Grounds:

1. The Church Order, Article 65, gives ministers and elders the task of pastoral care, including conducting annual home visitation, and faithfully visiting the sick, the distressed, the shut-ins, and the erring. In giving the minister and elders responsibility in this area, the Church Order does not exclude deacons from being involved in these ministries under the leadership and supervision of the ministers and elders. This has been our practice.
2. Classis Pella, by its interpretation of the Church Order Article 65, unnecessarily limits the Church Order and, without scriptural basis, restricts the practice of pastoral care in annual home visitation to the elders and ministers alone.
3. As a congregation we are called to follow what the Church Order says; but its "generally accepted interpretation" (Classis Pella, March 5, 1982) is a bit elusive. When we thought through this way of home visitation originally, we recognized that at least some other churches were using elder/deacon teams for home visitation. The generally accepted interpretation appears to be a *tradition* of how home visitation is done, rather than a clear implication of Article 65.
4. Synod makes a distinction between "official" and "general" pastoral care (*Acts of Synod 1981*, Art. 127, a and b). We see no such distinction in the Church Order. Pastoral care, in all its facets as outlined in Church Order Article 65, is the responsibility of the pastors and elders. Home visitation is one of the ways in which they are specifically called to carry out that task. We see no stipulation in the Church Order that would preclude the pastors and elders from choosing to have the support, expertise, and particular concern of the deacons in carrying out this task. In fact, we would see this as a distinct advantage because of the ministry of mercy which is the focus of the deacon's concern. We agree that home visitation is an aspect of pastoral care in which elders ought to lead and be personally involved; we do not agree, however, that deacons must be excluded from home visitation.
5. In spite of our reasons of principle which we have listed above, we complied with synod's request to present to classis reasons for our practice that could be seen as "reasonable, necessary, and correct." A slim majority of classis did not agree that our reasons were sufficient or correct.

Trinity Consistory
D. P. Stahly, clerk

HISTORY AND BACKGROUND

1. On May 16, 1980 in response to a report of the church visitors presented at that classis meeting, Classis Pella decided "that Classis Pella declare that the present practice of Trinity CRC, Iowa City, of having a deacon accompany an elder on annual home visitation is in violation of the Church Order. *Ground:* The Church Order (Art. 65) assigns the task only to ministers and elders."

2. This action was appealed by Trinity CRC to the Synod of 1981 (The year delay was due to the fact that Classis Pella rendered its decision at its May meeting.) Synod's decision was two-pronged (*Acts of Synod 1981*, Art. 127). Synod found that the classis did not show evidence of having dealt with the matter in a "spirit of pastoral concern," but also found that Trinity CRC did not, in its defense, sufficiently distinguish between the general pastoral care and the official exercise of pastoral care assigned to pastors and elders. Trinity CRC was then challenged to show that an exceptional condition existed that warranted deviation from the explicit provisions of the Church Order. So the entire matter was returned to the parties involved with the following instructions:

a. That the consistory present to classis a comprehensive statement of the exceptional circumstances which it believes warrants its deviation from the strict provision of the Church Order.

b. That the classis deal with the matter in a personal manner and make every effort to work out a mutually satisfactory solution.

(*Acts of Synod 1981*, Art. 127, p. 102)

3. Trinity CRC then presented a communication to Classis Pella at its meeting of March 1982. The substance of this communication was that Trinity CRC felt synod's demand for a presentation of exceptional circumstances was in reality a misunderstanding of the substance of Trinity's appeal. We felt that the issue was not one of "deviation" from the Church Order because we were following its explicit demands, namely, that the elders and pastor conduct home visitation. We realize that in this appeal we were not following instructions that the synod had given to us in 1981. The classis responded at its March 5, 1982 meeting:

The Classical Committee met with the delegates from the Trinity CRC.

1. In view of the fact that synod (*Acts of Synod 1981*, Art. 127, b and c) interpreted Iowa City's practice as "exceptional" and a "deviation," we pastorally advised them to conform their practice to the generally accepted interpretation of the Church Order, Article 65, namely, that two elders should conduct home visitation.

2. In view of the fact that classis, on May 16, 1980, viewed Iowa City's practice as unacceptable, again we urged them to conform their practice to the generally accepted interpretation of Article 65, until such time as synod would change its interpretation of Article 65.

3. That this be the response of classis to the communication of the Trinity CRC of Iowa City to classis.

4. The Trinity CRC again communicated to Classis Pella at its meeting of September 24, 1982. In this case, we decided that in spite of the fact that we felt our original appeal to synod was misunderstood, we would comply with the directions of synod and provide reasons for our "deviating practice" in the hopes that classis would find them "reasonable, necessary, and correct." Our reasons were not accepted by classis. At that meeting there was a good deal of discussion. In the end classis, by a very narrow margin (two votes), decided: "It is moved to decline Iowa City's response (explanation) re elder/deacon teams for such visits."

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SUPPLEMENTARY MATERIALS

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REPORT 1-A
THE BACK TO GOD HOUR
SUPPLEMENT

The Back to God Hour Board has read with great interest the Contemporary Testimony which obviously has been formulated with careful attention to style and with sensitivity to the contemporary scene. As an agency of the church which has been charged with the responsibility of using media tools which have only recently become available to the church and which communicate the gospel message to modern man not only in North America but also to the entire world, we are encouraged that our denomination now seeks to express its faith with reference to a wide range of contemporary concerns. We expect that this testimony, now and ultimately in its final form, will provide this agency with inspiration and direction as it fulfills its mandate in the years ahead.

Because of our deep interest in this statement which will profoundly influence our ministry in the coming years, our board, at its last meeting, decided to submit material which might possibly be incorporated in the proposed draft of the Contemporary Testimony even before it, along with the commentary, is submitted to the congregations for "discussion and response," (*Agenda*, p. 451). The recommendations of the Testimony Committee, if passed by synod, would cause the draft version of the Contemporary Testimony to receive wide exposure and extensive use among us, and therefore we feel that the value of the draft would be enhanced if the changes we propose could be incorporated in the material from the outset.

We hope that our making these proposals will not be judged presumptuous nor construed as a negative evaluation of the excellent work of the Contemporary Testimony Committee. We ask that the suggested revisions be made because we feel that our revisions are directly related to the distinctively *contemporary* quality of this document. Consequently, it is our hope that what we now present will be viewed as a positive contribution to the formulation of material which could be of extraordinary influence among us in the future.

We, therefore, request that in paragraph 48 (*Agenda*, p. 419), immediately following "In a time when billions do not know God, this mission is central to our being," this concept be inserted: *We acknowledge with excitement and joy that God has provided his church with exceptionally effective media to bring these billions of people the word of the cross which is the power of God for salvation. We are not ashamed of the gospel.*

Grounds:

1. The mention of *media* in paragraph 37 of the Contemporary Testimony is of a general, cultural nature and does not illuminate

the relation of the media to the great commission.

2. It is important to view the availability of certain modern media specifically in connection with the church's responsibility to reach the "billions" who do not know God.
3. Since our submission is in concept form, it should be possible for those who are responsible for the form and style of the document to include this idea in a manner which would be compatible with the rest of the testimony.
4. Since it will be necessary for the church to use modern media in order to accomplish its contemporary mission task, it is important that this statement be part of the Contemporary Testimony when it is first presented to the congregations.

The Back to God Hour Board also suggests the following revision for paragraph 3 of the commentary on page 444:

"As we do our mission we should avoid a worldly dependence on wealth, numbers, organization, and technique. Even so, it is our conviction that we, in churchly fashion, must continue to use the electronic media to reach the billions of people who now inhabit the world, many of whom can be reached in no other way. We view the present level of our church's broadcast mission as a base upon which to build even more extensive and effective ways of communicating the word of the cross to an expanding world population. We believe the Scripture's declarations that the preaching of Christ brings salvation, and we joyfully do so, expecting the Spirit of God to apply this word powerfully to those who have been ordained to eternal life."

Grounds:

1. It is necessary that a contemporary testimony convey a positive evaluation of the electronic media as tools for achieving the church's mission.
2. Since the commentary will be a part of the package referred to the congregations, it is important that this change be incorporated before initial release.
3. This paragraph, along with the material in paragraphs 37 and 48 in the testimony, will stimulate the congregations' awareness of the role of electronic media in denominational life and work.

The Back to God Hour

Joel Nederhood, director of ministries

Ira Slagter, executive director

REPORT 2-A

BOARD OF TRUSTEES OF CALVIN COLLEGE AND SEMINARY
SUPPLEMENT

This report supplements the report submitted in February, covers matters acted upon by the executive committee since the February 1983 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, 1983, in the board room of the Commons.

2. The executive committee of the board met in regular session on March 10 and April 28.

3. Trustees elected to the executive committee at the May meeting of the board were (terms to begin in September): Rev. E. J. Blankespoor, Dr. R. Brummel, Mrs. M. Buma, Dr. R. De Bruin, Rev. H. Eshuis, Dr. H. Holwerda, Rev. J. J. Hoytema, Rev. J. Joldersma, Dr. S. Konynenbelt, Rev. J. C. Medendorp, Mr. J. Morren, and Rev. W. M. Van Dyk.

B. *Seminary*

1. Faculty

a. The board noted with appreciation the services rendered outside the seminary community by seminary faculty members and asked President Kromminga to convey its gratitude to the faculty.

b. The board offered its congratulations to Robert C. De Vries on the completion of the Doctor of Ministry program at McCormick Theological Seminary.

c. Professor Barry Bandstra has accepted a position to teach at Hope College. He has agreed to assist parttime in Calvin Seminary's Department of Old Testament.

d. Professor Ray Van Leeuwen will teach one elective course in the Department of Old Testament.

e. Professor Henry Schuurman, cf. Section II, Recommendations, B, 2.

f. Discussion with Professor Stek

By decision of the Board of Trustees, discussions have been carried on with Professor John Stek since early 1980 concerning the interpretation of the early chapters of Genesis. These discussions were initiated by a board-appointed committee of board members and pro-

fessors, then continued by the seminary faculty, and finally by a committee of the seminary faculty. These discussions concerned questions of theological science, and periodic reports were made to the board. The issues that have continued to frustrate resolution in spite of lengthy and deep discussions are academic and scholarly issues which presently do not pose a threat to doctrinal or confessional integrity.

With respect to the academic research which Professor Stek has carried on in conjunction with his colleagues, the following observations are made by the board:

- (1) The research is appropriate and in keeping with the responsibilities of a theological professor.
- (2) The theories which have occasioned concern were never a part of Professor Stek's classroom presentation.
- (3) The mandated discussions have not fully resolved the extremely complex issues.
- (4) The seminary faculty noted the inconclusiveness of the mandated discussions and has therefore discharged the committee appointed to carry on discussion.
- (5) Even though further discussions and research of the issues and questions are desirable, it is less appropriate to do this under direct mandate from the board than in the context of academic research.
- (6) Synod on a previous occasion rejected a proposal to study a similar matter and cited the following grounds:

"(a) There is no specific case before it in which the Scripture and creedal teaching of creation by divine fiat is being challenged and, therefore, synod judges that such a study as contemplated by the decision of the Synod of 1966 (Art. 104, I, D, 1, p. 78) is not necessary at this time.

"(b) This is a study we may confidently trust can and will be carried on by interested and competent and responsible persons in the community of our common faith."

(*Acts of Synod 1967*, pp. 76-77)

In the process of discussion, Professor Stek has made certain affirmations which should be noted:

- (1) "Genesis 1 and 2 is an integral part of the inspired and infallible Scriptures, and is with the rest of Scripture inspired and infallible.
- (2) "Genesis 1 and 2 speaks of history, specifically of the history of the God-man relationship from creation to the call of Abram.
- (3) "Genesis 1 and 2 clearly proclaims:
 - (a) creation (and the creation of man in God's image) as the ultimate origin and continuing context of the God-man relationship;
 - (b) the fall of man by a human act that affected all mankind and disturbed the God-man relationship with alienation and estrangement;

- (c) the historical consequences of the fall (growth in moral corruption and human arrogance);
- (d) God's dealing with sin in judgment ameliorated by grace (a grace that offers the sure hope of redemption).

"See further my 'Salvation, Justice and Liberation in the Old Testament,' *Calvin Theological Journal* 13 (1978) 133-63 (especially pp. 133-43).

- (4) "The traditionally assumed *manner* in which Genesis 1 and 2 speaks of these matters is at the present time, however, in need of thorough reexamination in view of:

- (a) the literary features of the narrative;
- (b) the function of this narrative segment within the book of Genesis;
- (c) the enormous span of time the narrative compresses;
- (d) the nature of the traditions on which it is based;
- (e) the nature of the religious milieu within which it was composed and which it necessarily needed to engage polemically;
- (f) the extra-biblical historical data relative to the history and the ethnological makeup of the ancient Near East;
- (g) the extra-biblical data relative to the history of the earth (geology, paleontology) and the cultural history of man (prehistoric cultural anthropology)."

In view of the board's judgment that this is not a disciplinary matter but is an appropriate matter for scientific research, the board hereby terminates its direct involvement in the matter. Should Professor Stek come to or teach positions threatening doctrinal or confessional integrity, it remains his responsibility, in accordance with his subscription to our doctrinal standards, to apprise the church and take the prescribed action. Should others find errors in his teaching, preaching, or writing, it remains their responsibility to do the same.

g. Retirement celebration for President Kromminga (cf. Section II, Recommendations, B, 3).

On Thursday, May 19, the board sponsored a day of festivities to honor President Kromminga. The 2:30 p.m. meeting was highlighted by a speech delivered by the Rev. Clarence Boomsma. At 5:30 a banquet was held, attended by trustees and spouses and by family and friends of President and Mrs. Kromminga. In the evening a worship service entitled "A Celebration of the Grace of God" gave the public an opportunity to thank God for the years of dedicated service given by John Kromminga to the church and the seminary.

2. Academic Matters

a. Native American Theological Education

The first phase of development of a minority theological education program, a program for Native American students, began last August. In September, the faculty and the executive committee of the Board of Trustees authorized the first extension course in New Mexico for churches of Classis Red Mesa. This and two subsequent courses, offered on-site, provided opportunity to work with the

pastors and lay leaders of Classis Red Mesa in the design of programs which would have the support of the Native American church and provide a realistic promise of meeting the need for indigenous church leadership.

Subsequently, the board authorized the introduction of a Master in Ministry program for Native American Theological Education. The admissions standards and requirements for the Master of Ministry degree were approved for a ten-year period. The program will be reviewed by the seminary and Classis Red Mesa in two years.

b. Korean American Theological Education

The International Theological Seminary began in September of 1982 in Pasadena, California, under the leadership of Dr. John E. Kim, pastor of the Korean Christian Reformed Church of Los Angeles. The purpose of ITS is as follows:

International Theological Seminary is fully committed to developing and training future leaders of the Third World churches. We do our best to search out promising future leaders of the Third World churches, bring them to America, train them in the evangelical Reformed faith and within their cultural context, equip them with academic excellence and spiritual maturity as leaders, and send them back to their countries.

ITS is desirous of developing closer relationships with CTS, beginning with development of cooperative programs. In view of this desire, the board, upon recommendation of the president, authorized the administration and faculty to arrange for an exchange of professors between Calvin Theological Seminary and the International Theological Seminary.

3: Student Matters

a. Thirty-one students were granted licensure to exhort in the Christian Reformed Church.

b. Admissions statistics are very encouraging. Approximately fifty students have been admitted to the M.Div. program in various categories. Admissions, however, do not reflect final enrollment.

c. Candidates (cf. Section II, Recommendations, B, 1).

d. Prizes and Scholarships

The following prizes and scholarships were awarded by the faculty and the alumni association.

The Diamond Jubilee Scholarship
The Richard Veldman Scholarship
Terry Hettinga Memorial Scholarships

Wayne Brouwer
Dean Deppe
Gab Jong Choi
Cornelius Kuswanto
Mark Vermaire
Yohn-Taek Kim
Daniel Ryou
Ki Woo Lee
Rolf Bouma
Joel Kok
John Medendorp
Thomas Thompson

Calvin Seminary Graduate Fellowship
Calvin Seminary Graduate Fellowship
Foreign Student Scholarships

Calvin Alumni Scholarships

Fred Netz Award
American Bible Society Award
Los Angeles Sermon Award
Major Research Paper Prize:

Victor Anderson
Joseph Vanden Akker
Douglas MacLeod

First Prize—
Second Prize—
Baker Book House Award

Richard Hamstra
Douglas MacLeod
Steven Tryon

e. Student Financial Needs Report

Upon request of the president, Dr. Robert C. De Vries made a study of the financial needs of seminary students. The board also received a communication from Trustee Allan Groen requesting the board to address the matter of extreme financial need of some students, especially those from Canada.

The report from Dr. De Vries indicated that the financial needs of a married student with two children in Christian school is \$17,290. Most student need would be considerably less than that. Besides personal income, the greatest source of funds comes from classical aid. A survey indicated that there is a lack of uniformity among classes concerning policy. The report indicated further that the amount of aid has not kept up with sharp increases in cost.

The board responded by appointing a Student Financial Need Committee and by instructing the trustees to refer the substance of the Financial Resources Report to their respective classes and their student fund committees.

C. *College*

1. Faculty

a. Honors and Recognition (cf. Section II, Recommendations, C, 5).

(1) The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by Edgar Boeve, Wallace Bratt, and Johan Westra. The board also honored Walter Lagerwey and Richard Tiemersma on the occasion of their retirement.

(2) The board noted the honors and achievements of the faculty as reflected in the president's report and asked President Diekema to convey its appreciation to the faculty for their services to the broader church.

b. Appointments (cf. Section II, Recommendations, C, 1 and 2).

c. Reappointments (cf. Section II, Recommendations, C, 3 and 4).

d. The board approved the following raises in rank:

- (1) Helen Bonzelaar (Art) from Assistant Professor to Associate Professor
- (2) Robert De Vries (Political Science) from Associate Professor to Professor
- (3) Michael Stob (Mathematics) from Assistant Professor to Associate Professor

(4) Gerard Venema (Mathematics) from Associate Professor to Professor

2. Academic Matters

The board approved new and revised courses in eleven disciplines.

D. *Finance*

1. The board approved the proposed operating budget for 1983-84 in the amount of \$18,050,000, an increase of 5.8 percent.

2. Request for Quota (cf. Section II, Recommendations, D).

II. RECOMMENDATIONS

A. *Board*

The Board of Trustees respectfully requests synod to grant the privilege of the floor to the president of the board, Rev. John C. Medendorp, and the secretary of the board, Rev. John M. Hofman, when matters pertaining to the college and seminary are presented.

B. *Seminary*

1. Candidates

Upon recommendation of the seminary faculty, and after the interview by the Board of Trustees, the board requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Leonard H. Batterink
Theodore Boswell
Daniel L. Bratt
Dirk R. Buursma
E. Neil Culbertson
Jack De Vries
Keith M. Doornbos
Robert K. Geelhoed
Bernard J. Haan
Richard J. Hamstra
Gerald L. Hoek
Clifford Hoekstra
Richard J. Kuiken
William J. Kuurstra
Dennis W. Royall
Allen Schipper
Dale L. Slings
Henry Steen
Archie L. Vander Hart
William D. Van Dyken
Ryan W. Veeneman
Douglas J. Vrieland
Douglas R. Zimmerman

2. One-Year Appointment

The Board of Trustees recommends that synod approve the following appointment:

Henry Schuurman, Ph.D., Lecturer in Philosophical Theology

3. John H. Kromminga Retirement

The Board of Trustees recommends that synod take appropriate recognition of the services of President John H. Kromminga, Th.D., on the occasion of his retirement, and confer upon him the title, Professor of Church History and President of Calvin Theological Seminary, Emeritus.

C. College

1. Regular Two-Year Appointments

Following satisfactory interviews with each, the Board of Trustees recommends that synod approve the following two-year appointments:

- a. Mary Doornbos, M.S., Instructor in Nursing
- b. Stanley L. Haan, Ph.D., Assistant Professor of Physics
- c. Lee P. Hardy, M.A., M.A., Instructor in Philosophy
- d. Roland Hoksbergen, M.A., Instructor in Economics and Business
- e. Darlene Rubingh, M.S.N., Instructor in Nursing
- f. Barbara Timmermans, M.S., Instructor in Nursing
- g. James Vanden Bosch, M.A., Associate Professor of English
- h. Marvin Vander Wal, M.S.E., Associate Professor of Engineering
- i. Charles Young, III, M.Div., Visiting Assistant Professor of Art
- j. Timothy Zwier, Ph.D., Assistant Professor of Chemistry

2. Terminal One-Year Appointments

Following satisfactory interviews with each by the executive committee, the Board of Trustees recommends that synod approve the following terminal appointments:

- a. John D. Cox, Ph.D., Associate Professor of English
- b. Paul Hesselink, Ph.D., Associate Professor of English
- c. Pamela S. Nabor, M.S., Instructor in Physics

3. Regular Two-Year Reappointments

The Board of Trustees recommends that synod approve the following regular reappointments (*italics indicates raise in rank*):

- a. Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education
- b. John Tiemstra, Ph.D., Associate Professor of Business and Economics
- c. Nancy Van Noord, M.A., *Assistant Professor* of Physical Education

4. Terminal Reappointments

The Board of Trustees recommends that synod approve the following terminal reappointments:

- a. T. Macyn Bolt, M.F.A., Instructor in Art
- b. Nancy L. Meyer, M.S., Instructor in Physical Education

5. Retirements from the Staff

a. The Board of Trustees recommends that synod take appropriate recognition of the services of Professor Walter Lagerwey, Ph.D., on the occasion of his retirement, and confer upon him the titles, Professor of Germanic Languages, Emeritus, and Queen Juliana Professor of Language, Literature and Culture of the Netherlands, Emeritus.

b. The Board of Trustees recommends that synod take appropriate recognition of the services of Professor Richard Tiemersma, Ph.D., on the occasion of his retirement, and confer upon him the title, Professor of English, Emeritus.

6. 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. Edgar Boeve, Professor of Art
- b. Wallace Bratt, Professor of Germanic Languages
- c. Johan Westra, Professor of Political Science

D. Finance

1. The Board of Trustees recommends that synod approve the following area quota-scale for 1984:

				Rate in effect for 1983
Area #1	12,046	families at	\$91.80	\$85.50
Area #2	12,152	families at	73.20	69.00
Area #3	7,367	families at	62.90	62.00
Area #4	9,379	families at	28.40	27.20
Area #5	2,948	families at	91.80	85.50
Area #6	8,729	families at	51.60	53.60
Area #7	11,851	families at	43.90	39.70
Area #8	6,012	families at	30.50	—

The Board of Trustees of
Calvin College and Seminary
John M. Hofman, secretary

REPORT 3-A

BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS
SUPPLEMENT

I. RELATIONSHIP WITH CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

The report which appears in the printed agenda tells the story of our worldwide ministry. This ministry is our business, and it occupies the great majority of our time and energy. However, synod this year will also hear the report of the *Ad Hoc* Committee on CRWM/CRWRC relationships. We present, therefore, a few words on this issue.

A. *A Little History*

For several years now Christian Reformed World Missions has addressed synod regarding the problem of two administrations on mission fields. The Constitution of CRWRC prohibits this duality, but it has happened nevertheless. Article V states, "The CRWRC shall, whenever possible, designate local diaconates and/or Deacons Conferences, and missionaries and Missionary Conferences to administer these permanent benevolent activities." Synod clearly saw the danger which could arise from two agencies operating on the same field, and so provided, in CRWRC's own Constitution, that there be one on-field administration. But there are two. It is *this* issue on which CRWM continues to address synod and pleads for a solution.

What happened to cause this situation of two on-field administrations? Our Reformed commitments clearly call for viewing the human person as a unity of body and soul. Our theology calls for salvation to be heralded in word and deed together. Yet our practice now models to new Christians and new churches overseas the opposite of our theology, and suggests to them that word and deed are separate, that there is a word-agency and a deed-agency, one concerned with the soul and the other with the body.

Not only is such a two-track administration prohibited by the CRWRC Constitution and theologically inconsistent, it is also confusing to the national churches and can duplicate and waste our resources.

It is confusing to the people with whom we deal, for they find it hard to know why such a duality exists in the first place. In most instances they have a holistic culture—they believe people are a unity of body and soul—and wonder which agency is to be addressed on issues that are neither simply "soul" or "body." Of course, there is also an opportunity here to play the one agency against the other. If the one agency isn't responsible, try the other. And which one is soon the darling? Should we set up such an unwholesome situation?

The two-track system on-field is also inefficient and not conducive to comprehensive planning. Imagine, if you will, two budgets (each deter-

mined separately for each field), two agencies posting personnel separately for each field, two manuals of operation, two pay scales, two systems for decision-making, two entities having relationships to the one church and one community on the field. It has frustrated our mission effort for too long. We plead for on-field unification!

Was it always thus? In the beginning CRWRC personnel were members of the field council. Sometimes CRWRC loaned experts to CRWM. Requests for relief and development work came from field council. It worked as synod meant it to work.

Two things happened. First of all, we all saw that disaster relief was not enough. To get at the root of poverty, to change people's economic and social condition, required long-term programs. Word and deed needed to be more intimately joined in such cases. Our programs interfaced far more than in the beginning. In the beginning our roles were distinct, now they are more interrelated. That made the issue of dual administration so evident.

Secondly, CRWRC increasingly promoted itself as the diaconal arm of the CRC. On mission fields overseas, this could mean that World Missions represented the ministers and CRWRC the deacons. This is a very misinformed distinction—since most CRWM missionaries are not ministers—but it forms a handy stereotype. CRWRC increasingly resisted having its employees in CRWM's field council. CRWRC sought to exercise the authority which it felt was appropriate. In the end the CRWRC staff were pulled out of field councils. At that point CRWM began its recent and vocal protest.

B. *The Ad Hoc Committee and CRWM Response*

Missionaries, staff, and board of CRWM were profoundly grateful when synod appointed an *ad hoc* committee to analyze the issues and propose solutions. Synod's committee worked with diligence, gave us a generous hearing, and, we believe, understands our missionaries' extreme frustration with two-track administration on the fields.

The *Ad Hoc* Committee report indicates three possible options to achieve unity.

1. Unification of the two agencies. The report states that "in many ways this option appears to be the ideal solution." CRWM shares this conviction and notes the advantages the committee cites. The committee, however, feels that this is not the opportune moment to exercise this option, and notes three difficulties. World Missions looks at these difficulties and believes that they must simply be faced and overcome. The missionaries' frustration cannot be allowed to go on. It is time for courage and forthright action. This may indeed mean radical surgery for CRWM and CRWRC, but the result will be one on-field administration.

2. Negotiated agreements between the two agencies. As the committee points out, "negotiated agreements have failed to achieve their goals." This method is the one urged upon us year after year by CRWRC, because it preserves the two-track system of administration on the fields. We cannot continue this way any longer, and we are grateful that the committee does not recommend this route.

3. Interim Comprehensive Review and Reorganization. The committee recommends this option, and points out various questions which CRWM also desires to see addressed. CRWM does not regard this option as one which excludes unification. But unification is the position needed to end the confusion.

Therefore, CRWM supports Option 3 only if it results in that unification which will end two-track administration of mission fields.

* * * * *

CRWM therefore informs synod that it supports the first option mentioned by the *Ad Hoc* Committee which is "to achieve one completely reorganized world ministries agency." CRWM also believes that Section V of their report (Guidelines for Future Planning) is consistent with the exercise of this option.

C. Concluding Observations

1. At times it is suggested that CRWM wishes to dominate CRWRC or usurp its functions. The fact is, so much does CRWM desire on-field unity that at one point we offered to go to synod and ask it to "divide up the world" and give to CRWRC total on-field control of half the fields where we both work.

It was, after all, not CRWM that gave CRWRC its Constitution. CRWM seeks only that there be one track of administration on the fields.

Our question is simply this: Why does CRWRC continue to work through the diaconate of the CRC domestically as its Constitution requires, but, by separating itself from field council, refuse to follow its Constitution overseas? What church council in North America would permit two tracks of administration in any congregation? To seek for unification is not to seek for lordship, CRWM will loan its staff to CRWRC, if that be synod's wish. Or synod may choose to recognize that there are now two mission boards working overseas and assign the work in certain countries to each board. Control is not the real issue, administrative unity is.

2. Likewise, it is suggested that CRWM is looking for the demise of CRWRC. The facts show just the opposite. If CRWRC had adhered to its Constitution, this situation would not have arisen, and both agencies could continue. But now, because of the on-field duality, CRWM sees no alternative but to ask for unification even though this will also mean its own demise as a separate agency.

Certainly it should be clear that CRWM is not asking anything for CRWRC other than it asks for itself. It does so as a last resort. For sixty-three years missionaries have gone out from CRWM in word/deed ministries. We hardly view our demise with joy, but on-field frustration now gives us no alternative but to plead with synod for unification.

3. This report to synod has a certain polemic quality. That is because we must honestly reflect the hundreds of pages of frustration from field councils and individual missionaries over the years. This frustration covers a variety of issues which we have not even broached in this report. We have concentrated on the one overriding issue: on-field duality. We simply must present it as forcefully as we can, because it must stop! It

must not go on, not for even another year.

Yet because we at CRWM have penned these lines out of dismay and frustration, we realize that a wrong impression may surface. Our relationship with our CRWRC colleagues is one of deep mutual respect. On field after field CRWRC has labored with us in productive ministries and we praise God for these friendships and constant cooperation. Also at the home office there is ongoing daily consultation. We lift one another up before the Lord in prayer. If misunderstandings crop up, we do not let the sun go down on them. The problem that besets us has not, anywhere that we know of, produced personal animosity.

So we present this matter, with all its ramifications, to synod once again. We believe synod will take the courageous and far-reaching action required to bring on-field unity. The King of the church will lead us. If it were not his kingdom, his church, his world, we would not care this much. But now we rest assured, for we believe our Lord will lead our synod as it forges the solution to a problem that has beset us for too long.

II. STATISTICAL INFORMATION

In keeping with synod's decision in 1974, CRWM presents herewith its annual summary of statistical data. This data is compiled from many sources; it provides a view of the scope and variety of missionary outreach. We give thanks to the Lord for the precious lives pointed to in these statistics.

Board for Christian Reformed
World Missions

Eugene Rubingh, executive secretary

CRWM ANNUAL STATISTICAL REPORT

January 1, 1983

CHURCH

COUNTRIES	National church membership				Organi- zation			Ministry			Growth	
	Baptized	Communicants	Total attenders	Organized churches	Unorganized churches	Ordained ministers	Unordained workers	Seminarians	Adult baptisms 1981	Infant baptisms 1981	New worship centers begun by missionaries	New worship centers begun by national workers
AFRICA												
Nigeria (a)	38,122	38,988	381,673	122	2,045	162	533	78	3,163	4,455	NA	92
Liberia (c)												
Sierra Leone			300		4							
ASIA												
Guam		35	91	1	1				113	7		
Japan	1,889	5,729	7,618	63	41	110		18	280	104		5
Philippines	1,068	1,398	2,466	10	16	4	10	13		152	3	1
Taiwan (f)												
LATIN AMERICA												
Argentina (g)	NA	913	2,226	11	11	9	4	4	NA	NA		
Brazil	222	334	490	2	11	4	2	3	7	2		
Central America (g)	NA	440	NA	8	18	2	17	30	68	20	4	4
Dominican Republic	757	757	1,762	24	31	18	18	4	47		1	22
Mexico (g)	2,255	4,212	6,996	34	100	19	50	52	135	42	4	20
Puerto Rico	73	174	272			1	7	6	7			

(a) Statistics do not include EKAN Takum Church.

(b) All programs except one leprosy hospital have been transferred to national churches.

(c) Liberia missionaries work in support of churches associated with the Christian Education Foundation of Liberia. No statistics available.

(d) Theological Education by Extension 11; Health classes 2; Total students for both programs + 200.

(e) 1/6 ownership of CAJ (Christian Academy in Japan).

(f) All mission activities are incorporated into the Christian Reformed Presbyterian Church of Taiwan, whose statistics were not available.

(g) Since no new statistics were made available, last year's figures were used.

NA Not available

• TEE Program

REPORT 4-A

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
SUPPLEMENT

The Board of Home Missions presents the following as a supplement to its report to the Synod of 1983. It consists of one item only—the appointment of a new field secretary.

Background: Rev. Peter Borgdorff, who had been serving as field secretary on the Home Missions staff, accepted the call to be the pastor of the Bethany Christian Reformed Church of Holland, Michigan. He accepted that call in April and will be leaving the Home Missions office in June 1983.

Persons who serve as field secretary are appointed by synod (Home Missions Order, Article 3, Section 1, c and Article 4, Section 4). Ordinarily the board interviews people for staff positions at its annual meeting in February and presents a recommendation for appointment to the following synod. The present vacancy was not anticipated. There was not adequate time to do a search and prepare a recommendation for this meeting of synod. The Administration Committee now is considering potential candidates. It is hoped the board will be able to consider persons for the position within a few months. However, if it is necessary to wait until the 1984 meeting of synod, this important position will be unfilled for more than a year. If this is necessary, the board will seek to make interim arrangements, but it seems unwise to have such a long vacancy.

Request: The Board of Home Missions requests synod for permission to appoint a new field secretary for an initial two-year period. It is understood that the entire board, which includes a delegate from each classis, will be involved in the appointment. If synod deems it advisable to present this appointment to the Synodical Interim Committee for its concurrence or to the Synod of 1984 for ratification, Home Missions will be happy to do either. If synod gives this permission, it may be possible to have a new field secretary in place within six months.

Christian Reformed Board
of Home Missions

John G. Van Ryn, executive secretary

REPORT 6-A

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE
SUPPLEMENT

I. BACKGROUND

A. *Relationship with World Missions*

Repeatedly in the last few years, World Missions has asked synod to deal with disagreements between CRWRC and World Missions. Repeatedly synod has told CRWRC and World Missions to "work it out."

At least twice, synod has received responsible advice based upon a fair hearing of the issues between CRWRC and World Missions. Both the Missions Coordination Council, who took up this issue in 1980, and the synodical *Ad Hoc* Committee, which took up this issue in 1982, have investigated, analyzed, thought through the difficulties, and arrived at conclusions—conclusions which CRWRC considers to be reasonable advice to synod, consistent with Reformed principles. Twice, World Missions has failed to accept the conclusions of these committees.

Synod's first committee was the Missions Coordination Council. Synod established it in 1977 to deal with such issues as "the resolution of difficulties which may arise between the agencies." At its 1980 annual board meeting the Board for World Missions asked that disagreement over the *specific issue of administrative structures* on the field be addressed by the MCC. This was done, and in 1982 a plan for coordinated ministry was endorsed by the MCC for presentation at synod. The World Missions Board failed to endorse this plan, although its administrative staff had found it acceptable earlier in the year. World Missions appealed to synod.

In its presentation to the synodical advisory committee in 1982, World Missions requested that synod appoint a committee to review the mandates of CRWRC and World Missions, with a special concern for the issues of "permanent community development and unified on-field administration" (*Acts of Synod 1982*, p. 110). Synod did as World Missions requested and appointed such a committee. It is made up of Harold Dekker, chairman; Norman B. De Graaf, secretary; Gerard Berghoef, John H. Kromminga, and William Spoelhof.

Now, although synod's own committee is recommending further study with a view toward a comprehensive plan of reorganization, World Missions is in favor of a different course of action, namely, unification. We believe that their request to synod to do something other than synod's own committee recommends, is not helpful.

The synodical *Ad Hoc* Committee's report, particularly, gives evidence of careful and thorough analysis, objective reporting of findings, and clear understanding of the problems and difficulties.

In addition to these two synodical committees' solutions, CRWRC and World Missions have repeatedly signed agreements between administrative staff or board committees and then had those agreements fail to receive endorsement by the full Board for World Missions.

CRWRC believes that CRWRC staff and board have worked hard and long and in good faith to find ways to work with World Missions that allow each agency to retain its responsibility and authority.

It sometimes seems to us that the single issue behind all of these difficulties is that World Missions is unwilling to allow CRWRC responsibility and authority for its own staff. World Missions seems to be committed to either having control of CRWRC's resources (money and staff) or bringing about CRWRC's demise through merger.

There are currently joint working agreements in Sierra Leone, Central America, Dominican Republic, Philippines, Liberia, and Nigeria. In fact, there is no field where both agencies are present where a working agreement is absent. These agreements may or may not prove to be the best available models, but they are allowing the work to go forward—with CRWRC and World Missions working *jointly* to expand and enhance the kingdom of God. As both the CRWRC and World Missions reports to synod indicate, both agencies have continued to make significant progress in mission in the past year.

On the Central America field, programs in Honduras, Nicaragua, and El Salvador cooperate under a "Plan for Coordinated Ministry." Recently both organizations have made diaconal development a priority and have adopted a joint plan for it. A "Coordinated Strategy for Costa Rica" has also been achieved.

In Mexico, CRWRC began work in the Yucatan and then in Oaxaca at the request of World Missions field council. That work brought us into affiliation with the National Presbyterian Church. Now that World Missions is nearly exclusively with the Independent Presbyterian Church, we have separate ministries. CRWRC's long-range goal is to establish groups of evangelical Christians working on development so that NPC and IPC members can work together.

In Haiti, CRWRC works with the Missionary Church. World Missions is interested in a study to consider coordinated work in Haiti.

The interest in this work in Haiti stems from the joint work World Missions and CRWRC have undertaken in the Dominican Republic, with Haitian migrant cane cutters who may return to Haiti. The work in the Dominican Republic is guided by a model for coordinated ministry which from the outset defines the participation of the national church.

A model for cooperation has been agreed to in the Philippines. Included are procedures for joint planning and strategy, for communication, and for concurrence and advice.

In Bangladesh, where visas for church planters are restricted, CRWRC personnel and programs receive valuable spiritual support from a World Missions staff member on loan to a national organization.

In Africa, World Missions and CRWRC have formed an "Agreement for the Administration of the Mission of the CRC in Sierra Leone," a "Constitution of the Christian Reformed Mission in Liberia," and a document defining the relationship between World Missions and CRWRC

in Nigeria where, up until now, World Missions had been solely responsible.

Planning for joint work continues. World Missions and CRWRC are bringing to synod a request that we together seek a second "world hunger" field.

In some places where World Missions works, there is no need for CRWRC personnel. In some places where CRWRC works, local churches provide the preaching ministry to which CRWRC is related.

Countries	Both CRWRC and WM	Is there an agree- ment?	CRWRC with other church or evan- gelical agency	World Missions only
1. Bangladesh			X†	X†
2. Australia				X
3. New Zealand				X
4. Jordan				X
5. Taiwan				X
6. Japan				X
7. Guam				X
8. Papua New Guinea				X
9. India			X	
10. Philippines	X	Yes		
11. Liberia	X	Yes		
12. Nigeria	X	Yes		X*
13. Sierra Leone	X	Yes		
14. Costa Rica	X	Yes		
15. El Salvador	X	Yes		
16. Nicaragua	X	Yes		
17. Guatemala-Honduras	X	Yes	X	
18. Mexico			X	X
19. Haiti			X	
20. Dominican Rep.	X	Yes		
21. Dominica	X	Yes		
22. Argentina				X
23. Brazil				X
24. Cuba				X
25. Puerto Rico				X

†Although each agency has separate outreaches, CRWRC and World Missions have a "friendly" agreement by which mutual support is given.

*CRWRC has officially loaned staff to World Missions in the past.

B. CRWRC's History Since 1976

Since 1976 and 1977, CRWRC administrative staff and board have worked hard and, we believe, successfully to improve the organization. Within one twelve-month period in late '76 and early '77, resignations were received from the president of the board, the executive director, the promotions director, and the foreign program director. During 1977, program budgets had to be cut 15 percent because of insufficient income. CRWRC borrowed money to meet its payroll.

Since then CRWRC has changed. We have a new administrative system. We have much greater emphasis on staff development and staff retention. We have added new reporting systems from the field. We have appointed a "field director" on each field to be responsible for work in that field, and have put time, money, and energy into making sure he or she has the skills, tools, resources, and knowledge necessary to work effectively in that field. We have worked seriously at understanding community development (that is, how one helps communities get and use the resources they need to meet their basic needs), and have specific strategies for each field in order to help bring about that development.

We have developed long-range plans, have reestablished an emphasis on working with and through deacons, and have opened several new fields. We have reduced staff turnover, increased the number of poor people we are able to help with any given amount of dollars (by reducing the per-family cost of assisting them), and set clear goals for having local people take control of the programs.

We believe that the systems we have developed are significantly better than previous ones and they are systems that are appropriate for the work CRWRC does. They are helping us do better the job of helping the poor help themselves; they are allowing us to reach more people more effectively with the compassion of Jesus Christ.

CRWRC has no desire to criticize other organizations' administrative systems. We believe that people appointed to supervise and carry out the functions of other agencies are undoubtedly the best judges of what systems best help them carry out those functions. At CRWRC we believe that we have developed administrative structures that are thoroughly consistent with the Word of God, with Reformed theology, and with the task assigned to CRWRC by synod.

World Missions seems to believe that only through merger of the two agencies can "one face" be presented to the nationals, and the corporate character of the church be shown. CRWRC believes this is false. We believe we can work *together*, each complementing and supporting the other, without losing the identity, responsibility, and authority given to each agency by its synodical mandate.

We believe that the continued work and guidance of synod's *Ad Hoc* Committee is the best resource available to synod to make sure that CRWRC and World Missions resolve their difficulties in ways that are reasonable, just, in accord with synodical decisions, and in accord with the Word of God.

II. CRWRC'S ANALYSIS OF THE SPECIAL AD HOC COMMITTEE ON WORLD MISSIONS AND CRWRC (REPORT 36):

A. It is a thorough and objective report of the history and the problems. We worried that we would get a superficial once-over; we have gotten a very thorough analysis.

B. It recommends an appropriate revision of the two boards' mandates. We have been asking synod to revise the Constitution and review our mandate since 1968, off and on.

C. It recognizes that the differing management systems are part of the differences between the organization—but *only* a part. And it recognizes particularly the immense efforts put forth by both organizations this last year to achieve improved relationships.

D. It says, "We believe that this diaconal dynamic should not be diverted, checked, nor frustrated."

E. It suggests the use of Missions Coordination Council and Synodical Interim Committee to resolve issues. CRWRC is in favor of this and has said so in our report to synod.

F. It points out the necessity of including the agencies, especially field staff, in any solution.

G. It suggests three possible solutions.

1. unification of the two agencies
2. negotiated agreements between the agencies
3. restructuring

It then recommends Solution 3.

Some concerns we have about the *Ad Hoc* Committee's report

A. Guidelines A through F in the *Ad Hoc* Committee's report are fine if they are "guidelines for joint church planting ministries." If they are intended to stand alone as guidelines for "mission" of all kinds, they may be inadequate. For example, they do not apply to disaster relief or to CRWRC's support of evangelical development agencies. In fact, much of CRWRC's work, including our entire domestic program, is not dealt with in the report.

B. The statement that unification of the two agencies might still be recommended if all else fails, may be an invitation to those who want unification to resist all efforts at another solution.

C. The Commission is recommending for itself a great deal of authority. We agree that the problem will never be resolved until someone is given the authority to implement a solution that some people do not like, and this committee has, in our opinion, proved itself to be objective and thorough.

D. There is one point on which we disagree with the report of the *Ad Hoc* Committee—we do not believe the field test of the Interdependence Agreement of 1981 failed in Central America.

III. MANDATES

All church agencies have one mandate in common: to expand and enhance the kingdom of God. But within that larger mandate are specialized functions or tasks. Some organizations are called to educate, some to evangelize and plant churches, some to publish educational materials, and one, at least—CRWRC—to show Christ's compassion to the poor.

In 1977, a synodical study committee on mission principles made these statements: "The church must be true to biblical principles in faithful administration of its mission." In explicating that principle, it said, "The church . . . may legitimately assign specific tasks and their administration to . . . committees, boards, or agencies as it desires. Greater effectiveness is frequently achieved through such specialization. . . . Cooperation and mutual consultation are required on all levels in order that the one, corporate character of the church in ministry may be clearly shown. . . . Such varied modes of activity may well require varied forms of administration. . . ." (*Acts of Synod 1977*, pp. 626-27).

We believe synod did well in 1962 when it created CRWRC with this specific specialized task: ". . . to minister in the name of our Lord to man distressed by reason of violence of nature, the carnage of war, or other calamities of life, and to relieve the suffering of the needs of the world."

In addition to having a specialized task, CRWRC is a specialized agency in that it is the *diaconal* arm of the denomination. Its board members are current or past deacons. In many classes, although the board members are officially appointed by classes, the board member nominations are made by the diaconal conferences. In some classes, the diaconal conferences recommend which of the nominees they believe is best qualified. CRWRC and the existing conferences are working together to make such conferences a reality throughout the denomination, so that CRWRC can, even more effectively, be a voice of the deacons. Where conferences do not currently exist, CRWRC board members are expected to be in close touch with the diaconates of the classis, so that the diaconates' voices can truly be heard in Grand Rapids. A recent reorganization in the domestic ministries of CRWRC was designed specifically to give deacons and deacons' conferences closer links with the administration.

Although CRWRC needs to work hard to maintain and strengthen its links with deacons, we believe CRWRC has effectively carried out the specialized diaconal task assigned to it—showing the compassion of Christ to the world's needy.

At first this was done mainly through emergency relief. Some have maintained that synod intended CRWRC to do *only* emergency relief. However, the first Constitution spoke of "permanent benevolent causes" to be assigned to CRWRC; and in 1965 already, synod gave CRWRC permission to hire an agriculture development worker in Korea.

Since that time, CRWRC has continued its disaster response work and has vastly expanded its agriculture development programs. In recent years we have developed expertise in the area of "community development," an integrated program of agriculture, health, and literacy, which allows a community to identify and expand its resources and opportunities so as to be able to meet its own basic needs.

CRWRC believes that by working cooperatively with World Missions and with local churches overseas, we can build a strong mutual program which will result in a community of Christians who worship together, reach out to others, and are able to provide for themselves and their families.

This latter task—teaching communities to provide for themselves and

their families—is a highly specialized task. It is not something that happens automatically when people become Christians. It is not something that happens simply by providing technical experts—such as an agriculturist or a nurse. It demands an integrated strategy, supported by highly knowledgeable people at all levels of the organization. CRWRC continues to learn more about this; but we have made a very respectable beginning.

We believe that CRWRC has carried out its mandate faithfully and well. We believe CRWRC has been heartily supported by the church *because* it has done well the diaconal task of the church—showing the love of Jesus Christ to the needy. We believe it is supported by the deacons and helpful *to* the deacons in carrying out their task.

The issue to be decided by synod, then, is whether this specialized diaconal task warrants a separate agency. In 1962, synod thought the task demanded such specialization.

Since 1962, the world has grown much more complex. Refugee problems have increased greatly; the number of refugees has increased by the millions. World hunger has become a pervasive problem, not limited by geography or by local weather conditions, but extending over most of the world's countries and affecting one-quarter of mankind. Many of the poverty stricken are Christian brothers and sisters, crying for the concern of richer fellow-Christians in lives made desperate by need.

CRWRC believes that in such a world a specialized ministry of compassion to the poor, a ministry that effectively helps the poor provide for their own needs, is essential. We have seen no evidence that either church planting or help for the poor would be enhanced by merger.

To live for another two years with the issues unresolved, while the commission being recommended to synod does its work, is not pleasant. But it is far more reasonable, far more in accord with the biblical injunction to do things in "good order," than to suddenly wipe out the diaconal agency that for twenty-one years has been faithful, effective, and successful in its calling.

IV. CONSEQUENCES OF MERGER OF WORLD MISSIONS AND CRWRC

CRWRC's board members feel a specific calling to the diaconal ministry of the church. They feel a special calling to, as the ordination form for deacons puts it, "be compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy to their lives." This diaconal emphasis would be lost in a merger of the two agencies.

As we said above, CRWRC believes that World Missions and CRWRC have separate functions to carry out. Merger of the two agencies will give to one organization two distinctly different and separate tasks. We have questions about the capability of a single board and administration to deal adequately with these two complex tasks.

In general, it appears to us, large organizations tend to be less responsive than smaller ones to both their clients (in CRWRC's case, the world's needy) and to their donors. Merger would increase the size of this agency significantly. Contrary to some people's beliefs, administrative costs

tend to increase, not decrease, with size. The issue of optimum degree of consolidation is currently under study by the Synodical Interim Committee. To merge two boards when another committee is studying the possible advantages of less consolidation seems somewhat inconsistent.

CRWRC believes that the increasing complexity of various tasks may well demand increased specialization in the future, rather than giving to single agencies broader, more complex tasks.

In the present arrangement, church members have a choice about whether to support church planting or self-help for poor people with their above-quota, free-will gifts. Those who prefer not to support the latter are not forced to do so. Those who prefer to use their additional gifts for this purpose may. Merging the two organizations would limit that freedom. We believe that one consequence of this would be a significant loss of funds from CRC ministries to agencies such as World Concern, World Relief (of the NAE), and World Vision.

Because they have separate tasks, the two agencies have evolved separate administrative structures. Different tasks do demand differing structures. For example, CRWRC's disaster work demands rapid-response capability that a field council structure cannot provide. Putting both tasks in the mandate of one board and organization would not solve the issue of administrative structure—unless one agency is wrong in its contention that its current structure is the most effective and efficient one for carrying out its task.

More and more of the world's countries are suspicious of foreign entrants and are resistant to granting visas to people who work for agencies that include church planting and proselytizing in their goals. Because of CRWRC's history of noninvolvement in church planting (as a separate entity), we are more likely than World Missions to be allowed into such countries and may be given more freedom of action when we do enter. In many cases, poor Christians in non-Christian countries can benefit from this.

There are other situations, also, such as refugee camps and disaster sites, where CRWRC is able to offer a holistic response to distressed people, including fellow Christians, but where agencies doing evangelism are not allowed.

V. CRWRC'S REQUEST

A. CRWRC requests that synod accept the recommendations made by its own *Ad Hoc* Committee that a "commission" be formed to work with the agencies for two years to find *and implement* a method of cooperation between the two agencies.

Grounds:

1. The problem is complex and cannot be adequately dealt with through simplistic solutions.
2. Synod has repeatedly, over the years, insisted on maintaining the integrity and responsibility of its agency for its own task.
3. Two years is not an unreasonable amount of time to devote to

resolving a problem that will have lasting benefits for the church's mission.

4. The work in the field can and does continue while this process goes on.

B. CRWRC requests that the commission be made up of the same members who have served on the *Ad Hoc* Committee.

Grounds:

1. These members have indicated, through their report, their very excellent grasp of the problems and issues.
2. These members have devoted many hours to interviewing staff in order to understand the issues. New members would have to repeat this process.
3. These members have shown their objectivity; it would be very damaging to add members who are biased toward either organization.

C. CRWRC supports the request of the *Ad Hoc* Committee that the commission be given specifically, by synod, the authority to *instruct* agency staff and board at all levels as to how they will cooperate.

Grounds:

1. The staff and boards of these two agencies include well over three hundred people. These people will never all agree on how best to organize for a given task.
2. When negotiated agreements fail, only authority can resolve issues.

D. CRWRC requests that if synod adopts guidelines A-F of the *Ad Hoc* Committee Report, synod clearly indicate, as the *Ad Hoc* Committee does, that these guidelines do not apply to "cooperation with para-church organizations," nor to disaster relief.

Grounds:

1. The *Ad Hoc* Committee clearly makes this distinction, but it does not appear in the guidelines themselves.

VI. ELECTION OF BOARD MEMBERS-AT-LARGE

CRWRC further submits the following nominations for board member-at-large positions (1983 *Agenda*, Report 6, Section IX):

A. Medical Alternate Member-at-Large:

- Dr. Richard Postma—member of Seymour CRC of Grand Rapids; medical director at Steelcase, Inc.
- Dr. Robert A. LaFleur—member of First CRC of Grand Rapids; associate professor of Biology at Calvin College and physician in hospital emergency unit.

- Dr. Gwen Evenhouse—member of Plymouth Heights CRC of Grand Rapids; medical doctor in private practice and former missionary to Nigeria.

B. Sociologist Board Member-at-Large:

- James K. Haveman—member of Madison Square CRC of Grand Rapids; director of Kent County Mental Health. *Incumbent*
- Dr. Ted Rottman—member of Grace CRC of Grand Rapids; professor of Sociology at Calvin College. *Alternate Member-at-Large Incumbent*

Sociologist Alternate Member-at-Large

- Gordon Ellens—member of Bethel CRC of Zeeland, Michigan; regional administrator for Bethany Christian Services.
- Person left unappointed in the delegate position listed above.

C. Accountant Board Member-at-Large

- Edgar Westenbroek—member of Alger Park CRC of Grand Rapids; vice president of administrative service at Foremost Insurance Company. *Incumbent*

- Edward Zeilstra—member of Ada (Michigan) CRC; CPA and finance executive of KMW, Inc. *Alternate Member-at-Large Incumbent*

Accountant Alternate Member-at-Large

- Thomas Noble—member of Millbrook CRC of Grand Rapids; CPA and partner with Ernst and Whinney.
- Person left unappointed in the delegate position listed above.

D. Minister Board Member-at-Large

- Rev. Jacob P. Boonstra—pastor of Plainfield CRC in Rockford, Michigan. *Incumbent*

- Rev. Durant Van Oyen—pastor of Cascade CRC of Grand Rapids, Michigan.

Minister Alternate Member-at-Large

- Rev. Harvey J. Baas—pastor of Pioneer CRC in Cedar Springs, Michigan.
- Person left unappointed in the delegate position listed above.

Christian Reformed
World Relief Committee
John De Haan, executive director

REPORT 19-A

SYNODICAL INTERIM COMMITTEE
Christian Reformed Church in North America
Christian Reformed Church Synod Trustees

I. NOMINATIONS FOR SYNODICAL INTERIM COMMITTEE MEMBERSHIP

The names of members and trustees whose terms expire in 1983 are listed in Report 19, Section II. The committee submits the following nominations to synod for election. Information re clergy nominations is available in the *Yearbook*, and information re nonclergy nominees will be placed on the ballots of synod (* denotes incumbent member and ** incumbent alternate).

A. Western Canada (clergy member)

Member—*Rev. Nicholas B. Knoppers, Minister Emeritus; MC, Trinity, Edmonton, AB

—Rev. Bastiaan Nederlof, Pastor of First CRC, Victoria, BC

Alternate—Nominee not elected as member and

—**Rev. Evert Gritter, Pastor of Bethel CRC, Lacombe, AB

B. Mississippi to Rocky Mountain (clergy member)

Member—Rev. Peter W. Brouwer, Pastor of First CRC of Edgerton, MN

—Rev. Jerrien Gunnink, pastor of First CRC of Denver, CO

Alternate—Nominee not elected as member and

—Rev. Robert J. Holwerda, pastor of Calvary CRC, Pella, IA

C. Central United States (nonclergy members)

(Two members to be elected from four nominees)

Member—Mr. Howard Johnson, manager of Employee Benefits, Herman Miller, Inc., Zeeland, MI

—Mr. Richard Mulder, executive director of Rest Haven Christian Services, Palos Heights, IL

—Mr. Merle Prins, senior vice president, First Michigan Bank, Zeeland, MI

—Dr. Raymond P. Seven, president, NOR-AM Agricultural Products, Inc., Chicago, IL

Alternate—Two nominees not elected as members, and

—Mr. Wayne Postma, general accounting manager, Steelcase, Inc., Grand Rapids, MI

—Mr. August Van Der Wall, vice president, administration, Bissell, Inc., Grand Rapids, MI

D. Eastern Canada (nonclergy member)

Member—**Mr. Marinus Koole, president and founder of Creekside Gardens, Jordan Station, St. Catharines, ON

—Mr. John Wynia, accountant, manager of a construction firm

Alternate—Nominee not elected as member and

—Mr. Henry Heersink, vice president of TOP's Importing, Ltd., Grimsby, ON

E. The committee also recommends the following appointments to synod:

1. Synodical treasurer: Mr. Lester Ippel

Synodical Arrangements Committee: Mr. Lester Ippel and Mr. Robert Struyk

II. APPOINTMENTS

In Report 19, Section IV, the SIC reported a number of interim appointments. Subsequently the committee has approved the following classical nominations for board membership and committee appointments:

Board	Classis	Member	Alternate	Term
Syn. Deputies	Eastern Can.		Rev. J. A. Quartel	
	Florida		Rev. H. F. Harnden	
	Hackensack	Rev. V. Geurkink	Rev. A. Lindemulder	1986
	Hudson No. III.	Rev. D. P. Wisse	Rev. P. C. Szto	1986
Calvin			Rev. F. Bultman	
	Atlantic NE		Mrs. M. Gage	
	Muskegon	Rev. C. J. De Ridder	Rev. E. W. Los	1986
	No. III.	Dr. W. Venema	Rev. J. E. Wolff	1986
World Missions	Cadillac		Mr. W. Vander Ark	
	Florida		Mr. J. Fernandez	
	Hudson	Ms. M. Last		1986
	Illiana		Rev. G. G. Heyboer	
Home Missions	Minn. No.		Rev. A. C. Leegwater	
	Minn. So.		Rev. J. T. Petersen	
	No. III.		Rev. R. J. Van Antwerpen	
	Alberta No.	Rev. T. J. Oosterhuis	Rev. E. Gritter	1986
	Atlantic NE		Rev. B. A. Averill	
	Florida	Mr. H. Vander Laan	Mr. J. Fennema	1986
	Minn. So.		Rev. R. Zomermaand	
	Muskegon No. III.	Rev. T. Versepout	Rev. G. R. Mossel	1986
Bd. of Pubs.		Mr. L. Van Dyke		1986
	British Col.	Mr. I. De Vries	Rev. W. L. Vander Beek	1986
	Hackensack	Mr. B. Nawyn	Ms. M. Nagelkirk	1986
	Sioux Center		Mr. N. Van Schouwen	
CRWRC	Wisconsin		Mr. I. Kraker	
	Atlantic NE	Mrs. R. Hiskes		1986
	Grandville		Mr. T. Sjoerdsma	
	Hackensack		Mr. W. Roper	
	Hudson	Mr. H. Jost	Mr. B. Tolisma	1986
	Kalamazoo	Mr. W. Wierenga		1986
	Minn. No.	Mr. A. Van Someren	Mr. A. Geurkink	1986
	Wisconsin		Mr. J. Van Vliet	

Judicial Code Committee—Mr. Wietse Posthumus was appointed as an alternate member of the Judicial Code Committee until elections are held at synod.

SCORR—Ms. Toni Goreé was appointed to SCORR, replacing Mr. Lyle Longclaws.

III. REQUESTS FOR ACCREDITATION

In accord with its mandate, the Synodical Interim Committee, during the past year, has evaluated the program and the finances of all agencies seeking recommendation to our churches for financial support. The listing of all the denominational and nondenominational agencies recommended appears in the financial section of this report.

The Synodical Interim Committee calls attention to one agency which was removed from the list of nondenominational agencies recommended for financial support, namely Westminster Theological Seminary.

The following recommendations of the Church Polity and Program Committee were adopted by the Synodical Interim Committee:

A. That Westminster Seminary be dropped from the denominational list of those agencies which are approved for offerings throughout the CRCs and that Westminster be advised to seek local support, if it so desires, in those areas in which its two campuses are located.

B. To instruct the business office of Westminster how to proceed to achieve regional support, if it so desires.

Reasons given in support of this decision are as follows:

The history of Westminster has moved this cause away from needing the support of all-denominational offerings originally required to maintain a struggling, small seminary.

Owing to its development of satellite campuses, these area campuses are closer to the regional interests of our churches than to all-denominational interests.

IV. STUDY ORGANIZATIONAL STRUCTURE OF THE CRC, *Agenda for Synod 1983*, Overture 22

Following discussion of the overture, the Synodical Interim Committee decided to report that it supports Overture 22 of Classis Hudson, without commenting on the grounds cited, for the following reasons: All organizations of the size and scope of the Christian Reformed Church require periodic review to determine the efficiency of their organizational structure. The SIC is of the opinion that such a review is desirable in the CRC at this time. The SIC has wrestled with the problem of whether or not to initiate such a study but is unclear as to whether or how this falls within the mandate of the SIC.

V. SYNODICAL LIAISON REPRESENTATIVES

The Synod of 1977 approved a policy for synodical liaison representatives as found in the *Acts of Synod 1977*, pp. 66-68.

Currently only seven of thirty-three accredited nondenominational agencies report by way of a liaison representative. In some cases the reports must be requested. In recent years no agencies have formally requested liaison representatives unless they were contacted. Presently the terms of the representatives of six of the seven have expired, or the representative chooses no longer to serve.

According to present practice the information required from all nondenominational agencies recommended for financial support is provided by the agency at the request of the Denominational Financial Coordinator (DFC). Program information is provided for that member of the SIC who annually reviews the program of the agency.

Those agencies which presently do not have a liaison representative do not supply synod with a report in addition to the information provided for the SIC, except for denominational youth agencies and affiliated educational agencies. These exceptions to the rule provide reports for the *Agenda for Synod*.

The SIC recommends that synod no longer appoint liaison representatives to nondenominational accredited agencies.

Grounds:

1. The Synod of 1977 decided that the representatives "will be discontinued unless the agencies . . . elect to have representatives."
2. The rules requiring a nomination of at least two persons have not been followed consistently or recently.
3. The financial information reviewed by the Finance Committee of the SIC is provided directly by the agency at the request of the DFC.
4. A statement of policy and program is currently provided by the agency directly for the SIC member reviewing the agency's program.
5. Liaison reports are not printed in either the *Agenda* or the *Acts of Synod*.
6. Synod provides for information to be received directly by the SIC and summarized in the denominational Handbook.
7. Agencies are currently not requesting representatives.
8. Most of the agencies currently do not have liaison representatives.

VI. UNIFORM SALARY POLICY

A. *Background*

The Synod of 1978 mandated the SIC to report to the Synod of 1979 on a Uniform Salary Policy which all agencies could use to develop their respective salary schedules (*Acts of Synod 1978*, pp. 94, 440-41). Synod also instructed the agencies to include their salary and fringe benefit schedules in their annual reports to be included in the *Agenda* (*Acts of Synod 1978*, pp. 94-95).

Each year since 1979, the Finance Committee has prepared and approved updated salary ranges under the Uniform Salary Policy in accordance with the procedures adopted in the 1979 report. Each year since 1979 the agencies have indicated that their salary schedules are within the approved ranges of the SIC-recommended salary ranges.

A report on updated salary ranges for budget year 1984 has been prepared. Using the same procedures as in prior years, the recommended Executive I Midpoint would reflect a 5.9 percent increase over that used for budget year 1983. Other executive ranges would be adjusted accordingly.

B. *Synodical Mandate 1982*

In its supplemental report to the Synod of 1982, the Board for Christian Reformed World Missions made the following statement:

"In 1979 a uniform salary schedule for denominational agencies appeared and each agency was requested to report that its salaries were within the ranges for each category. This was done in an attempt to provide disclosure to the denomination of the salaries being paid by denominational agencies. However, Christian Reformed World Missions believes that an adequate method of disclosure has not yet been achieved and requests synod to produce salary scales which provide more information than is currently required."

In spite of a recommendation from the advisory committee that synod not grant the request, synod subsequently adopted a resolution "that the Synodical Interim Committee review the present salary disclosure policy in consultation with all denominational agencies and submit its recommendations to the Synod of 1983."

C. *Response*

An inquiry was directed to all agencies with the question: "In your board's opinion does the salary policy with its classifications and salary ranges provide you with the control your board requires and sufficient disclosure to the church that your board feels is needed?"

The agencies have responded in written communications and in verbal form. From this information, and from other inquiries, comments, letters from churches, and other sources, the SIC submits the following statements and observations:

1. Even though synod has not requested individual disclosure of actual salaries paid, there is a perception that the denominational agencies have sidestepped the issue, are being protective about salaries paid, and are unwilling to provide further disclosure.

2. The salary ranges expressed in the Uniform Salary Policy have been criticized as being too broad to provide adequate disclosure.

3. There are complaints that there is not adequate disclosure to the agencies' board members (other than the executive committees) of actual staff salaries paid.

4. There are complaints that there is not adequate disclosure to our churches' constituency who have a "right to know."

5. There is a concern over internal equity of executive salaries paid between agencies; the concern over the relationship of the salary paid to the executive director of one agency to that of another agency.

6. There is a concern over external equity of executive salaries paid.

How does the salary paid compare with similar positions in other church-related organizations? How does the salary paid to ordained ministers within the agencies compare with ministers serving our churches throughout the denomination?

7. During this period of economic stress and tensions there seems to be an even greater attention to salaries paid and more criticism directed to our salary administration policies and procedures.

D. *Recommendations*

1. That no adjustment be made to the salary ranges in the uniform salary policy for budget year 1984.

This recommendation is made in spite of an economy that projects (depending on the source of the information) an inflation rate in 1984 of 5.6 percent; in spite of an *average* cash salary increase of 6 percent paid to our ministers serving churches (1983 over 1982); and in spite of data that would call for an upward adjustment in the salary ranges.

2. That we retain the services of a consultant in the field of salary administration and concentrate on the approximately thirty-three *executive* positions as indicated in the agencies' uniform salary reports.

3. That the salary ranges as established for individual executive positions be made a matter of public record in the *Acts of Synod*.

4. That we establish a budget item for the proposed consultant fee in the Denominational Services 1984 Budget.

Each of the denominational agencies with employees in the executive categories have been informed of the above recommendations and have reacted positively to them.

VII. MINISTERS' COMPENSATION SURVEY 1983

The updated survey and guide for 1983 is published in pamphlet form for distribution to all delegates to synod. Upon synod's approval it will be distributed to all of our churches as part of the CRC Handbook "Your Church in Action." The information was compiled from that requested in a questionnaire mailed earlier this year. There was an increase in the number of responses over previous years and this has made for a more meaningful survey for our churches' use.

The office of the Denominational Financial Coordinator has assisted many of our church consistories in matters concerning ministers' compensation and benefits and is happy to be of assistance. Synod is requested to urge the continuing participation in the survey and the use of the guidelines as contained in the report, taking note of the cost-of-living indicators as published for each region in the United States and Canada.

VIII. DENOMINATIONAL LOAN FUND

The Synod of 1982 directed the existing SIC subcommittee to implement the establishment of the Denominational Loan Fund (DLF) and present a status report to the Synod of 1983 together with nominations for committee membership.

A. Status Report

A copy of the proposed Articles of Incorporation and By-Laws appears in Appendix I. It describes the functions of the loan fund.

Note that the corporation is organized on a directorship basis pursuant to the Michigan Nonprofit Corporation Act.

The name, Christian Reformed Church Loan Fund, Inc., is chosen to indicate the denominational backing of the loan fund as well as the ultimate breadth of its activities.

Initially the loan fund committee will concentrate its activities within the United States. There are legal requirements in the various states that must be met in order for the fund to operate.

In Canada there are in existence classis-wide or classis-sponsored loan funds. One fund, the Ontario Extension Fund, has expressed its concern that there not be a duplication of functions within Canada and that it be given serious consideration as a Denominational Loan Fund in Canada. As denomination-wide loan fund activities expand into Canada it would be desirable that these activities are carried out in conjunction with or through existing Canadian loan funds. This will avoid a possible duplication of effort. It will recognize the unique requirements in Canada and will provide a positive response to the concerns of the Ontario Extension Fund.

B. Committee Membership

The DLF subcommittee requests approval of the SIC to submit one nominee for each of the twelve positions on the committee. The twelve prospective members are:

From Church Help Committee

Rev. John Ebbers

Daniel Pluim

Bernard De Wit

Other:

US:

Calvin Nagel—Banking

Eugene Miller—Banking

Gary Geenen—Real Estate

Calvin Lane—Architecture

Gerald Van Wyke—Legal

Peter Knorr—Investments

Canada:

Jerry Bruins—Banking

Dick Meindersma—Legal

Dan Van Leeuwen—Accounting/Investments

Ex Officio:

Gerard J. Borst, Home Missions

Harry J. Vander Meer, Denominational Financial Coordinator

C. Interrelationship—Home Missions and Denominational Loan Fund

Synod 1982 instructed the Board of Home Missions and the Denominational Loan Fund subcommittee to work out the procedures

covering the interrelationship between the DLF and the BHM Church Building Fund at the time a Home Missions church reaches Stage IV and to include these in their reports to the Synod of 1983. Their report is as follows:

Introduction

Synod of 1982 approved a new policy for the Board of Home Missions relative to its loan fund whereby a Home Missions Church Building Fund will be established to provide loans to Home Missions churches for their new building programs. Loans will be made at current market rates and will mature at the time of reaching Stage IV (normally seven-ten years) at which time the Denominational Loan Fund—assuming approval by synod—will make a new loan for the unpaid balance. This will enable liquidation of the loan from Home Missions in order that these funds will be available for beginning other Home Missions work.

Synod further approved the establishment of the Denominational Loan Fund . . . with the understanding . . . that all loans to churches would be primary loans for capital improvements with the exception of loans granted in the interrelationship with the Board of Home Missions (*Acts of Synod 1982*, p. 38, B, 6, b).

In addition, synod instructed the Board of Home Missions and the SIC denominational loan subcommittee to work out the regulations and procedures covering the interrelationship between the Denominational Loan Fund and the Home Missions Church Building Fund at the time a Home Missions church reaches Stage IV and to include these in their reports to the Synod of 1983.

Procedures

The following procedures should be observed in implementing a transition from the church's indebtedness to the Board of Home Missions to an indebtedness to the Denominational Loan Fund or other lending institutions.

1. The Board of Home Missions (BHM) will provide, annually, the Denominational Loan Fund (DLF) with a list of Stage III churches and their indebtedness together with a projected date of transition to Stage IV and a projected indebtedness at the time of transition.

2. At least six (6) months prior to proposed transition to Stage IV status, the church will notify the DLF of its intent to secure financing from the DLF or other lending source.

3. In response to (para. 2) above, the DLF will notify the church and the BHM of its lending ability at the proposed date of transition.

4. BHM and DLF will confer at the appropriate time to determine that the church, at Stage IV, does have the financial ability to service a new loan with the DLF. The DLF may, if it desires, secure current financial information from the borrowing church to satisfy the DLF lending requirements.

5. The loan documents will be drawn up and a lending relationship established by and between the borrowing church and the DLF. The DLF will loan funds to the church to enable the church to liquidate its loan to the BHM.

6. The interrelationship of the BHM and the DLF is such that requests for loans to churches reaching Stage IV ordinarily shall have priority over requests for other loans to churches.

7. It is understood that the DLF Committee has the final authority in the granting of all loans, including those Home Missions churches which reach Stage IV.

DLF Subcommittee
Gerard Borst
John Ebberts
Gerald Van Wyke
Harry Vander Meer

IX. DORDT COLLEGE

Dr. J. B. Hulst, President of Dordt College, has contacted the SIC Finance Committee with a proposal for change in the way "areas

established by Calvin College and Seminary for quota allocation purposes which benefit from a quota reduction should employ monies saved to finance their present area colleges" (*Acts of Synod 1962*, pp. 54; 104, XXV).

The proposal points out that Area 4's application of the formula adopted by synod was adequate and equitable for Dordt in 1962. Over the past twenty years, however, Dordt has grown to where it serves nearly a thousand young people from the entire CR denomination. Half of its students come from areas other than Area 4, and the college believes that the formula adopted in 1962 no longer resolves the problem as the Synod of 1962 intended it to be resolved.

The matter is one to which Dordt College has given considerable attention. The matter affects other "area" colleges as well. The Synod of 1960 appointed a "representative committee to study the problem of denominational ecclesiastical support of junior colleges controlled by the Christian Reformed constituency." The present formula was recommended by that committee and adopted by the Synod of 1962.

In view of the scope of the matter and in view of the work done by a synodically appointed study committee earlier, the Synodical Interim Committee recommends to Synod 1983 that a study committee be formed to review the Dordt College proposal and its impact on other church-related colleges. Copies of the proposal will be submitted to the study committee.

X. COORDINATED AIR TRANSPORTATION SERVICE

At the September 30, 1982, Synodical Interim Committee meeting the committee members were informed that a donor had expressed his wish to make a commitment to the CRC whereby a twin-engine Piper Navajo airplane would be given to the church; that Mr. Ray Browneye had offered his services as pilot for the aircraft; and that a group of interested businessmen had expressed their commitment to provide funds in order to bring the airplane to top mechanical condition and provide a subsidy, if necessary, to operate the plane in the service of the denominational agencies' board members and staff as well as other related organizations for an experimental period from January 1 to June 1, 1983.

The Synodical Interim Committee has accepted with gratitude the gift of the plane.

The group of interested businessmen referred to have formed the Coordinated Air Transportation Service. The plane has been brought to top mechanical condition and 35,260 passenger miles have been flown during the first three months of service. In that time 162 passengers have been served from more than a dozen agencies. There is every evidence that there will be an increasing level of activity as the service becomes better known and its cost and time savings become proven facts.

The committee is encouraged with the financial results thus far. The excess of operating cost over income during the brief initial period of operation has been offset by cost savings to the agencies in air fare and time.

The committee has requested and the Synodical Interim Committee

has approved an extension of the experimental period to June 1, 1984, or until such time as the SIC, because of negative results, deems it wise to terminate the program.

XI. CENTER OF HOPE PASTORAL COMMITTEE

Report 37 in the *Agenda for Synod 1983* makes reference to contact by letter with investors in the Center of Hope. A copy of the letter sent to the noteholders appears in Appendix II of this report.

The letter details the criteria established by the committee in determining hardship and outlines possible methods to be used in meeting the needs of those who suffer hardship because of losses from investments in the Center of Hope.

To date, twenty-seven responses have been received from approximately 450 investors contacted.

The Pastoral Committee notes that generally the letters of response reflect disappointment and concern. Some refer to an obligation of the Christian Reformed Church to repay the noteholders. None, however, declare hardship as defined by the committee.

The Pastoral Committee requests that synod take note of the criteria established for determining hardship; and take further note that, on the basis of responses received to date, it is making no recommendation for action by the Synod of 1983.

XII. FINANCIAL REPORTS, QUOTAS, OFFERINGS, AND ACCREDITATION

The following report of the Finance Committee has been submitted to and reviewed and approved by the Synodical Interim Committee and is hereby recommended to synod as its report:

The Finance Committee of the Synodical Interim Committee has completed its review of the audited statements, year-end financial reports, 1983 revised budgets and 1984 proposed budgets as submitted by the denominational agencies. From this data a Financial and Business Supplement Agenda has again been prepared for all synodical delegates and for those churches who request a copy. The agenda includes a financial reports summary for the years 1982, 1983, and 1984 for each agency. This report will also appear in the *1983 Acts of Synod*.

Each denominational agency's financial data was assigned to a member of the Finance Committee who made an in-depth review of the agency's audited financial statements, budgets, and 1984 quota request. Following this the Finance Committee interviewed representatives from each of the agencies in matters relating to the financial data and quota request. When the interviews were completed the Finance Committee met in executive session to prepare its recommendations to the Synodical Interim Committee.

The meetings, during which the Finance Committee and representatives of the denominational agencies met to review financial reports, budgets, and quota requests, were marked by a keen, mutual feeling of sensitivity towards the need to use restraint when considering quotas for 1984. The feelings voiced by some of our churches had obviously been heard by the churches' representatives who form the committees and

boards of the denominational agencies. There was a consensus that an across-the-board quota freeze would be counterproductive to the long-range effort of holding down quota increases. Instead, each agency presented their proposed budgets and quota requests covering only basic and essential needs. As a result the Finance Committee for the first time in many years approved all the requests as presented. Seven quotas remain the same as last year, one shows a 15 percent decrease and eight quotas reflected a needed increase. The net result is an increase of \$13.10 to \$368.15, 3.7 percent over last year's total of \$355.05.

This is the lowest annual increase since 1974. Gifts and offerings from sources other than quota are providing an increasing amount of our denominational agencies' revenues. A report has again been prepared which shows the 1983 quota expressed in 1970 dollars as adjusted by the Consumer Price Index for both United States and Canada. When the 1983 quota of \$355.05 is expressed in 1970 US dollars, the amount becomes \$141.27. When expressed in 1970 Canadian dollars, the amount becomes \$127.11. The information is also expressed in graph form on the following pages. Thus is confirmed the fact that the expansion of our agencies' programs is done not so much by quota increase as by above-quota gifts and offerings.

Some observations concerning the quota requests:

Back to God Hour's quota increase \$4.50 and CRC TV \$1.00 is intended to cover both air-time increases (that far surpass US and Canadian inflation rates) and debt reduction.

Board of Home Mission's austerity budget projects only one new field opening in 1984, thus a quota increase of \$2.50.

Board for World Missions during the past year reduced their cash balance as a result of a less-than-requested quota increase last year. Inflation in the countries where World Missions carries on its activities far exceeds that of the United States and of Canada. By applying restraining measures in other areas, the quota increase was held to \$4.00 or 5.5 percent.

Calvin College and Seminary initially considered requesting a quota increase of approximately 6 percent but chose rather to apply a greater increase on tuition. Therefore, the quota increase is \$1.75 or 3.1 percent.

The Chaplain Committee, the Ministers' Pension Fund, and the Synodical Committee on Race relations all are requesting increases to meet anticipated inflation only, with no expanded or additional programs.

The Fund for Needy Churches has accumulated a cash reserve which allows it to request a decrease of \$3.00 in the 1984 quota. All other agencies—Board of Publications, Denominational Services, Committee for Educational Assistance to Churches Abroad, Ministers' Pension Supplemental Fund, and World Literature Committee—are seeking no quota increase for 1984.

Additional quota details and comparisons follow.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
DENOMINATIONAL AGENCIES
QUOTA DETAIL

Table A

	<u>1981 Quota</u>	<u>% Change</u>	<u>1982 Quota</u>	<u>% Change</u>	<u>1983 Quota</u>	<u>% Change</u>	<u>Quota Request 1984</u>	<u>F.C. Recomm. 1984</u>	<u>Synod Advisory Recomm.</u>	<u>Percent Change from 1983 Quota</u>
Back to God Hour	\$ 32.00	+ 8.5	\$ 38.00	+18.8	\$ 41.50	+ 9.2	\$ 45.00	\$ 45.00	\$ 45.00	+ 8.4%
CRC TV	11.00	+10.0	13.00	+18.2	14.00	+ 7.7	15.00	15.00	15.00	+ 7.1
Board of Home Missions	73.00	+18.7	75.00	+ 2.7	77.00	+ 2.7	79.50	79.50	79.50	+ 3.2
Board of Publications	2.50	-16.7	2.25	-10.0	2.25	+77.8	2.25	2.25	2.25	-
Psalter Hymnal Revision					1.75		1.75	1.75	1.75	-
Board for World Missions	62.30	+ 9.1	66.00	+ 5.7	73.00	+10.6	77.00	77.00	77.00	+ 5.5
Calvin College & Seminary	48.00	+ 8.1	52.80	+10.00	57.00	+ 8.0	58.75	58.75	58.75	+ 3.1
Chaplain Committee	4.45	+12.7	4.80	+ 7.9	5.15	+ 7.3	5.35	5.35	5.35	+ 3.9
CRC in NA - Denominational Services and Building	12.25	+ 9.9	14.70	+20.00	17.95	+22.1	17.95	17.95	17.95	
Committee for Educational Ass't to Churches Abroad	.50	-	.50	-	.50	-	.50	.50	.50	-
Fund for Needy Churches	24.50	+38.1	23.00	- 6.1	20.00	-13.0	17.00	17.00	17.00	- 15.0
Ministers' Pension Fund	34.00	+ 6.3	36.00	+ 5.9	38.00	+ 5.6	41.00	41.00	39.50	+ 3.9
Supplemental Fund	.75	-	.75	-	.75	-	.75	.75	.75	-
Synodical Committee on Race Relations	2.40	+13.2	2.70	+12.5	3.00	+40.7	3.15	3.15	3.15	+ 3.9
SCORR Supplement					.80		.80	.80	.80	
World Literature Committee	<u>2.15</u>	<u>+115.0</u>	<u>2.15</u>		<u>2.40</u>	<u>+11.6</u>	<u>2.40</u>	<u>2.40</u>	<u>2.40</u>	
TOTALS	\$309.80	+12.7%	\$331.65	+ 7.1%	\$355.05	+ 7.1%	\$368.15	\$368.15	\$366.65	+ 3.3%

Table B

CALVIN COLLEGE AND SEMINARY
Quota Computation and Distribution for 1983-84

Note: Of the total \$4,160,000 gross quota, 65% (\$2,705,000) is distributed according to student enrollment from the various areas, and 35% (\$1,455,000) is distributed equally among all Christian Reformed families.

	% Distribution of Chr. Ref. Students	Area Allocation of 65% Portion	Number of Families in Area	65% Portion Per Family	35% Portion Per Family	Total Per Family	1984 Rounded Off	Total Projected Receipts
Area #1	31.7	\$ 857,500	12,046	71.19	20.64	91.83	91.80	\$1,105,800
Area #2	23.6	638,400	12,152	52.53	20.64	73.17	73.20	889,500
Area #3	11.5	311,100	7,367	42.23	20.64	62.87	62.90	463,400
Area #4	2.7	73,000	9,379	7.78	20.64	28.42	28.40	266,300
Area #5	8.1	219,100	2,948	74.32	20.64	94.96	91.80	270,600
Area #6	10.0	270,500	8,729	30.99	20.64	51.63	51.60	450,400
Area #7	10.2	275,900	11,851	23.28	20.64	43.92	43.90	520,200
Area #8	2.2	59,500	6,012	9.90	20.64	30.54	30.50	183,400
	<u>100.0%</u>	<u>\$2,705,000</u>	<u>70,484</u>	<u>Projected total gross for 1984</u>				<u>\$4,149,600</u>
				Less 12.5% Shortage				519,600
				<u>Projected total net for 1984</u>				<u>\$3,630,000</u>
				<u>Quota computation for Fiscal 1983-84</u>				
				From 1983 quota—55% (of \$3,460,000)				\$1,903,000
				From 1984 quota—45% (of \$3,630,000)				1,633,000
				<u>Total net quota income for 1983-84</u>				<u>\$3,536,000</u>

$$1983 = \frac{\$3,952,068}{69,283} = \$57.04$$

$$1984 = \frac{\$4,149,600}{70,484} = 58.87$$

Increase \$ 1.83

Table C
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
DENOMINATIONAL QUOTAS

YEAR	TOTAL REQUESTED BY DENOM. AGENCIES	% OF INCREASE LAST YEAR'S ACTUAL	TOTAL RECOM. BY FC	% OF INCREASE LAST YEAR'S ACTUAL	ACTUAL APPROVED BY SYNOD	% OF INCREASE LAST YEAR'S ACTUAL
1984	\$368.15	3.7%	\$368.15	3.7%		
1983	356.84	7.6	352.05	6.2	\$355.05	7.1%
1982	333.10	7.5	330.15	6.6	331.65	7.1
1981	317.97	15.6	312.30	13.6	309.80	12.7
1980	287.79	14.5	274.37	9.2	274.97	9.4
1979	255.14	9.5	248.25	6.4	251.30	7.9
1978	234.95	9.8	230.70	7.8	232.95	8.8
1977	215.95	14.8	212.95	13.2	214.05	13.8
1976	193.67	11.9	188.15	8.7	188.15	8.7
1975	175.58	9.1	168.80	4.9	173.10	7.6
1974	166.65	6.4	159.40	1.8	160.90	2.8

Table D
CHRISTIAN REFORMED CHURCH IN N.A.
Quotas—Denominational Agencies
1970-1983

YEAR	TOTAL QUOTA	U.S. CPI	QUOTA IN 1970 US\$	CANADA CPI	QUOTA IN 1970 CAN.\$
1970	\$126.60	116.3	126.60	97.2	126.60
1971	135.40	121.3	129.82	100.0	131.60
1972	146.60	125.3	136.07	104.8	135.97
1973	156.60	133.1	136.84	112.7	135.06
1974	160.90	147.7	126.69	125.0	125.12
1975	173.10	161.2	124.89	138.5	121.48
1976	188.15	170.5	128.34	148.9	122.99
1977	214.05	181.5	137.16	160.8	129.39
1978	232.95	195.4	138.65	175.2	129.31
1979	251.30	217.4	134.44	191.2	127.75
1980	274.97	244.6	130.74	210.6	126.91
1981	309.80	272.4	132.27	236.9	127.11
1982	331.65	289.1	133.42	262.5	122.81
1983	355.05	292.3*	141.27	271.5*	127.11
	(1)	(2)	(3)	(4)	(5)

(1) Quotas—as approved by Synod 1970-1983

(2) Consumer Price Index—United States 1967-69 = 100

(3) Yearly quotas expressed in 1970 US dollars

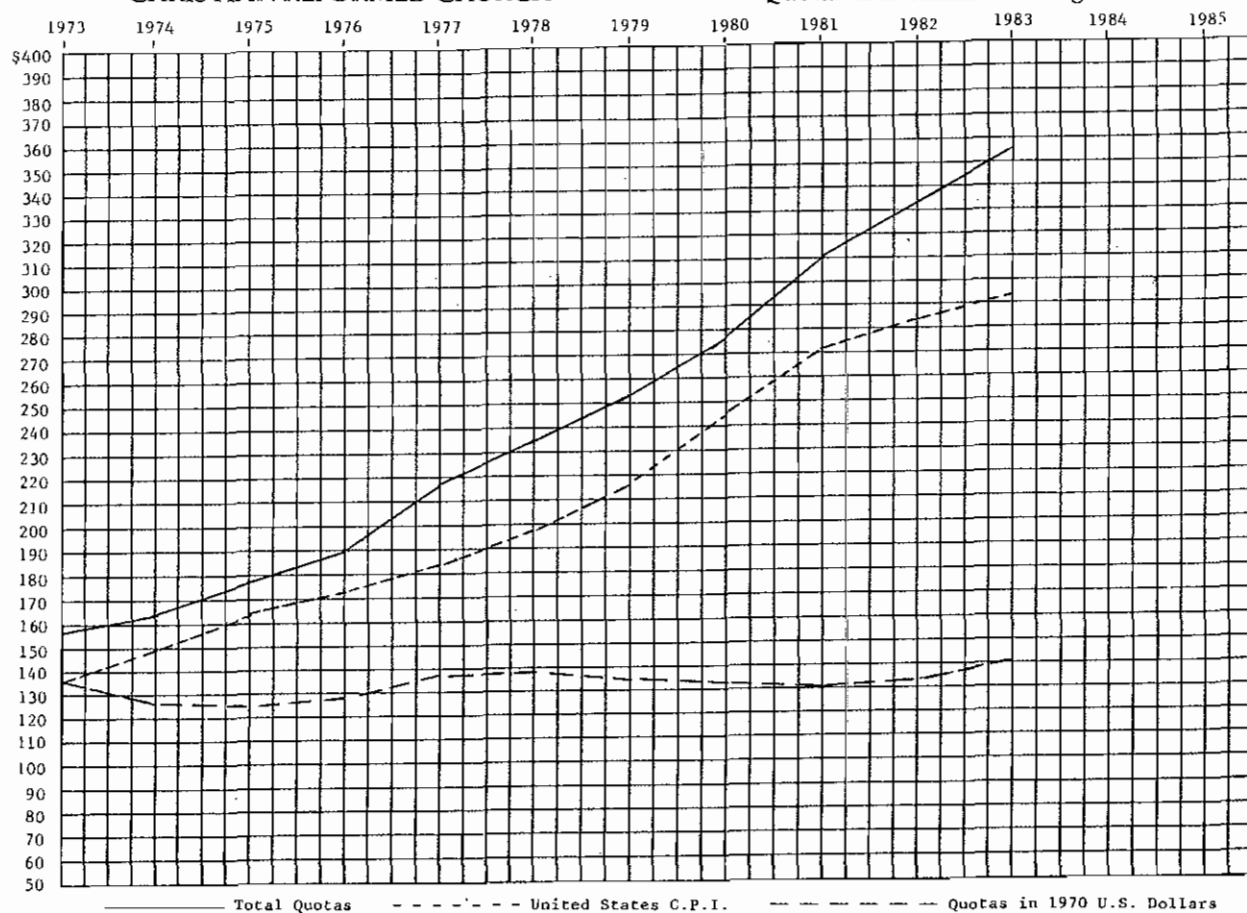
(4) Consumers Price Index—Canada 1971 = 100

(5) Yearly quotas expressed in 1970 Canada dollars

* CPI as of February 1983

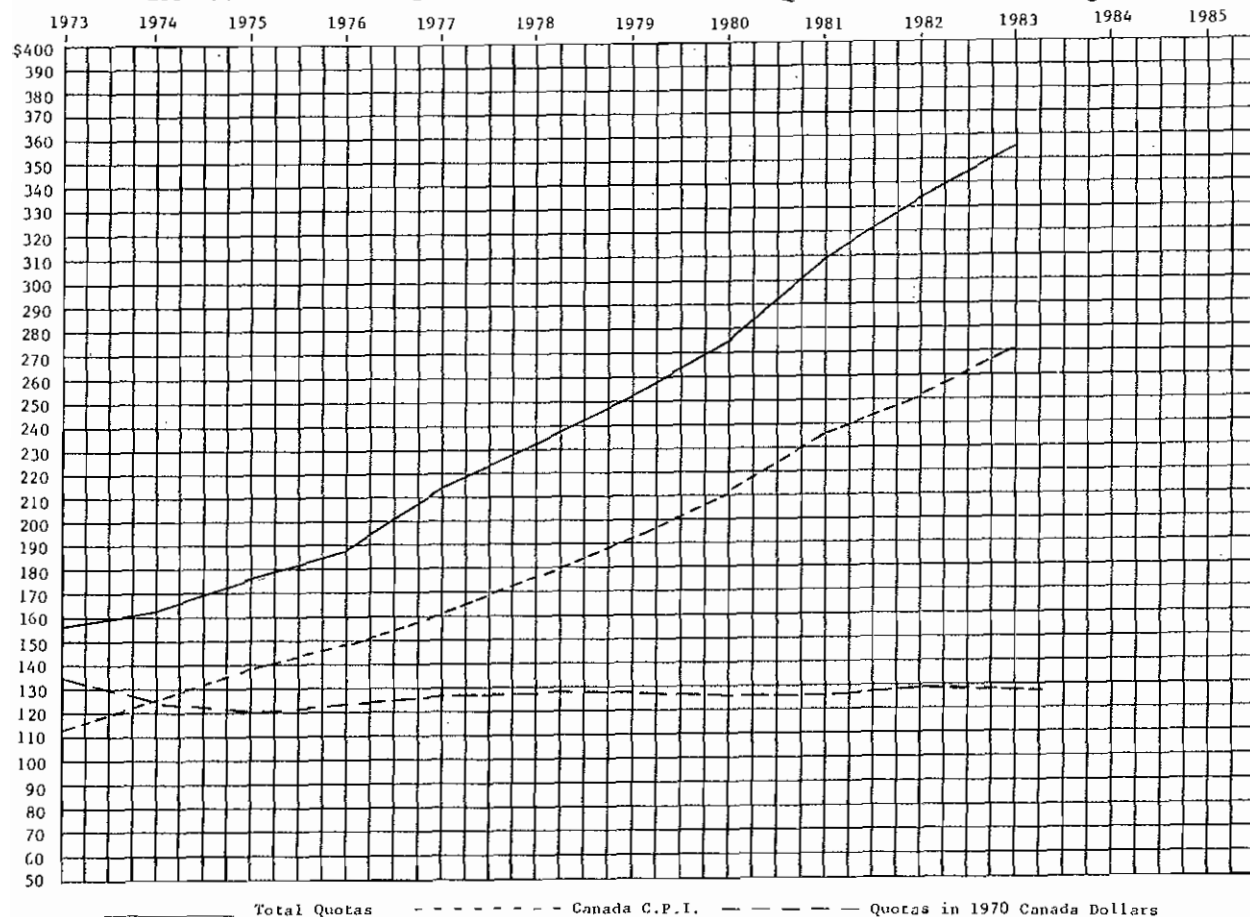
CHRISTIAN REFORMED CHURCH

Quotas-Denominational Agencies



CHRISTIAN REFORMED CHURCH

Quotas-Denominational Agencies



XIII. ACCREDITATIONS

Following is the list of denominational and nondenominational agencies recommended for financial support as indicated:

Denominational agencies recommended for one or more offerings

Back to God Hour

1. Above-quota needs
2. "Arabic 25" special offering

CRC TV—Above-quota needs

Home Missions

1. Above-quota needs
2. Armed Forces Fund (US only)

Board of Publications—*Friendship Series*, curriculum and development

Board for World Missions—Above-quota needs

Calvin (College) Center for Christian Scholarship

Christian Reformed World Relief Committee

Committee for Educational Assistance to Churches Abroad—
Above-quota needs

Synodical Committee on Race Relations

1. Above-quota needs
2. Multiracial Student Scholarship Fund

United Calvinist Youth

World Literature Committee—Above-quota needs

Nondenominational agencies recommended for financial support but not necessarily for one or more offerings. Any amount/offering to be given is a matter that each council should decide.

Benevolent agencies:

Bethany Christian Services
Bethesda Hospital
Calvary Rehabilitation Center
Christian Health Care Center
Elim Christian School
Luke Society
Pine Rest Christian Hospital Association

Educational agencies:

Association for Public Justice Education Fund
Canadian Christian Education Foundation Inc.
Christian School Educational Foundation
Christian Schools International
Dordt College
Institute for Christian Studies (formerly Association for the Advancement of Christian Scholarship)
Redeemer College

Reformed Bible College
Roseland Christian School
The King's College
Trinity Christian College

Miscellaneous agencies:

American Bible Society
Canadian Bible Society (Canadian churches only)
Canadian Home Bible League (Canadian churches only)
Christian Labour Association of Canada (Canadian churches only)
Faith, Prayer & Tract League
Gideons International—USA (Bible distribution only)
Gideons International—Canada (Bible distribution only)
Inter-Varsity Christian Fellowship—USA
Inter-Varsity Christian Fellowship—Canada
Lord's Day Alliance—USA
People for Sunday Association of Canada
(formerly Lord's Day Alliance—Canada)
The Evangelical Literature League (TELL)
World Home Bible League

XIV. YEAR OF THE BIBLE

1983 has been designated by the President of the United States as the "Year of the Bible." This is an opportunity for the churches of the nation to capitalize on the official recognition of the Scripture as of lasting value for the citizenry and the citizens.

Rev. Juan S. Boonstra, Spanish Minister of The Back to God Hour, and Mr. William Ackerman of the World Home Bible League have been appointed to membership on the National Committee for the Year of the Bible. It is a distinct honor for the Christian Reformed Church to have two of its members involved in this national effort.

The first half of 1983 will be devoted to giving the movement nationwide attention—making everyone aware that 1983 is the Year of the Bible. During the second half of 1983 the program is designed to encourage every American to read, study, and apply the teachings of Holy Scripture.

To assist in the ongoing work, the Synodical Interim Committee recommends to synod that our congregations and individual members be encouraged to give toward this cause.

Support is limited to the year 1983 and contributions may be sent to:
Year of the Bible
Kerr Associates
460 Woodycrest Ave.
Nashville, TN 37210

XV. SUMMARY OF RECOMMENDATIONS

A. That synod note the nominations for Synodical Interim Committee membership (Report 19-A, Section I).

B. That synod approve the interim appointments of the Synodical Interim Committee listed in Report 19-A, Section II.

C. That synod take note of the deletion of Westminster Theological Seminary from the list of nondenominational causes recommended for financial support (Report 19-A, Section III).

D. That synod note the Synodical Interim Committee's statement of support of Overture 22 of Classis Hudson recorded in Report 19-A, Section IV.

E. That synod no longer appoint liaison representatives to nondenominational causes recommended for financial support (Report 19-A, Section V).

F. That synod adopt the Uniform Salary Policy recommendations found in Report 19-A, Section VI, D.

G. That synod approve the Ministers' Compensation Survey—1983 and urge all our consistories to follow the guidelines in the survey report, noting the cost-of-living indicators as published for each region in the United States and Canada as they relate to average compensation of ministers in the various regions (Report 19-A, Section VII).

H. That synod take note of the status report of the Denominational Loan Fund and the nominations for committee membership as found in Report 19-A, Section VIII.

I. That synod take note of the procedures established to cover the interrelationship between the DLF and the BHM Church Building Fund. (See *Acts of Synod 1982*, Article 24, C, 5, p. 30.)

J. That synod appoint a study committee to review the Dordt College proposal regarding quota allocation as introduced in Report 19-A, Section IX.

K. That synod note the interim report of the Coordinated Air Transportation Service (Report 19-A, Section X).

L. That synod take note of the report of the Center of Hope Pastoral Committee (Report 19-A, Section XI).

M. That synod take appropriate action for the approval of financial statements, budgets, quotas, recommended offerings for denominational agencies and nondenominational agencies recommended for financial support. (See Report 19-A, Section XII and *Agenda for Synod 1983—Business and Financial Supplement*.)

Synodical Interim Committee
Leonard J. Hofman, stated clerk

APPENDIX I

ARTICLES OF INCORPORATION
Nonprofit Domestic Corporation

These Articles of Incorporation are signed by the incorporators for the purpose of forming a nonprofit corporation pursuant to the provisions of Act 162, Public Acts of 1982, as amended, as follows:

Article I

The name of the corporation is Christian Reformed Church Loan Fund, Inc.

Article II

The purpose or purposes for which the corporation is organized are as follows:

The corporation is organized solely for the benefit of the Christian Reformed Church in North America, and its member churches and boards, and its purposes include, without limitation, acting for the benefit of, and assisting in the financing of capital improvements for organized churches in such denomination and for churches organized and supported by the Board of Home Missions of such denomination; and further, shall include, without limitation, borrowing funds from financial institutions, individuals, churches, agencies, and other organizations created to support the purposes of such denomination; and further shall include, without limitation, issuing securities and other evidences of indebtedness in order to acquire funds in furtherance of the corporation's purposes.

Article III

Said corporation is organized upon a nonstock basis.

The amount of assets which said corporation possesses is: none.

Said corporation is to be financed under the following general plan:

Contributions from members of the Christian Reformed Church in North America and others and by borrowing.

Article IV

1. The location and mailing address of the initial registered office is 2850 Kalamazoo, S.E., Grand Rapids, Michigan 49560.

2. The name of the initial resident agent at the registered office is Harry Vander Meer.

Article V

In the event of dissolution and liquidation of the corporation, the net assets thereof, if any, shall be distributed solely to the Christian Reformed Church in North America.

These Articles of Incorporation are hereby signed by the incorporators on this _____ day of _____, 1983.

BY-LAWS
OF
CHRISTIAN REFORMED CHURCH LOAN FUND, INC.

Article I

Offices

The principal office of the corporation shall be in such place within Grand Rapids, Michigan, as the Board of Directors shall from time to time determine. The corporation may have such other places of business as the Board of Directors may from time to time determine.

Article II

Organization

Section 1. *Organization; Directorship Basis.* The corporation is organized on a directorship basis pursuant to the Michigan Nonprofit Corporation Act (Act 162, Public Acts of 1982). The affairs of the corporation shall be managed by the Board of Directors.

Article III

Directors

Section 1. *Directors; Number; Tenure; Classes.* The directors shall be elected by a majority of the Synod of the Christian Reformed Church in North America. The number of directors shall be twelve, each of whom shall be elected and shall serve for a three-year term and until his or her successor is elected and qualified, except for their initial terms as provided in this section. The directors shall be divided into three classes of four directors each, whose initial terms shall be as follows:

Class I 2 years

Class II 3 years

Class III 4 years

After the initial election, one class of directors shall be elected each year for a three-year term beginning with the expiration of the initial term of Class I directors.

Section 2. *Ex Officio Board Members.* In addition to the twelve directors specified above, the Denominational Financial Coordinator, the Financial Director of the Christian Reformed Board of Home Missions, and the Executive Director of the corporation, if any, shall be *ex officio* members of the Board of Directors, having no vote, but having the right to participate in all meetings.

Section 3. *Qualifications.* No three directors at the time of their election shall be members of Christian Reformed churches within the same classis. At least one director shall have work experience in the banking or savings and loan business, one in the real estate business, one in architecture, one in investments, one as an attorney, and one in accounting or finance. Each of three directors shall be a member of a Christian Reformed Church in Canada. At least one of the Class III directors first elected shall be a member of the Church Help Committee or shall be nominated by such committee.

Section 4. *Regular Meetings.* The Board of Directors shall meet at least annually and at such time and place as it may determine.

Section 5. *Special Meetings.* Special meetings of the Board of Directors may be called by the president or executive director and must be called at the request of any three directors. The person or persons authorized to call special meetings of the board may fix any conveniently located place as the place for holding any special meeting of the board called by them.

Section 6. *Meetings by Telephone; Actions without Meeting.* The board or a committee thereof may hold a meeting by means of conference telephone equipment or similar communications equipment so long as all members of the board or committee, as the case may be, can hear each other. Action required or permitted to be taken pursuant to authorization voted at a meeting of the board or a committee thereof may be taken without a meeting if, before or after the action, all members of the board or such committee consent thereto in writing. The written consents shall be filed with the minutes of the board and shall have the same effect as a vote of the board or the committee.

Section 7. *Notices.* Notices of any special meeting of the Board of Directors shall be given at least seven days previous thereto by written notice delivered personally or sent by mail or telegram to each director to his address as shown on the records of the corporation. If mailed, such notice shall be deemed to be delivered when deposited in the United States mail in a sealed envelope so addressed, with postage thereon prepaid. If notice be given by telegram, such notice shall be deemed to be delivered when the telegram is delivered to the telegraph company. Any director may waive notice of any meeting. The attendance of a director at any meeting shall constitute a waiver of notice of such meeting, except where a director attends a meeting for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted at, nor the purpose of, any regular or special meeting of the board need be specified in the notice or waiver of notice of such meeting, unless specifically required by law or by these by-laws.

Section 8. *Quorum.* A majority of the Board of Directors shall constitute a quorum for the transaction of business at any meeting of the board. If less than a quorum of directors is present at said meeting, a majority of the directors present may adjourn the meeting from time to time.

Section 9. *Manner of Acting.* The act of the majority of the directors present at a meeting at which a quorum is present shall be the act of the Board of Directors, unless the act of a greater number is required by law or by these by-laws. The board may adopt other rules of procedure not inconsistent with these by-laws.

Section 10. *Vacancies.* Any vacancy occurring on the Board of Directors and any directorship to be filled by reason of an increase in the number of directors shall be filled by the Board of Directors. A director elected to fill a vacancy shall be elected for a term which extends until the next following meeting of the Synod of the Christian Reformed Church in North America at which time the synod shall elect a director to fill the remainder of the unexpired term.

Section 11. *Compensation.* Directors as such shall not receive compensation for their services.

Section 12. *Indemnification of Directors.* The corporation shall indemnify the directors and officers in respect of any claim, loss, liability, damage, or expense which they may incur as a result of actions taken by or on behalf of the corporation to the same extent as provided in sections 561-564 of the Michigan Nonprofit Corporation Act. The corporation may purchase insurance to cover all or part of its liability for such indemnification as provided in section 567 of the Michigan Nonprofit Corporation Act.

Article IV

Officers

Section 1. *Officers.* The officers of the corporation shall be as follows: a president, one or more vice presidents, an executive director (when and if the board decides to hire one), a secretary, a treasurer, and such other officers as may be elected or appointed in accordance with the provisions of this article. The Board of Directors may elect or appoint one or more assistant secretaries and one or more assistant treasurers, as it shall deem desirable, such officers to have the authority and perform the duties prescribed, from time to time, by the Board of Directors. The president, vice president, treasurer, and secretary shall be members of the Board of Directors. Any two or more offices may be held by the same person, except the office of president, vice president, and executive director but any officer holding more than one office may execute or acknowledge any document only in one capacity if such document is required to be executed or acknowledged by more than one officer.

Section 2. *Election and Term of Office.* The officers of the corporation shall be elected annually by the Board of Directors at its organizational meeting. If the election of officers shall not be held at such meeting, such election shall be held as soon thereafter as conveniently may be. Each officer shall hold office until his successor shall have been duly elected and shall have qualified.

Section 3. *Removal.* Any officer elected or appointed by the Board of Directors may be removed by the Board of Directors whenever in its judgment the best interests of the corporation would be served thereby.

Section 4. *Vacancies.* A vacancy in any office resulting from death, resignation, removal, disqualification, or for other reasons may be filled by the Board of Directors.

Section 5. *President and Vice President of the Corporation.* The president shall preside over the meetings of the Board of Directors and the vice president shall act in such capacity in his absence or incapacity.

Section 6. *Executive Director.* The executive director shall be the principal administrative officer of the corporation and shall have, subject to the supervision of the Board of Directors, general and active management of the business of the corporation.

Section 7. *Treasurer.* The treasurer shall render to the president and to the Board of Directors at the regular meetings of the board, and whenever requested by them, an account of all financial transactions and of the financial condition of the corporation. He shall keep in force a bond in form, amount, and with a surety or sureties satisfactory to the board, conditioned for restoration to the corporation in case of his death, resignation, retirement, or removal from office, of all books, papers, vouchers, money, and property of whatever kind in his possession or under his control belonging to the corporation.

Section 8. *Secretary.* The secretary shall be responsible for the minutes of the meetings of the Board of Directors which shall be kept in one or more books provided for that purpose; he shall see that all notices are duly given in accordance with the provisions of these by-laws or as required by law; be custodian of the corporate records and of the seal of the corporation and see that the seal of the corporation is affixed to all documents, the execution of which on behalf of the corporation under its seal is duly authorized in accordance with the provisions of these by-laws; keep a register of the post office address of each member which shall be furnished to the secretary by such member; and in general perform all duties incident to the office of secretary and such other duties as from time to time may be assigned to him by the president or by the Board of Directors.

Section 9. *Assistant Treasurers and Assistant Secretaries.* The assistant treasurers shall give bonds for the faithful discharge of their duties in such sums and with such sureties as the Board of Directors shall determine. The assistant treasurers and assistant secretaries, in general, shall perform such duties as may be assigned to them by the treasurer or the secretary, as the case may be, or by the president or by the Board of Directors.

Article V

Committees

Section 1. *Executive Committee.* The Board of Directors, by resolution adopted by a majority of the directors in office, may designate or appoint an Executive Committee which committee shall have and exercise the authority of the Board of Directors in the management of the business of the corporation between meetings of the Board of Directors; provided, however, that the Executive Committee shall not have the authority of the Board of Directors in respect of

- (a) Approving loans or advances except loans not exceeding such amount as may be determined by the Board of Directors;
- (b) approving the writing off of any loans or bad debts;
- (c) approving the issuance of securities of the corporation except in accordance with authority specifically granted by the Board of Directors;
- (d) amending, altering, or repealing the by-laws;
- (e) electing, appointing, or removing any member of such committee or any director or officer of the corporation;
- (f) amending the articles of incorporation;
- (g) adopting a plan of merger or consolidation with another corporation outside of the ordinary course of business;
- (h) authorizing the sale, lease, exchange, or mortgage of all or substantially all of the property and assets of the corporation;
- (i) authorizing the voluntary dissolution of the corporation or revoking proceedings therefor;
- (j) adopting a plan of liquidation and the distribution of the assets of the corporation;
- (k) amending, altering, or repealing any resolution of the Board of Directors which by its terms provides that it shall not be amended, altered, or repealed by such committee.

The designation and appointment of an Executive Committee and the delegation thereto of authority shall not operate to relieve the Board of Directors, or any individual director, of any responsibility imposed upon it or him by law. The Executive Committee shall be composed of the officers of the board, and the executive director or president shall be chairperson of the committee. Each member of the committee, other than *ex officio* directors, if any, shall be entitled to one vote.

Section 2. *Finance Committee.* The Board of Directors, by resolution adopted by a majority of the directors in office, shall appoint a Finance Committee which shall (a) adopt and recommend to the board policies and practices for raising capital and other funds for lending by the corporation; (b) adopt and recommend to the board an investment policy and review investment activities; (c) adopt and recommend to the board an asset/liability management policy and review compliance therewith. The Finance Committee shall oversee the financial affairs of the corporation and report to the board at each regular meeting. The Finance Committee shall be composed of the executive director and treasurer of the

corporation and three other directors, who are not *ex officio* directors of the corporation, and each such member of the committee shall be entitled to one vote. In addition, *ex officio* directors may be *ex officio* members of the committee entitled to participate without a vote.

Section 3. *Loan Committee.* The Board of Directors, by resolution adopted by a majority of the directors in office, shall appoint a Loan Committee which shall (a) adopt and recommend to the board and implement a loan policy and (b) evaluate loan requests and make recommendations to the board, or Executive Committee if so authorized by the board, with respect thereto. The Loan Committee shall be composed of the executive director and at least three other directors, who are not *ex officio* directors of the corporation, and each such member of the committee, other than *ex officio* directors, if any, shall be entitled to one vote. In addition, *ex officio* directors may be *ex officio* members of the committee entitled to participate without a vote.

Section 4. *Other Committees.* Other committees not having and exercising the authority of the Board of Directors in the management of the corporation may be designated by a resolution adopted by a majority of the directors present at a meeting at which a quorum is present. Except as otherwise provided in such resolution, members of each such committee shall be members of the board, and the president of the corporation shall appoint the members thereof. Any member thereof may be removed by the person or persons authorized to appoint such member whenever in his or their judgment the best interests of the corporation shall be served by such removal.

Section 5. *Term of Office.* Each member of a committee shall continue as such until the next annual organizational meeting of the Board of Directors, unless the committee sooner shall be terminated, or unless such member shall cease to qualify as a member thereof.

Section 6. *Committee Chairpersons.* One member of each committee shall be appointed chairperson thereof by the person or persons authorized to appoint its members except as otherwise provided by the Board of Directors or in these by-laws.

Section 7. *Vacancies.* Vacancies in the membership of any committee may be filled by appointments made in the same manner as provided in the case of the original appointments.

Section 8. *Quorum.* Unless otherwise provided in the resolution of the Board of Directors designating a committee, a majority of the whole committee shall constitute a quorum and the act of a majority of the members present at a meeting at which a quorum is present shall be the act of the committee.

Section 9. *Rules.* Each committee may adopt rules for its own government not inconsistent with these by-laws or with rules adopted by the Board of Directors.

Article VI

Contracts, Checks, Deposits, Funds, Issuance of Securities

Section 1. *Contracts.* The Board of Directors may authorize any officer or officers, agent or agents of the corporation, in addition to the officers so authorized by these by-laws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation, and such authority may be general or confined to specific instances.

Section 2. *Checks, Drafts, etc.* All checks, drafts, or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the corporation, shall be signed by such officer or officers, agent or agents of the corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors. In the absence of such determination by the Board of Directors, such instruments shall be signed by the treasurer or an assistant treasurer and countersigned by the president or a vice president of the corporation.

Section 3. *Deposits.* All funds of the corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies, or other depositories as the Board of Directors may select.

Section 4. *Gifts.* The Board of Directors may accept on behalf of the corporation any contribution, gift, bequest, or devise for the general purpose or for any special purpose of the corporation.

Section 5. *Issuance of Securities; Guaranties.* The Board of Directors may authorize the issuance of instruments evidencing indebtedness of the corporation and may hold funds of others as agent or borrower of such funds so long as not prohibited by applicable law. The corporation may file such registration statements and shall comply with such laws and regulations as may be applicable to it in connection with the offer or issuance of such evidences of indebtedness or other securities.

Article VII

Books and Records—Audit

Section 1. *Books and Records.* The corporation shall keep correct and complete books and records of account and shall also keep minutes of the proceedings of its Board of Directors and committees having any of the authority of the Board of Directors.

Section 2. *Audit.* The Board of Directors shall retain the services of a firm of certified public accountants to audit the books of the corporation annually and file its report with the board.

Article VIII

Fiscal Year

Section 1. *Fiscal Year.* The fiscal year of the corporation shall be established by the Board of Directors.

Article IX

Seal

Section 1. *Seal.* The Board of Directors shall provide a corporate seal in such form as it determines.

Article X

Waiver of Notice

Section 1. *Waiver of Notice.* Whenever any notice is required to be given under the provisions of the Michigan Nonprofit Corporation Act or under the provisions of the articles of incorporation or the by-laws of the corporation, a waiver thereof in writing signed by the person or persons entitled to such notice, whether before or after the time stated therein, shall be deemed equivalent to the giving of such notice.

Article XI

Amendments to By-Laws

Section 1. *Amendments to By-Laws.* These by-laws may be altered, amended, or repealed and new by-laws may be adopted by a majority of the directors present at any regular meeting or at any special meeting, provided notice of the proposed amendment or amendments has been given to the directors in writing at least fifteen days prior to such meeting.

APPENDIX II

Noteholders of the Center of Hope Church
Denver, Colorado

March 21, 1983

It was a decision of the 1982 Synod to appoint a Pastoral Committee to evaluate the possible hardship you, who invested in the Center of Hope Christian Reformed Church of Denver, Colorado, may be experiencing.

The Pastoral Committee, under its mandate, could not and did not deal with the question, "Does the denomination have an obligation to reimburse the Center of Hope noteholders?"

The committee, therefore, will focus its attention on those of you who are suffering hardship and are in need of financial assistance during this period of litigation.

To accomplish this, the Pastoral Committee has established the following criteria to determine the method of meeting your needs, caused by the investment failure:

1. That noteholders to be aided are those persons whose lack of return on their investments in the Center of Hope Church has deprived them of their ability to meet basic life needs such as food, shelter, clothing, and health care, which cannot be met from other sources, and further,

2. That the identity of those persons will be determined from the answers to the following basic questions:

- a. Your relationship to a congregation of the Christian Reformed Church;

- b. the amount you invested in Center of Hope notes;

- c. what part this investment took in meeting your basic needs for food, shelter, clothing, and health care;

- d. whether the lost investment led to your inability to meet these basic needs;

- e. the inadequacy of present resources to meet these basic needs;

- f. whether other resources are available to you from family, local congregation, or government. And further,

3. That the initial determination of those persons to receive benevolent assistance will be made by application to the local church, which will make that determination in accordance with the answers to the above questions. Any approved applications which the local church is not itself able to meet will be forwarded to the classis, and any approved applications which the classis is not itself able to meet will be forwarded to the Pastoral Committee.

The committee refers to Church Order Article 25 where it is stated, "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." Also, that the deacons "shall confer and cooperate with diaconates of neighboring churches when this is desirable for the proper performance of their task."

Sincerely

Pastoral Committee, Center of Hope
Mr. A. F. VanDerWall, chairman
Mr. Ken Houskamp, secretary
Dr. John Bratt
Mr. Peter Kok
Mr. Donald Oosterhouse

Overture 39—Defer Action on Overtures Pertaining to Women in Office

Classis Huron overtures synod to defer all action on communications and overtures pertaining to women in office until such time as the Committee on Headship in the Bible reports to synod.

Grounds:

1. The conclusions of the study relating to headship are necessary before decisions re women in office can be made.
2. Overtures and communications on the subject of women in office could unduly polarize the denomination and prejudice a biblical understanding of headship.

Classis Huron

Bernard De Jonge, stated clerk

Overture 40—Reduce the Proposed Increase in Seminary Tuition

Classis Hamilton overtures synod to reduce the proposed increase in seminary tuition to no more than 6 percent for 1983-84, and to review the policy of setting (and funding) seminary tuition.

Grounds:

1. Historically our denomination accepted a major financial responsibility for theological training and kept tuition at a minimum.
2. A distinction should be made in tuition for graduate and undergraduate students.
3. The proposed increase (71.6 percent from 1980-1981 to 1983-1984) is too great in our times of economic restraint.
4. We should not make theological training prohibitive but keep it within reach of all those who are able and have the desire to study for the ministry.

Classis Hamilton

J. W. Jongsma, stated clerk

Overture 41—Reject Recommendations of the Interchurch Relations Committee re Reformed Churches in the Netherlands and the Reformed Church in South Africa

Classis Toronto overtures the Synod of 1983 not to adopt the recommendation of the Interchurch Relations Committee to "suspend those elements of the ecclesiastical fellowship agreement which refer to pulpit and table fellowship..." with the Gereformeerde Kerken in Nederland (*Agenda for Synod 1983*, p. 153), but to be more longsuffering in this longstanding relationship.

Grounds:

1. This would be more consistent with our practice of admonishing other churches for long periods of time, e.g., the white South African churches.
2. This would give us a better basis on which to continue our appeal to these churches.
3. The report of the Interchurch Relations Committee fails to provide the churches with analysis and information sufficient to allow the churches to act responsibly in this matter.

Classis Toronto further requests the Synod of 1983 to reject the recommendation of the Interchurch Relations Committee re the Reformed Church in South Africa (*Agenda for Synod 1983*, pp. 153f) and to adopt the All Nations Consistory overture to the Synod of 1982 (*Agenda for Synod 1983*, pp. 159f).

Ground: The white South African churches have given evidence over prolonged periods that they are not open to our admonitions.

Classis Toronto
Henry Lunshof, stated clerk

Overture 42—Reject Recommendation C of the Belgic Confession Translation Committee

Classis Grand Rapids East overtures synod to accede to the overture of Classis Eastern Canada (*Acts of Synod 1982*, p. 615) and to reject Recommendation C of the Belgic Confession Translation Committee (*Agenda for Synod 1983*, p. 279).

Grounds:

1. The committee acknowledges that it is contrary to Scripture to detest other persons, especially other Christians.
2. The confession, at this point, is in conflict with itself, see Article 5, "The Authority of Scripture," and Article 7, "The Sufficiency of Scripture": "therefore we reject everything that does not agree with this infallible rule."
3. The change from "detest the Anabaptists" to "detest or reject the error of the Anabaptists" is consistent with Scripture and similar statements in the confession (e.g., Article 12).
4. To retain the regrettable statement encourages reservations in signing the form of subscription.
5. If the confession in its fresh translation is to function again as a statement to the world, and therefore as an instrument of witness, it should not be necessary for the inquiring reader to engage in historical-textual research in order to understand a statement that is contrary to Scripture.

Classis Grand Rapids East
John A. Vander Ark, stated clerk

Overture 43—Merge the CRWRC and the CRWM

The longstanding problem in the relationship between the CRWRC and the CRWM has been fully and clearly set forth in the supplementary section of the *Acts of Synod 1982* and in the report of the Ad Hoc Committee in the *Agenda for Synod 1983*. This special Ad Hoc Committee was appointed with unprecedented powers to resolve the problem between CRWRC and CRWM and thus enable these agencies to carry out their tasks amicably and without the debilitating friction that has plagued their work on the field for so many years.

In the meantime the two boards again attempted to resolve the problem by joint study and negotiations. The resolution proposed by the joint effort was approved by the CRWRC but was rejected by the board of CRWM because it considered the resolution ineffectual. This is further evidence of an impasse in the relationship between these two bodies.

Having read the report of the Ad Hoc Committee, we believe that the recommendation falls short of a satisfactory solution and is a prolongation of an agony in relationship between these two agencies which should not continue any longer if we expect to have progress, unity, and blessing on the various fields where they are working jointly. It is our conviction that the heart of the problem is related to structure, in the establishing of two agencies both involved in essentially one task in the same areas. The solution to the problem, we

believe, lies in going to the root of the issue through unifying the supervisory and administrative structures. We are convinced that anything short of such action will only perpetuate the problem, continue expensive bureaucratic duplication, and kindle legitimate charges of "boardism" and "bureaucracy" in the mind of the church in general.

Classis notes that the Ad Hoc Committee seriously considered the option of unification of the two agencies, declaring it as "possibly an ultimate ideal to achieve" (*Agenda for Synod 1983*, p. 473), while not recommending it "at this time." It sets forth three reasons for not doing so. These are as follows:

- "a. It would necessitate rewriting in large part the Mission Order and World Relief Constitution. This would take much time and effort and a considerable amount of persuasion spread over successive sessions of synod. A definitive plan of unification lies beyond the time allotted to your present committee.
- "b. The time needed to study and initiate a plan of unification would be extensive, causing a complete break in continuity of the work of the agencies. This would leave the staffs in uncertainty and both agencies in disarray.
- "c. Synod has consistently, since it established the CRWRC, addressed each inter-agency crisis with a demand for coordination in areas of joint work with CRWM. Even the requests by CRWM to take over complete control of the work in a given field of joint ministry was resisted by synod. Coordination of the work of the two agencies working together in one field has always been considered to be the goal."

Classis Chicago South believes these reasons to be quite unconvincing. We wish to respond to them as follows:

- a. It is granted that if unification were to take place the Mission Order of CRWM and the Constitution of CRWRC would have to be rewritten. But the import of that is not significant. Time, effort, and persuasion are available and attainable realities. Whether it would involve successive synods is largely irrelevant. The approach recommended by the Ad Hoc Committee will without a single doubt involve even more time, effort, and persuasion, and more synods.
- b. We dispute the contention that "the time needed to study and initiate a plan of unification would be extensive, causing a complete break in continuity of the work of the agencies." A plan could and should be initiated immediately and is set forth in its broad structure in our recommendations. The committee has given no evidence that would lead it to conclude that "the staffs would be left in uncertainty and the agencies in disarray." There is considerable evidence to indicate that at present the agencies are in deep uncertainty and the staffs in a large measure of disarray, and that a clear and comprehensive plan for unification is the only realistic and promising way to restore confidence and direction to these ministries.
- c. Obviously, with two agencies being closely related and having overlapping mandates, coordination would have to be a goal. The alternative would be outright competition. But coordination loses its status as a valid goal once the way of unification is contemplated. Coordination is only a valid goal when two entities are assumed, or are the givens, in the situation. It is evident that coordination has not been attained even after years of efforts, at synod's insistence, to do so.

These three reasons do not represent the whole case of the Ad Hoc Committee for rejecting unification "at this time" and for their proposal of a Comprehensive Review and Reorganization Plan. Its reasons for keeping the agencies intact and striving for greater coordination are understandable: "respect for their separate histories; the investment of dedicated professional personnel, of their lives, careers, talents and sense of calling to their present employment; and the considerable evidence of benefits and blessings achieved and received by the two agencies" (*Agenda for Synod 1983*, p. 474). But these are minor matters when considered in the light of the magnitude of the problem and in light of what the committee itself suggests as "an ultimate ideal to achieve" through unification. It assumes that dedicated professional personnel would necessarily lose their present employment and that the "benefits and blessings achieved and received" would be lost by unification. This we do not concede. The conflict has been a source of ongoing frustration and has already affected the lives and work of present personnel.

Further, the recognition of "the attractiveness of each to various church constituencies which support them" (*Agenda for Synod 1983*, p. 474) is a consideration that might cut both ways. The committee recognizes a "diaconal dynamic" (*Agenda for Synod 1983*, p. 467) as "the dynamic of diaconal self-consciousness, self-determination and self-assertion in the CRC" which "should not be diverted, checked, or frustrated." While we heartily en-

dorse a true and legitimate "diaconal dynamic" (although having grave doubts that there is any diaconal *supervision* of our world ministries) we would warn of the grave danger of such dynamics developing in isolation and/or in competition with the nondiaconal ministries of the church, with each developing its own "church constituencies that support them." This is possibly the ultimate error/evil that may come if the present problem is not brought to fruitful solution.

The "pragmatic considerations" put forth by the committee are not too significant and could easily be countered by pragmatic considerations that would accrue from unification.

Finally, we see very little in the recommendations of the Ad Hoc Committee that do more than continue frustrating negotiations and unwelcome super-authorized and super-empowered supervision while not getting at the fundamental problem. It is at best "an *interim* plan that will work toward a long-term solution" (*Agenda for Synod 1983*, p. 475, *italics* ours) with no guarantee that there will be a long-term solution.

Classis Chicago South believes that synod should work for the "ideal" solution to the problem and recommends the adoption of the following:

1. That synod decide to merge the board of CRWM and the CRWRC to form a new board of World Ministries of the CRC.

Grounds:

- a. It is agreed by all concerned that the church, in bringing the gospel to a needy world, is called to carry out a "word and deed ministry, in preaching and in the work of mercy, and that together, not separate nor in competition with each other."
- b. The ministry of the CRWRC, evolving from its original design as a relief agency, has become a long-term development agency with primary concern for the physical needs of those to whom it ministers but with an inescapable ministry of the gospel called "church planting." The CRWM, with an historic primary concern for the preaching of the gospel, has always ministered to the medical, educational, and other physical needs of those to whom it preached the gospel. So in fact we have two agencies which are involved in the "word and deed" ministry of the gospel with a difference only in emphasis and priority. This is unwarranted and unnecessary duplication, creating an unhealthy competitive relationship wherever these agencies are called to work together.
- c. Two separate agencies sending workers to the same field has produced great confusion in the national churches who do not understand the difference between the CRWRC and the CRWM.
- d. The use of two distinctly different and largely incompatible administrative approaches has obstructed cooperation both at home and on the fields, resulting in loss of effective programs while producing tension between the personnel being supervised by the two agencies. A two-track on-field administration has resulted in untold frustration for on-field unity in ministry.
- e. The merging of the board will reduce supervisory (board) expense by one half while the merging of ministries should reduce administrative personnel costs considerably and will eliminate completely the cost/losses incurred by failure of cooperative efforts and duplication.
- f. The recruitment and training of personnel will be unified and proper qualification of both word and deed ministries will much more readily be assured.
- g. The possible contention that the CRWRC is specifically a diaconal ministry controlled by the diaconates of the churches is a widely held misconception. The delegates to the board of CRWRC are chosen by the same classes that choose the members of other major boards and they are confirmed in the same way by synod. Those same delegates are also required to report to their classes in the same manner. The CRWRC is neither derived from nor answerable to the diaconates of the CRC. Delegates to the board of the CRWRC would also be eligible to serve on the merged board. There is therefore no principal reason that either board should be maintained as an independent agency.
- h. The demand for good stewardship of money and ministry is always urgent upon those responsible for the Lord's work, but it is doubly urgent in view of the depressed world economy and the desperate world need.
- i. We should not be content with anything less than the "ideal" solution.
- j. The initial problems of merger are far less than the ongoing problems we foresee if we continue to have two agencies doing essentially the same work.

2. That synod instruct each classis in its September meeting to elect a delegate and an alternate delegate to serve on the Board of World Ministries, which delegates shall meet for organization of the board at the invitation of the SIC in November.
3. That the Board of World Ministries be mandated to supervise the present CRWRC and CRWM staffs and ministries, which shall be kept intact only for such time as will enable the Board of World Ministries to integrate the staff and world ministries, recommending to synod such changes and new appointments in staff as will ensure a fully cooperating and harmonious administration to direct a united word and deed ministry worldwide.
4. That the Board of World Ministries be instructed to propose a comprehensive order for its work; that in the meantime it function officially and legally under the order and incorporation of the CRWM.
5. That the Board of World Ministries be instructed to engage such skilled managerial counsel and services as needed to carry out the reorganization referred to in "3" above.
6. That the relief ministry to disaster and poverty areas "at home" (US and Canada) be committed to the CR Board of Home Missions; that this board be designated as the Board of Home Ministries; and that it be mandated to incorporate the relief ministry into its "order."

Classis Chicago South

Richard M. Hartwell, stated clerk

Overture 44—Renew the Mandate for the Translation of the Canons of Dort

Classis Toronto overtures the Synod of 1983 to renew the mandate of the committee for the Translation of the Canons of Dort to prepare a new translation of the Canons, and to supplement the committee with new members or replace the committee if appropriate.

Grounds:

1. Our present English translation is often a free, rather than theologically precise translation. At points there are omissions and inaccuracies. A few examples of many that might be cited:
 - a. The official title of the First Head is lacking.
 - b. I, 7: The terms "chosen" and "in Christ," together in the original, are so far apart that the biblical teaching of election in Christ is obscured.
 - c. I, 15: "express testimony" should read "further testifies"; "permitting them in His just judgment to follow their own ways" should read "having been left in their own ways and under his just judgment."
 - d. II, Rej. 4: "demand of perfect obedience of faith" should read "demand of perfect obedience of the law."
 - e. Conclusion (second last paragraph): "to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures" should read "to abstain from all those phrases which exceed the prescribed limits of the genuine sense of the Holy Scriptures."
2. A new translation, set forth in the more readable strophic form, would make the Canons formally consistent with the new translation of the Heidelberg Catechism, the proposed translation of the Belgic Confession, and the proposed Contemporary Testimony.
3. The present translation appears to be based on the Dutch translation (officially approved at Dort) rather than on the original Latin text adopted and signed by the full Synod of Dort. The latter should be the basis of translation.

Classis Toronto

Henry Lunshof, stated clerk

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THE BACK TO GOD HOUR
Financial Reports Summary
1982, 1983, 1984

	9-1-81 8-31-82 Actual	9-1-81 8-31-82 Budget	Favorable (Unfavorable)	9-1-82 8-31-83 Budget	9-1-83 8-31-84 Projected	Increase (Decrease)
<u>Expenditures</u>						
Program Services						
English	\$2,072,376	\$2,225,200	\$152,824	\$1,850,000	\$2,000,000	\$150,000
Spanish	463,031	555,600	92,569	500,000	545,000	45,000
Portuguese	145,278	179,200	33,922	170,000	185,000	15,000
Arabic	432,444	454,000	21,556	430,000	465,000	35,000
French	177,347	229,000	51,653	200,000	215,000	15,000
Indonesian	69,497	90,000	20,503	75,000	95,000	20,000
Japanese	202,888	220,000	17,112	200,000	215,000	15,000
Chinese	231,548	256,950	25,402	235,000	255,000	20,000
Television	1,234,109	1,620,000	385,891	1,120,000	1,220,000	100,000
Total Program Services	\$5,028,518	\$5,829,950	\$801,432	\$4,780,000	\$5,195,000	\$415,000
% of Total Expenditures	83.7	90.5		78.4	78.7	
Supportive Services						
Management, General	\$ 414,060	\$ 300,000	(\$114,060)	\$ 360,000	\$ 410,000	\$ 50,000
Fund Raising	411,725	250,000	(161,725)	270,000	290,000	20,000
Total Supportive Services	\$ 825,785	\$ 550,000	(\$275,785)	\$ 630,000	\$ 700,000	\$ 70,000
% of Total Supportive	13.7	8.5		10.3	10.6	
Capital and Debt Service						
Debt Retirement				\$ 400,000	\$ 400,000	
Interest Expense	\$ 155,005	\$ 60,000	(\$95,005)	100,000	75,000	(\$ 25,000)
Capital Purchases				100,000	100,000	
Contingencies				90,000	130,000	40,000
Total Cap. and Debt	\$ 155,005	\$ 60,000	(\$95,505)	\$ 690,000	\$ 705,000	\$ 15,000
% of Total	2.6	1.0		11.3	10.7	
Total Expenditures	\$6,009,308	\$6,439,950	\$430,642	\$6,100,000	\$6,600,000	
<u>Income</u>						
Quotas	\$3,088,983	\$3,110,600	(\$ 21,617)	\$3,200,000	\$3,555,000	\$355,000
% of Total Income	53.1	48.3		52.5	53.9	
Non Quota						
Voluntary Contribution	\$1,411,295	\$1,581,200	(\$169,905)	\$1,500,000	\$1,600,000	\$100,000
Church Collections	353,706	540,600	(186,894)	450,000	450,000	
Missionary Support	649,955	754,000	(104,045)	710,000	735,000	25,000
Special Contributions	316,783	453,550	(136,767)	240,000	260,000	20,000
Total Non Quota	\$2,731,739	\$3,329,350	(\$597,611)	\$2,900,000	\$3,045,000	\$145,000
% of Total Income	46.9	51.7		47.5	46.1	
Total Income	\$5,820,722	\$6,439,950	(\$619,228)	\$6,100,000	\$6,600,000	\$500,000
Surplus (Deficit)	(\$ 188,586)	\$ -0-	(\$188,586)	\$ -0-	\$ -0-	

CALVIN COLLEGE AND SEMINARY

Financial Reports Summary
1982, 1983, 1984

	Sept. 1, '81 Aug. 31, '82 <u>Actual</u>	Sept. 1, '81 Aug. 31, '82 <u>Budget</u>	Favorable (Unfavorable) <u></u>	Sept. 1, '82 Aug. 31, '83 <u>Budget</u>	Sept. 1, '83 Aug. 31, '84 <u>Budget</u>	Increase (Decrease) <u></u>
<u>Expenditures</u>						
Program Services						
Instructional	\$ 8,928,351	\$ 9,100,300	\$ 171,949	\$ 9,817,300	\$ 10,020,000	\$ 202,700
Library	721,947	729,900	7,953	827,500	859,000	31,500
Student Aid	597,167	612,000	14,833	696,000	740,000	44,000
Student Services	463,130	474,400	11,270	1,217,400	1,219,000	1,600
Total Program Services	\$ 10,710,595	\$ 10,916,600	\$ 206,005	\$ 12,558,200	\$ 12,838,000	\$ 279,800
% of Total Expenses	65.1	66.9		70.8	70.2	
Supportive Services						
Management General	3,212,593	2,978,200	(234,393)	2,433,200	2,562,000	128,800
Fund Raising	509,415	497,000	(12,415)	561,000	546,000	(15,000)
Plant Operations	<u>2,022,184</u>	<u>1,931,000</u>	<u>(91,184)</u>	<u>2,190,000</u>	<u>2,345,000</u>	<u>155,000</u>
Total Supportive Services	5,744,192	5,406,200	(337,992)	5,184,200	5,453,000	268,800
% of Total Expenses	34.9	33.1		29.2	29.8	
<u>Total Expenditures</u>	\$ 16,454,787	\$ 16,322,800	\$ (131,987)	\$ 17,742,400	\$ 18,291,000	\$ 548,600
<u>Income</u>						
Quotas	\$ 3,102,917	\$ 3,140,000	\$ (37,083)	\$ 3,420,000	\$ 3,630,000	\$ 210,000
% to Total Income	18.6	19.2		19.2	19.8	
Non Quota						
Voluntary Contributions	113,783	100,000	13,783	100,000	100,000	-0-
Special Contributions	524,835	450,000	74,835	460,000	460,000	-0-
Total Non Quota	638,618	550,000	88,618	560,000	560,000	-0-
% to Total Income	3.8	3.4		3.2	3.1	
Other - Tuition, Endowment Sales, Services	12,902,291	12,633,500	268,791	13,803,500	14,108,000	304,500
% to Total Income	77.6	77.4		77.6	77.1	
<u>Total Income</u>	\$ 16,643,826	\$ 16,323,500	\$ 320,326	\$ 17,783,500	\$ 18,298,000	\$ 514,500
<u>Surplus (Deficit)</u>	\$ 189,039	\$ 700	\$ 188,339	\$ 41,100	\$ 7,000	

BOARD FOR WORLD MISSIONS
FINANCIAL REPORTS SUMMARY

1982, 1983 & 1984

	Jan. 1, 1982 Aug. 31, 1982 Actual	Jan. 1, 1982 Aug. 31, 1982 Budget	8 Months Favorable (Unfavorable)	Sept. 1, 1982 Aug. 31, 1983 Budget	Sept. 1, 1983 Aug. 31, 1984 Budget
EXPENDITURES					
Program Services:					
Africa	\$1,692,875	\$1,974,833	\$ 281,958	\$3,136,513	\$3,167,625
Asia	1,125,500	1,420,095	294,595	2,320,278	2,199,750
Latin America	<u>1,206,075</u>	<u>1,586,051</u>	<u>379,976</u>	<u>2,494,559</u>	<u>2,463,700</u>
Total Program Services	\$4,024,450	\$4,980,979	\$ 956,529	\$7,951,350	\$7,831,075
% To Total Expense	87.7	89.3	—	89.2	88.8
Supportive Services:					
Management General	306,700	322,795	16,095	520,560	533,480
Fund Raising	<u>259,825</u>	<u>274,976</u>	<u>15,151</u>	<u>443,440</u>	<u>451,445</u>
Total Supportive Services	\$ 566,525	\$ 597,771	\$ 31,246	964,000	987,925
% To Total Expenses	12.3	10.7	—	10.8	11.2
TOTAL EXPENDITURES	<u>\$4,590,975</u>	<u>\$5,578,750</u>	<u>\$ 987,775</u>	<u>\$8,915,350</u>	<u>\$8,819,000</u>
INCOME					
Quotas	\$2,581,350	\$2,606,800	(\$ 25,450)	\$4,196,200	\$4,575,000
% To Total Income	57.7	46.7	—	50.9	53.1
Voluntary Contributions	561,275	995,050	(433,775)	1,670,500	1,690,500
Missionary Support	1,182,475	1,423,325	(230,850)	2,265,000	2,265,000
Field Receipts & Miscellaneous	<u>147,375</u>	<u>563,575</u>	<u>(416,200)</u>	<u>112,800</u>	<u>88,500</u>
Total Non-Quota	1,891,125	2,971,950	(1,080,825)	4,048,300	4,044,000
% To Total Income	42.3	53.3	—	49.1	46.9
TOTAL INCOME	<u>\$4,472,475</u>	<u>\$5,578,750</u>	<u>(\$1,106,275)</u>	<u>\$8,244,500</u>	<u>\$8,619,000</u>
SURPLUS (DEFICIT)	(\$ 118,500)	\$ - 0 -	(\$ 118,500)	(\$ 670,850)	(\$ 200,000)

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
FINANCIAL REPORTS SUMMARY
1982-1983-1984

(In Thousands)	Jan 1-Aug 31 1982 Actual	Jan 1-Aug 31 1982 Budget	8 Months Favorable (Unfavorable)	Sept 1, 1982 Aug 31, 1983 Budget	Sept 1, 1983 Aug 31, 1984 Budget
EXPENDITURES					
Program Services					
Evangelism	\$ 123.7	\$ 155.8	\$ 32.1	\$ 277.5	\$ 290.8
Regular Fields	1,852.3	1,920.2	67.9	2,709.2	2,378.8
Minority Fields	1,041.6	978.9	(62.7)	1,633.5	1,823.0
Indian Fields	841.1	831.5	(9.6)	1,075.6	1,190.9
Indian Schools	508.2	514.9	6.7	765.2	784.4
Total Program Services	\$ 4,366.9	\$ 4,401.3	\$ 34.4	\$ 6,461.0	\$ 6,467.9
% of Total Expense	91.1	89.9		89.3	89.6
Supportive Services					
Management-General	\$ 287.7	\$ 327.8	\$ 40.1	\$ 510.1	\$ 473.1
Fund Raising	136.3	165.9	29.6	265.9	279.0
Total Supportive Services	\$ 424.0	\$ 493.7	\$ 69.7	\$ 776.0	\$ 752.1
% of Total Expenditures	8.9	10.1		10.7	10.4
TOTAL EXPENDITURES	\$ 4,790.9	\$ 4,895.0	\$ 104.1	\$ 7,237.0	\$ 7,220.0
INCOME					
Quotas	\$ 3,151.6	\$ 3,162.0	\$ (10.4)	\$ 4,700.0	\$ 4,900.0
% of Total Income	68.9	70.2		68.4	67.9
Above Quota					
Churches & Individuals	\$ 300.6	\$ 340.0	\$ (39.4)	\$ 550.0	\$ 580.0
Missionary Support	763.4	806.0	(42.6)	1,330.0	1,430.0
Estates	24.9		24.9		
Total Above Quota	\$ 1,088.9	\$ 1,146.0	\$ (57.1)	\$ 1,880.0	\$ 2,010.0
% of Total Income	23.8	25.5		27.5	27.8
Other					
Real Estate Repayments	\$ 114.4	\$ 84.0	\$ 30.4	\$ 140.0	\$ 140.0
Indian Field Payments	22.8	20.0	2.8	30.0	30.0
Interest & Other	194.3	90.0	104.3	120.0	140.0
Total Other	\$ 331.5	\$ 194.0	\$ 137.5	\$ 290.0	\$ 310.0
% of Total Income	7.3	4.3		4.2	4.3
TOTAL INCOME	\$ 4,572.0	\$ 4,502.0	\$ 70.0	\$ 6,870.0	\$ 7,220.0
SURPLUS (DEFICIT)	\$ (218.9)	\$ (393.0)	\$ 174.1	\$ (367.0)	---

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
FINANCIAL REPORT SUMMARY
1982, 1983, 1984
(IN THOUSANDS)

	9-1-81- 8-31-82	9-1-81 8-31-82	Favorable (Unfavorable)	9-1-82- 8-31-83	9-1-83- 8-31-84	Increase (Decrease)
	Actual	Budget		Budget	Budget	
EXPENDITURES						
Program Services						
Periodicals	\$ 920	\$ 846	\$ (74)	\$1,022	\$1,128	\$ 106
Church Education	896	910	14	1,018	1,143	125
Other Sales & Services	<u>798</u>	<u>1,014</u>	<u>216</u>	<u>895</u>	<u>962</u>	<u>67</u>
Total Program Services	\$2,614	\$2,770	\$ 156	\$2,935	\$3,233	\$ 298
% To Total Expenses	81.8%	82.2%	(.4%)	81.5%	81.1%	(.4%)
Supportive Services						
Management & General	\$ 581	\$ 602	\$ 21	\$ 668	\$ 751	\$ 83
% To Total Expenses	<u>18.2%</u>	<u>17.8%</u>	<u>.4%</u>	<u>18.5%</u>	<u>18.9%</u>	<u>.4%</u>
TOTAL EXPENDITURES	\$3,195	\$3,372	\$ 177	\$3,603	\$3,984	\$ 381
INCOME						
Quotas	\$ 137	\$ 150	\$ (13)	\$ 200	\$ 252	\$ 52
% To Total Income	4.1%	4.3%	(.2%)	5.3%	5.9%	.6%
Church Collections/Donations	3	-	3	25	50	25
% To Total Income	.1%	-	.1%	.7%	1.2%	.5%
Revenues						
Periodicals	\$ 862	\$ 840	\$ 22	\$1,001	\$1,150	\$ 149
Church Education	1,220	1,312	(92)	1,403	1,595	192
Other Sales & Services	1,063	1,189	(126)	1,143	1,219	76
Extraordinary Income/ Tax Refund	<u>34</u>	<u>- -</u>	<u>34</u>	<u>- -</u>	<u>- -</u>	<u>- -</u>
Total Revenues	\$3,179	\$3,341	\$ (162)	\$3,547	\$3,964	\$ 417
% To Total Income	<u>95.8%</u>	<u>95.7%</u>	<u>.1%</u>	<u>94.0%</u>	<u>92.9%</u>	<u>(1.1%)</u>
TOTAL INCOME	<u>\$3,319</u>	<u>\$3,491</u>	<u>\$ (172)</u>	<u>\$3,772</u>	<u>\$4,266</u>	<u>\$ 494</u>
SURPLUS(DEFICIT)	<u>\$ 124</u>	<u>\$ 119</u>	<u>\$ 5</u>	<u>\$ 169</u>	<u>\$ 282</u>	<u>\$ 113</u>

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary
1982, 1983, 1984

	9-1-81- 8-31-82 Actual	9-1-81- 8-31-82 Budget	Favorable (Unfavorable)	9-1-82- 8-31-83 Budget	9-1-83- 8-31-84 Budget	Increase (Decrease)
<u>Expenditures</u>						
Program Services						
Foreign+	\$2,396,327	\$2,624,291	\$227,964	\$3,138,899	\$3,487,244	\$348,345
Domestic	647,335	636,024	(11,311)	868,020	989,762	121,742
Disaster*	194,237		(194,237)			
World Hunger/Education	702,323	931,300	228,977	923,692	1,203,155	279,463
Other	3,729	142,523	138,794	666,427	200,000	(466,427)
Total Program Services	3,943,951	4,334,138	390,187	5,597,038	5,880,161	283,123
% To Total Expenses	85.0	85.0		87.0	88.0	
Supportive Services						
Management General	391,640	385,295	(6,345)	479,164	470,782	(8,382)
Fund Raising	298,205	370,170	71,965	330,744	277,199	(53,545)
Other	29,249	30,645	1,396	32,100	35,000	2,900
Total Supportive Services	719,094	786,110	67,016	842,008	782,981	(59,027)
% To Total Expenses	15.0	15.0		13.0	12.0	
Total Expenditures	<u>\$4,663,045</u>	<u>\$5,120,248</u>	<u>\$457,203</u>	<u>\$6,439,046</u>	<u>\$6,663,142</u>	<u>\$224,096</u>
	100.0	100.0		100.0		
<u>Income</u>						
Quota	-	-	-	-	-	-
% To Total Income	0.0	0.0		0.0	0.0	
Voluntary Contributions	4,117,992	3,900,251	217,741	4,341,320	4,848,984	507,664
Other - Endowments, Legacies, Grants	934,830	477,800	457,033	675,000	600,000	(75,000)
% To Total Income	100.0	100.0		100.0	100.0	100.0
Total Income	<u>\$5,052,822</u>	<u>\$4,378,051</u>	<u>\$674,771</u>	<u>\$5,016,320</u>	<u>\$5,448,984</u>	<u>\$432,664</u>
Excess (Deficit)	<u>\$389,750</u>	<u>(\$742,197)</u>	<u>1,131,947</u>	<u>(\$1,422,726)</u>	<u>(\$1,214,158)</u>	<u>\$208,658</u>

+ NOTE: Expenses are shown net of any applicable field income.

* 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.

CHAPLAIN COMMITTEE OF THE CRC-NA

Financial Report Summary
1982, 1983, 1984

	9/1/81- 8/31/82 Actual	9/1/81- 8/31/82 Budget	12 months Favorable (Unfavorable)	9/1/82- 8/1/83 Budget	9/1/83- 8/31/84 Budget
<u>Expenditures</u>					
Program Services					
Military	\$ 58,401	\$ 69,424	\$ 11,023	\$ 79,757	\$ 86,822
Institutional	163,523	194,387	30,864	223,321	243,109
Industrial	11,680	13,884	2,204	15,952	17,364
Total Program Service	233,604	277,695	44,091	319,030	347,286
% To Total Expenses	94	93		93	94
Supportive Services	24,432	21,755	(2,677)	23,470	23,449
% To Total Expenses	6	7		7	6
Total Expenditures	\$258,036	\$299,450	\$ 41,414	\$342,500	\$370,735
<u>Income</u>					
Quotas	\$284,831	\$283,979	\$ 852	\$307,864	\$309,460
% To Total Income	97	99		93	99
Voluntary Contributions	1,602	1,000	602	21,000	1,000
Interest	3,851	2,000	1,851	3,000	3,000
Other	1,869		1,869		
Total Non-Quota	7,322	3,000	4,322	24,000	4,000
% To Total Income	3	1		7	1
Total Income	\$292,153	\$286,979	\$ 5,174	\$331,864	\$313,460
Surplus (Deficit)	\$ 34,117	\$(12,471)	\$ 46,588	\$(10,636)	\$(57,275)

COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

FINANCIAL REPORTS SUMMARY

1982 - 1983 - 1984

	1/1/82- 8/31/82 <u>Actual</u>	1/1/82- 8/31/82 <u>Budget</u>	Favorable (Non Favorable)	9/1/82- 8/31/83 <u>Budget</u>	9/1/83- 9/1/84 <u>Budget</u>	Increase (Decrease)
<u>EXPENDITURES</u>						
Program Services	\$47,162	\$53,800	\$ 8,638	\$89,000	\$110,500	\$21,500
Library Assistance	407	334	(73)	1,500	500	(1,000)
Total Program Services	47,569	56,134	8,565	90,500	111,000	20,500
% to Total Budget	98%	98%		97%	98%	
Support Services	760	1,000	240	3,000	2,750	(250)
% to Total Budget	2%	2%		3%	2%	
TOTAL EXPENDITURES	\$48,329	\$57,134	\$ 8,805	\$93,500	\$113,750	\$20,250
<u>INCOME</u>						
Quota	\$15,084	\$22,667	\$(7,583)	\$34,000	\$34,650	\$ 650
% To Total Income	40%	40%		36%	30%	
Voluntary Contributions	2,286	7,800	(5,504)	4,500	5,000	500
Church Collections	8,614	20,000	(11,386)	30,000	23,000	(7,000)
Agencies, Foundations	3,284	6,667	(3,383)	15,000	15,000	-0-
Other (Net)	8,481	-0-	8,481	10,000	36,100	26,100
Total Non-Quota	\$22,675	34,467	(11,792)	59,500	79,100	19,600
% to Total Income	60%	60%		64%	70%	
TOTAL INCOME	\$37,759	\$57,134	(19,375)	\$93,500	\$113,750	\$20,250
EXCESS	<u>\$ (10,570)</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>	<u>-0-</u>

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
FUND FOR NEEDY CHURCHES COMMITTEE
FINANCIAL REPORTS SUMMARY
1982, 1983 and 1984

	9-1-81 to 8-31-82 <u>Actual</u>	9-1-81 to 8-31-82 <u>Budget</u>	Favorable (Unfavor- able) <u></u>	9-1-82 to 8-31-83 <u>Budget</u>	9-1-83 to 8-31-84 <u>Budget</u>	Increase (Decrease) <u></u>
<u>Expenditures</u>						
Program Services:						
Subsidy payments for - Ministers' salary	\$ 612,381	\$1,126,120	} 236,782	\$ 834,120	\$ 680,272	\$(153,848)
- Children allowance	144,893			126,750	130,150	3,400
- Service increment	132,064			135,650	136,560	910
- Auto allowance	126,932	135,000		135,000	118,350	(16,650)
- Moving	18,416	17,000	(1,416)	25,000	30,000	5,000
				<u>63,126</u>		<u>(63,126)</u>
Other						
Total Program Services	\$1,034,686	\$1,278,120	\$243,434	\$1,319,646	\$1,095,332	\$(224,314)
% To total expenditures	99.4	99.5		99.5	99.4	
Supportive Services: Management, General	6,256	6,000	(256)	6,000	6,000	
% To total expenditures	.6	.5		.5	.6	
Total Expenditures	<u>\$1,040,942</u>	<u>\$1,284,120</u>	<u>\$243,178</u>	<u>\$1,325,646</u>	<u>\$1,101,332</u>	<u>\$(224,314)</u>
Income						
Quotas	\$1,507,850	\$1,334,930	\$152,920	\$1,165,460	\$1,041,521	\$(123,939)
% To total income	97.8	99.8		98.7	94.9	
Voluntary contributions				5,000		(5,000)
Other	<u>34,147</u>	<u>2,500</u>	<u>31,647</u>	<u>10,000</u>	<u>56,000</u>	<u>46,000</u>
Total non-quota income	\$ 34,147	\$ 2,500	\$ 31,647	\$ 15,000	\$ 56,000	\$ 41,000
% To total income	2.2	.2		1.3	5.1	
Total Income	<u>\$1,541,997</u>	<u>\$1,357,430</u>	<u>\$184,567</u>	<u>\$1,180,460</u>	<u>\$1,097,521</u>	<u>\$ (82,939)</u>
Excess (Deficit)	\$ 501,055	\$ 73,310	\$427,745	\$ (145,186)	\$ (3,811)	\$(141,375)

MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FISCAL YEAR ENDED AUGUST 31, 1982
AND FOUR MONTHS ENDED DECEMBER 31, 1982

	9-1-81 8-31-82 Actual \$	9-1-81 8-31-82 Budget \$	Favorable (Unfavorable) \$	8-31-82 12-31-82 Budget \$	8-31-82 12-31-82 Actual \$ Available as of April 1, 1983 because Actuarial Report and Audited Report not Ready
Expenditures					
Program Services					
Pension Benefit Payments	1,497,570				
Disability Payments	<u>57,319</u>				
Total Program Services	1,554,889	1,557,000	2,111	530,000	
% of Total Expenses	33.1	42.1			
Net Additions to Trustees	2,963,382	2,055,593	(907,789)	689,741	
% of Total Expenses	63.0	55.5			
Supportive Serv. Administrative Expense	59,377				
Bank Trustee & Actuarial Fees	<u>40,277</u>				
Total Supportive Services	99,654	88,157	(11,497)	33,259	
% of Total Expenses	2.1	2.4			
Other Deductions					
Canadian Currency Exchange	<u>84,673</u>	<u>0</u>	<u>(84,673)</u>	<u>0</u>	
Total Other Deduction	84,673	0	(84,673)		
% of Total Expenses	<u>1.8</u>	<u>0</u>		<u>0</u>	
Total Expenditures	<u>4,702,598</u>	<u>3,700,750</u>	<u>(1,001,848)</u>	<u>1,253,000</u>	

Page 1 (cont'd)

Ministers' Pension Fund
Financial Reports Summary
Fiscal Year Ended Aug. 31,
1982 & 4 mo. ended Dec. 31,
1982

	\$	\$	\$	\$
<u>Income</u>				
Quota	2,120,047	2,231,000	(110,953)	751,000
Participant				
Assessments	<u>490,402</u>	<u>458,000</u>	<u>32,402</u>	<u>163,000</u>
Total Quota				
& P.A.	2,610,449	2,689,000	(78,551)	914,000
 % of Total				
Income	55.5	72.7		
 Non Quota				
Investment				
Income	1,340,556	1,011,750	328,806	339,000
Net Apprecia-				
tion Fair Mkt.				
Value of				
Investments	<u>751,593</u>	<u>0</u>	<u>751,593</u>	<u>0</u>
 Total				
Non-Quota	2,092,149	1,011,750	1,080,399	339,000
% of Total				
Income	<u>44.5</u>	<u>27.3</u>		
 Total Income	<u>4,702,598</u>	<u>3,700,750</u>	<u>1,001,848</u>	<u>1,253,000</u>
 Surplus (Deficit)	0	0	0	0

U.S. AND SHARED MINISTERS' PENSION FUND

FINANCIAL REPORTS SUMMARY

8 MONTHS 1983 AND FISCAL YEAR 1984

	1-1-83 8-31-83 Budget \$	9-1-83 8-31-84 Budget \$
<u>Expenditures</u>		
Program Services -		
Pension payments to disabled, retired and widows	1,067,000	1,646,000
% of Total Expenses	43.3%	42.6%
Net Additions to		
Investment Managers - Funding	1,328,740	2,117,790
% of Total Expenses	53.9%	54.7%
Supportive Services including Investment Manager and Actuarial Fees	67,260	105,210
% of Total Expenses	2.8%	2.7%
Total Expenditures	<u>2,463,000</u>	<u>3,869,000</u>
<u>Income</u>		
Quota	1,234,000	1,947,000
Participant Assessments/Contributions	<u>357,000</u>	<u>570,000</u>
Total Quota and P.A.	1,591,000	2,517,000
% of Total Income	64.6%	65.1%
Transfer from Canada's Ministers' Pension Fund:		
Canada's Portion of Shared Minister Cost	57,000	91,000
Quota Equalization	<u>42,000</u>	<u>66,000</u>
Total Transfers	99,000	157,000
% of Total Income	4.0%	4.0%
Non-Quota		
Investment Income	773,000	1,195,000
% of Total Income	31.4%	30.9%
Total Income	<u>2,463,000</u>	<u>3,869,000</u>

CANADA PENSION FUND
FINANCIAL REPORTS SUMMARY

8 MONTHS 1983 AND FISCAL YEAR 1984

	1-1-83 8-31-83 Budget \$	9-1-83 8-31-84 Budget \$
<u>Expenditures</u>		
Program Expenses -		
Pension payments to disabled, retired and widows	107,000	166,000
% of Total Expenses	16.4%	16.1%
Net Addition to Investment		
Manager For Funding	394,318	625,696
% of Total Expenses	60.3%	60.6%
Transfers to U.S. and Shared Ministers		
Pension Funds		
Canada's Portion of Shared Minister Cost	71,000	113,000
Quota Equalization	<u>52,000</u>	<u>83,000</u>
Total Transfers	123,000	196,000
% of Expenses	18.8%	19.0%
Supportive Services including Investment		
Manager and Actuarial Fees	28,682	45,304
% of Total Expenses	<u>4.5%</u>	<u>4.3%</u>
Total Expenditures	<u>653,000</u>	<u>1,033,000</u>
<u>Income</u>		
Quota	411,000	648,000
Participant Assessment/Contributions	<u>40,000</u>	<u>64,000</u>
Total Quota & P.A.	451,000	712,000
% of Total Income	69.1%	68.9%
Non-Quota		
Investment Income	202,000	321,000
% of Total Income	<u>30.9%</u>	<u>31.1%</u>
Total Income	<u>653,000</u>	<u>1,033,000</u>

MINISTERS' PENSION COMMITTEE

SUPPLEMENTAL FUND

SUMMARY OF FINANCIAL ACTIVITIES VS. BUDGET

FISCAL YEAR FROM SEPT. 1, 1981 TO AUGUST 31, 1982

DESCRIPTION	ACTUAL	% OF TOTAL	BUDGET	% OF TOTAL
SUPPORT FROM:				
QUOTAS	\$48,546	87.0%	\$44,021	87.2%
OTHER REVENUE - Interest Income, etc.	<u>7,252</u>	<u>13.0%</u>	<u>6,435</u>	<u>12.8%</u>
TOTAL SUPPORT & OTHER REVENUE	<u>\$55,798</u>	100.0%	<u>\$50,456</u>	100.0%
EXPENDITURES:				
PROGRAM SERVICES:				
(a) Supplemental Benefit Payments	25,470	45.6%	31,000	61.4%
(b) Once-in-a-lifetime Moving Expense of Retired Ministers and if not to the Minister, then to his Widow.	<u>10,303</u>	<u>18.5%</u>	<u>15,400</u>	<u>30.5%</u>
TOTAL PROGRAM SERVICES	\$35,773	64.1%	\$46,400	91.9%
SUPPORTIVE SERVICES & EXPENSES	<u>3,958*</u>	<u>7.1%</u>	<u>4,056</u>	<u>8.1%</u>
TOTAL EXPENDITURES	<u>\$39,731</u>	<u>71.2%</u>	<u>50,456</u>	<u>100.0%</u>
NET INCREASE	16,067	28.8%		
NET ASSETS AVAILABLE FOR BENEFITS AT BEGINNING OF PERIOD	<u>59,156</u>			
NET ASSETS AVAILABLE FOR BENEFITS AT END OF PERIOD	<u>\$75,223</u>			

MINISTERS' PENSION COMMITTEE
 SUPPLEMENTAL FUND
 SUMMARY OF PROPOSED BUDGET
 Four Months Ended December 31, 1982

<u>DESCRIPTION</u>	<u>AMOUNT</u>	<u>TOTALS</u>	<u>% OF TOTALS</u>
SUPPORT FROM:			
QUOTAS		\$14,000	87.5%
OTHER REVENUE - Interest Income		<u>2,000</u>	<u>12.5%</u>
TOTAL SUPPORT AND OTHER REVENUE		<u>\$16,000</u>	<u>100.0%</u>
EXPENDITURES:			
PROGRAM SERVICES:			
(a) Supplemental Benefit Payments	\$10,000		62.5%
(b) Once-in-a-lifetime Moving Expense for Retired Ministers and if not to the Minister, then to his Widow.	<u>4,700</u>		<u>29.4%</u>
TOTAL PROGRAM SERVICES		\$14,700	91.9%
SUPPORTIVE SERVICES AND EXPENSES		<u>1,300*</u>	<u>8.1%</u>
TOTAL EXPENDITURE		<u>\$16,000</u>	<u>100.0%</u>

* See detail attached

U.S. MINISTERS' SUPPLEMENTAL FUND

FINANCIAL REPORTS SUMMARY

8 MONTHS 1983 AND FISCAL YEAR 1984

	1-1-83 8-31-83 Budget \$	9-1-83 8-31-84 Budget \$
<u>Expenditure</u>		
Program Services		
Supplementary Benefit Payments	15,100	22,550
Moving Expense Payments	<u>7,327</u>	<u>11,138</u>
Total Program Services	22,427	33,688
% of Total Expenses	78.4%	79.0%
Transfer To Canada Fund - Quota Equalization	4,000	5,600
% of Total Expenses	14.0%	13.1%
Supportive Services & Expenses	2,173	3,377
% of Total Expenses	<u>7.6%</u>	<u>7.9%</u>
Total Expenditures	<u>28,600</u>	<u>42,665</u>
<u>Income</u>		
Quotas	23,000	34,665
% of Total Income	93.5%	93.5%
Non-Quota		
Interest Income	1,600	2,400
% of Total Income	<u>6.5%</u>	<u>6.5%</u>
Total Incomes	24,600	37,065
Surplus (Deficit)	(4,000)	(5,600)

CANADA MINISTERS' SUPPLEMENTAL FUND

FINANCIAL REPORTS SUMMARY

8 MONTHS 1983 AND FISCAL YEAR 1984

	1-1-83 8-31-83 Budget \$	9-1-83 8-31-84 Budget \$
<u>Expenditures</u>		
Program Services		
Supplementary Benefit Payments	12,500	19,650
Moving Expense Payments	<u>6,264</u>	<u>7,386</u>
Total Program Services	18,764	27,036
% of Total Expenses	94.8%	94.3%
Supportive Services & Expenses	1,036	1,621
% of Total Expenses	<u>5.2%</u>	<u>5.7%</u>
Total Expenditures	<u>19,800</u>	<u>28,657</u>
<u>Income</u>		
Quotas	8,105	12,157
% of Total Income	54.8%	56.1%
Non-Quota		
Interest Income	1,695	2,500
% of Total Income	11.4%	11.6%
Transfer From U.S. Fund - Quota Equalization	5,000	7,000
% of Total Income	<u>33.8%</u>	<u>32.3%</u>
Total Income	14,800	21,657
Surplus (Deficit)	(5,000)	(7,000)

SCORR
Financial Report Summary
1982, 1983, 1984

	9-1-81 8-31-82 Actual	9-1-81 8-31-82 Budget	Favorable (Unfavorable)	Revised 9-1-82 8-31-83 Budget	9-1-83 8-31-84 Budget	Increase (Decrease)
<u>EXPENDITURES</u>						
Program Services						
Leadership Development	\$100,131	\$126,017	\$ 25,886	\$122,301	\$148,862	\$ 26,561
Churches in Transition	32,631	36,236	3,605	41,483	51,148	9,665
Multiracial Churches	25,924	33,968	8,044	46,521	50,384	3,863
Education and General Program	13,909	14,366	457	15,047	18,275	3,228
Total Program Services	\$172,595	\$210,587	\$ 37,992	\$225,352	\$268,669	\$ 43,317
% of Total Expenses	77%	78.2%		83%	84%	
Supportive Services						
Management General	\$ 29,044	\$ 32,597	\$ 3,553	\$ 31,007	\$ 33,848	\$ 2,841
Fund Raising	23,900	26,281	2,381	14,871	18,833	3,962
Total Supportive Services	\$ 52,944	\$ 58,878	\$ 5,934	\$ 45,878	\$ 52,681	\$ 6,803
% of Total Expenses	23%	21.8%		17%	16%	
Total Expenditures	\$225,539	\$269,465	\$ 43,926	\$271,230	\$321,350	\$ 50,120
<u>INCOME</u>						
Quotas	\$155,321	\$158,560	\$ (3,239)	\$195,900	\$236,000	\$ 40,100
% of Total Income	69%	58.8%		72%	73%	
Non-Quota						
Voluntary Contributions	\$ 26,288	\$ 13,375	\$ 12,913	\$ 25,000	\$ 25,000	\$ -
Church Collections	6,869	13,375	(6,506)	15,000	25,000	10,000
Special Contributions	-	43,000	(43,000)	-	-	-
Non-Quota Total	\$ 33,157	\$ 69,750	\$ (36,593)	\$ 40,000	\$ 50,000	\$ 10,000
% of Total Income	15%	25.9%		15%	16%	
Other Receipts						
Agency Payments	\$ 35,384	\$ 39,360	\$ (3,976)	\$ 35,330	\$ 35,350	-
Miscellaneous	2,769	1,795	974	-	-	-
Total Other Receipts	\$ 38,153	\$ 41,155	\$ (3,002)	\$ 35,330	\$ 35,350	\$ -
% of Total Income	17%	15.3%		13%	11%	
Total Income	\$226,631	\$269,465	\$ (42,834)	\$271,230	\$321,350	\$ 50,100
Surplus (Deficit)	\$ 1,092	\$ -	\$ 1,092	\$ -	\$ -	\$ -

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

 Denominational Services
 Financial Reports Summary
 1982 - 1983 - 1984

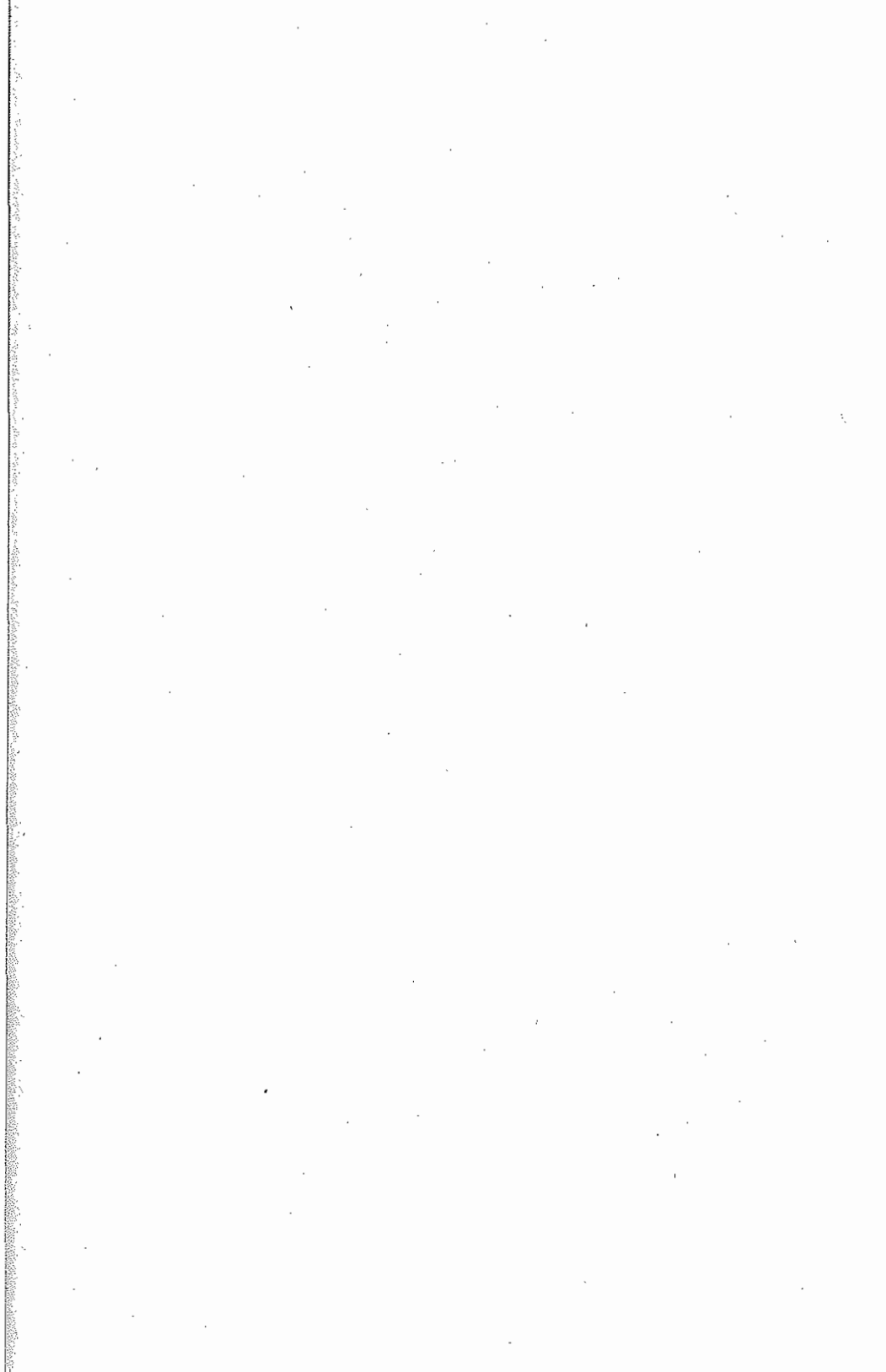
	Sept 1, 1981- Aug 31, 1982 Actual	Sept 1, 1981- Aug 31, 1982 Budget	12 months Favorable (Unfavorable)	Sept 1, 1982- Aug 31, 1983 Budget	Sept 1, 1983- Aug 31, 1984 Budget	Increase (Decrease)
<u>Expenditures</u>						
<u>Program Services:</u>						
Synod Assembly	\$189,041	\$188,025	\$ (1,016)	\$206,700	\$216,500	\$ 9,800
Synodical Interim & Deputies	32,716	27,000	(5,716)	28,000	40,000	12,000
Standing & Service Comm.	32,557	47,000	14,443	128,000	145,200	17,200
Study Committees	25,109	24,000	(1,109)	14,700	12,000	(2,700)
Assistance and Grants	86,826	87,000	174	99,300	97,000	(2,300)
Building Operations	265,850	290,640	24,790	311,500	389,980	78,480
Total Program Services	\$632,099	\$663,665	\$ 31,566	\$788,200	\$900,680	\$112,480
% to Total Expenses	80.8	81.6		80.1	81.0	
<u>Supportive Services</u>						
Management & General	150,337	149,835	(502)	196,200	211,100	14,900
% to Total Expenses	19.2	18.4		19.9	19.0	
Total Expenditures	\$782,436	\$813,500	\$ 31,064	\$984,400	\$1,111,780	\$127,380
<u>Income</u>						
<u>Quotas</u>	\$800,462	\$804,400	\$ (3,938)	\$930,400	\$1,043,680	\$113,280
% to Total Income	97.9	98.9		94.5	93.9	
Non-Quota and Other	17,207	9,100	8,107	54,000	68,100	14,100
% to Total Income	2.1	1.1		5.5	6.1	
Total Income	\$817,669	\$813,500	\$ 4,169	\$984,400	\$1,111,780	\$127,380
<u>Surplus (Deficit)</u>	\$ 35,233	\$ -	\$ 35,233	\$ -	\$ -	\$ -

WORLD LITERATURE COMMITTEE

Financial Reports Summary
1982, 1983, 1984

	Sept. 1, 1981 - Aug. 31, 1982 Actual	Sept. 1, 1981 - Aug. 31, 1982 Budget	Favorable (Unfavor.)	Sept. 1, 1982 - Aug. 31, 1983 Budget	Sept. 1, 1983 - Aug. 31, 1984 Budget	Increase (Decrease)
<u>Expenditures</u>						
Program Services:						
Spanish	\$130,467	\$136,350	\$ 5,883	\$179,100	\$180,500	\$ 1,400
Arabic	193	19,607	18,414	33,200	14,800	(18,400)
Chinese	2,957	18,107	15,150	38,600	32,200	(6,400)
French	-	-	-	14,800	14,800	-
Other	-	-	-	-	-	-
Total Program Services	133,617	173,064	39,447	265,700	242,300	(23,400)
% of Total Expenses	98.9	97.9	-	98.4	98.0	-
Supportive Services:						
Management General	1,498	3,750	2,252	4,300	4,900	600
Fund Raising	-	-	-	-	-	-
Total Supportive Services	1,498	3,750	2,252	4,300	4,900	600
% of Total Expensesa	1.1	2.1	-	1.6	2.0	-
Total Expenditures	\$135,115	\$176,814	\$ 41,699	\$270,000	\$247,200	\$(22,800)
<u>Income</u>						
Quotas	\$122,572	\$120,953	\$ 1,619	\$135,900	\$140,000	\$ 4,100
% of Total Income	67.5	74.6	-	73.2	58.1	-
Non Quota						
Sales	50,393	35,000	15,393	40,000	60,000	20,000
Other Receipts	8,546	6,200	2,346	9,750	41,000	31,250
Total Non Quota	58,939	41,200	17,739	49,750	101,000	51,250
% to Total Income	32.5	25.4	-	26.8	41.9	-
Total Income	\$181,511	\$162,153	\$ 19,358	\$185,650	\$241,000	\$ 55,350
Surplus (Deficit)	\$ 46,396	\$(14,661)	\$ 61,057	\$(84,350)	\$ (6,200)	\$(78,150)

**REPORT
OF
1983
SYNOD**



PRAYER SERVICE FOR SYNOD 1983

Conducted by the
 Rogers Heights Christian Reformed Church
 Monday, June 13, 1983 - 8:00 P.M.

Organ Prelude: "From God I Will Not Part" Johann G. Walther

Choral Call to Worship— "O, Come Let Us Sing to the Lord" Herbert Fisher

O come let us sing to the Lord, to Him our voices raise;
 With joyful noise let us the rock of our salvation praise,
 Let us before His presence come with praise and thankful voice,
 Let us sing psalms to Him with grace and make a joyful noise,
 For God's a great God, and great King; above all Gods He is.
 The depths of earth are in His hands, the heights of hills are His.
 To Him the spacious sea belongs, for He the same did make;
 The dry land also from His hands its form at first did take.
 O come let us worship Him: let us bow down withal,
 And on our knees before the Lord our Maker let us fall.
 O come let us sing to the Lord, to Him our voices raise,
 With joyful noise let us the rock of our salvation praise.

Invocation

Pastor: People of God, called to be saints: From whom does our help come?

People: Our help comes from the Lord who made heaven and earth.

Pastor: Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

People: Amen!

Hymn of Praise—"O Worship the King, All Glorious Above" 315

Praise Selection Psalm 136
(read responsively)

Prayer for the favor of the Lord.....	Rev. Roger A. Kok
Hymn of Faith—"The Apostles' Creed".....	Tune 350
Scripture Reading.....	Ephesians 3
Sermon Text.....	Ephesians 3:20-21
Sermon: "THE GOD WHO GIVES".....	Rev. Roger A. Kok
Hymn of Dedication—"O Give the Lord Whole-hearted Praise".....	222
Vocal Solo—"Halleluja!".....	Ferdinand Hummel (Mrs. Joyce Northouse)

Prayers

Prayer for the Church of Christ.....	Rev. Arthur Pontier Pastor Emeritus, Rogers Heights
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Prayer for the Mission of the Church.....	Rev. Gary Hutt Pastor, Portland, Oregon
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Prayer for Synod 1983.....	Jerry Hobers Elder, Hamilton, Ontario
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Choir Anthem—"Glorious Everlasting".....	M. Thomas Cousins
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I will praise Thee, O Lord, among the people,
I will sing unto Thee among the nations.
Be Thou exalted, O God, above the heavens.
Let Thy glory be above the earth.
Glorious everlasting! Amen.

Offertory—"Lobe Den Herren".....	Max Drischner
Offering.....	Christian Reformed World Relief Committee

Hymn of Celebration—"Great Is Thy Faithfulness".....	408
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Benediction.....	Rev. Roger A. Kok
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Choral Response—"Peace I Leave with You" Walter Pelz

Peace I leave with you, My peace I give unto you,
Not as the world giveth give I unto you.
Let not your heart be troubled, neither be afraid.
My peace I give unto you.

Moment of Silence

Postlude—"Trumpet Voluntary" John Stanley

Pastor: Rev. Roger A. Kok,
Organist: Mrs. Bea Rhoda,
Pianist: Miss Jayne Penninga
Choir Director: Mr. Gaylord Haan,

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MINUTES OF 1983 SYNOD

TUESDAY MORNING, JUNE 14, 1983

First Session

ARTICLE 1

The Reverend Roger A. Kok, pastor of the Rogers Heights Christian Reformed Church of Wyoming, Michigan, the convening church, as president *pro tem* calls the assembly to order. The assembly unites in singing *Psalter Hymnal* number 426 and the chairman leads synod in the Opening Prayer for Ecclesiastical Assemblies.

ARTICLE 2

On behalf of the convening church, the president *pro tem* welcomes the delegates of synod, briefly addresses the assembly with respect to the work of our Lord which is committed to his church, and encourages the delegates to follow the leading of the Lord, and to work in the love and unity of his Spirit.

ARTICLE 3

The president *pro tem* requests the stated clerk to call the roll of delegates, and the credentials of our forty classes indicate that the following delegates are present:

DELEGATES TO THE SYNOD OF 1983

Classis	Ministers	Elders
Alberta North	Nicholas B. Knoppers Cornelius Vriend	Henry De Haan John Oudman
Alberta South	Kenneth J. Verhulst Gerald J. Hogeterp	William Doeve Hans Visser
Atlantic Northeast	Jack M. Gray James Vanderlaan	Bernard Huussen Sidney Miedema
British Columbia	Martin J. Contant Albert J. Vanden Pol	John Bandstra Bert Vnder Hoek
Cadillac	Raymond R. Graves Dirk J. M. Lieverdink	Neal Schaaf George Drenth
California South	Donald Draayer Ronald D. De Young	Lawrence R. Van Noord Lawrence Bouma
Central California	Gary G. Hofland Robert E. Van Hofwegen	Ted Bloemhof Gerald Van Soelen
Chatham	Morris N. Greidanus William Renkema	Henry Mulder Enno Ennema

Chicago South	Tymen E. Hofman Franklin D. Steen	Norman De Jong Roger L. Griffioen
Columbia	Gary P. Hutt Allen Petroelje	John J. Hoekman Louis Kamps
Eastern Canada	Jacob A. Quartel Hans Uittenbosch	Hugh Mitchell Bell John Oegema
Florida	John Van Hemert Ralph A. Pontier	Marvin K. Zylstra John Fennema
Grand Rapids East	Gordon D. Negen Wilbert M. Van Dyk	Daniel B. Hess Kenneth L. Andree
Grand Rapids North	Harlan G. Vanden Einde Harvey J. Baas	John Fyneweaver James H. Droge
Grand Rapids South	Jacob D. Eppinga Louis Kerkstra	Ben Brander Bernard Scholten
Grandville	Calvin Bolt Edward Blankespoor	Warren T. Faber Fred Holtrop
Hackensack	Stanley J. Vander Klay Robert W. De Vries	Jack Lucas Theodore E. Taylor
Hamilton	Lammert Slofstra Jerry J. Hoytema	Jacob Kerkhof Jerry Hobers
Holland	Edward P. Meyer Terry J. Lapinsky	Russel Lamar Jerry E. Bulthuis
Hudson	Donald P. Wisse Vernon Luchies	William Haven Elroy J. Dyksen
Huron	Bert Slofstra Bernard H. De Jonge	John E. Top Simon Benjamins
Illiana	Herman J. Schutt John Van Schepen	Donald Woo Richard Wunderink
Kalamazoo	James Admiraal Jack Stulp	Ron Betten Fred L. De Young
Lake Erie	Alvin L. Hoksbergen Joel R. Boot	Charles D. Hackney Berend Jonker
Minnesota North	Frank E. Pott John Vander Lugt	Donald J. Buteyn Jake Van Eps
Minnesota South	Ronald L. Scheuers Henry Lamsma	Bernard P. Kooiman Arlyn D. Schaap
Muskegon	Charles J. De Ridder Homer J. Wigboldy	Henry J. Muyskens Vernon Nyhof
Northcentral Iowa	Bert Den Herder William G. Van Hal	Lee R. Bakker Herman P. Eekhoff
Northern Illinois	Ronald D. Goudzwaard Willard Van Antwerpen	Hendrik Sliekers Henry W. Washington

Orange City	Marvin Van Donselaar Thomas C. Vanden Heuvel	John F. Kreykes Henry P. Haarsma
Pacific Northwest	Andrew Cammenga Rodney Vander Ley	Albertus Haak George Rozeboom
Pella	Peter Vander Weide John R. Sitterma	Alvern Boetsma Harold Van Maanen
Quinte	Anthony De Jager Adrian A. Van Geest	Gerald Zwart John K. Mulder
Red Mesa	Paul H. Redhouse Gerrit Haagsma	Herbert R. Thomas, Jr. Boyd Garnanez
Rocky Mountain	Jerrien Gunnink Harry A. Van Dam	Dale H. Petersen Richard Post
Sioux Center	Roger D. Bultman Duane Tinklenberg	Joe W. Mäas Virgil Tinklenberg
Thornapple Valley	Gerard Bouma Warren H. Lammers	James H. De Vries George Harris
Toronto	Jacob B. Vos Henry Lunshof	George Vandervelde Willem Ubbens
Wisconsin	Bert De Jong William G. Brouwers, Jr.	Allen Van Dyken Ben P. Huizinga
Zeeland	Jay A. Wesseling Howard D. Vanderwell	Alvin G. Johnson Henry A. Smit

ARTICLE 4

The president *pro tem* declares that synod is now constituted and the assembly proceeds to elect by ballot the following officers:

President: Rev. Jacob D. Eppinga

Vice President: Rev. Calvin Bolt

First Clerk: Rev. Jacob B. Vos

Second Clerk: Rev. Morris N. Greidanus

ARTICLE 5

The president of synod, the Reverend Jacob D. Eppinga, expresses the appreciation of synod to the president *pro tem*, the Reverend Roger A. Kok, for his services both in the prayer service and the opening of synod. The chairman acknowledges with gratitude the confidence placed on the chosen officers by the assembly and requests the prayers of the delegates on the work of the officers and the entire assembly.

ARTICLE 6

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 7

The president of synod welcomes the presidents of Calvin College and Seminary, the seminary faculty advisors, the denominational officers, the representatives of denominational boards, the editors of church periodicals, and the following fraternal delegates:

Rev. Robert Strimple—Orthodox Presbyterian Church
 Dr. K. Runia and
 Dr. B. Rietveld—Gereformeerde Kerken in Nederland
 Drs. W. Steenberg and
 Prof. J. P. Versteeg—Christelijke Gereformeerde Kerken in Nederland
 Rev. Vernon Hoffman—Reformed Church in America
 Rev. Shoji Yauchi—Reformed Church of Japan
 Rev. N. A. Botha—Dutch Reformed Mission Church in South Africa

ARTICLE 8

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 9

The stated clerk presents the Agenda Directory for the Synod of 1983. The Agenda Directory, which is presented to each delegate of synod, contains a complete listing of every matter on the agenda for synodical action. The Agenda Directory also indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 10

The stated clerk presents the report of the Program Committee, recommending approval of the following advisory committees for the Synod of 1983:

COMMITTEE 1—*Church Order and Appeals I*

Chairman, Tymen E. Hofman; **reporter**, Thomas C. Vanden Heuvel; **ministers**: Bernard H. De Jonge, Ralph A. Pontier, Bert Slofstra, Peter Vander Weide, Robert E. Van Hofwegen, Jay A. Wesseling; **elders**: Gerard Berghoef, William Doeve, George Drenth, Charles D. Hackney, Jacob Kerkhof, Bernard P. Kooiman, Jack Lucas; **faculty advisor**: Richard R. De Ridder.

COMMITTEE 2—*Church Order and Appeals II*

Chairman, Donald P. Wisse; **reporter**, George Vandervelde; **ministers**: Andrew Camenga, Bert Den Herder, Gary P. Hutt, Henry Lunshof, James Vanderlaan, John Vander Lugt; **elders**: Ron Betten, Enno Ennema, Henry P. Haarsma, George Harris, Dale H. Petersen, Theodore E. Taylor, John E. Top; **faculty advisor**: Theodore Minnema.

COMMITTEE 3—*Confessional and Liturgical Matters*

Chairman, Franklin D. Steen; **reporter**, Martin J. Contant; **ministers**: Charles J. De Ridder, Robert W. De Vries, Willard Van Antwerpen, Cornelius Vriend; **elders**: Alvern Boetsma, Ben Brander, Herman P. Eekhoff, Berend Jonker, John F. Kreykes, Sidney Miedema, John K. Mulder, Richard Wunderink; **faculty advisor**: Fred Klooster.

COMMITTEE 4—*Radio and Publications Ministries*

Chairman, Louis Kerkstra; **reporter**, Kenneth J. Verhulst; **ministers**: Ronald D. Goudzwaard, Gerrit Haagsma, Gary G. Hofland, Vernon Luchies, Frank E. Pott, William

Renkema; **elders:** John Bandstra, Lawrence Bouma, Albertus Haak, Jerry Hobers, John J. Hoekman, Sidney Ouwinga, Herbert R. Thomas, Jr.; **faculty advisor:** Andrew J. Bandstra.

COMMITTEE 5—Domestic Ministries

Chairman, Stanley Vander Klay; **reporter,** Alvin L. Hoksbergen; **ministers:** Harvey J. Baas, Ronald D. De Young, Warren H. Lammers, Gordon D. Negen, Harry A. Van Dam; **elders:** Kenneth L. Andree, Lee R. Bakker, Fred L. De Young, Henry Mulder, Virgil Tinklenberg, Allen Van Dyken, Hans Visser; **faculty advisor:** Andrew J. Bandstra.

COMMITTEE 6—World Ministries

Chairman, Hans Uittenbosch; **reporter,** Harlan G. Vanden Einde; **ministers:** Roger D. Bultman, Raymond R. Graves, Allen Petroelje, Ronald L. Scheuers, Rodney Vander Ley, Marvin Van Donselaar; **elders:** Simon Benjamins, Jerry E. Bulthuis, Henry De Haan, James H. De Vries, Henry A. Smit, Bert Vander Hoek, Jake Van Eps; **faculty advisor:** Richard R. De Ridder.

COMMITTEE 7—Educational Matters

Chairman, Jacob A. Quartel; **reporter,** Howard D. Vanderwell; **ministers,** Donald Draayer, Jack M. Gray, Gerald J. Hogeterp, Henry Lamsma, Edward P. Meyer, Paul H. Redhouse; **elders:** John Fennema, Roger L. Griffioen, William Haven, Joe W. Maas, George Rozeboom, Hendrik Slikers, Donald Woo; **faculty advisors:** John H. Kromminga, Anthony J. Diekema.

COMMITTEE 8—Interdenominational Matters

Chairman, Nicholas B. Knoppers; **reporter,** Anthony De Jager; **ministers:** Gerard Bouma, Bert De Jong, Jack Stulp, Albert J. Vanden Pol, William G. Van Hal, John Van Schepen; **elders:** Ted Bloemhof, Norman De Jong, Bernard Huussen, Vernon Nyhoff, Bernard Scholten, Marvin K. Zylstra; **faculty advisor:** John Stek.

COMMITTEE 9—Synodical Services

Chairman, Jerry J. Hoytema; **reporter,** Wilbert M. Van Dyk; **ministers:** James Admiraal, Dirk J. M. Lieverdink, Herman J. Schutt, Duane Tinklenberg, Adrian A. Van Geest, John Van Hemert; **elders:** Boyd Garnanez, Louis Kamps, Henry T. Muyskens, Richard Post, Gerald Van Soelen, Gerald Zwart; **faculty advisor:** Carl Kromminga; **consultant:** Leonard J. Hofman.

COMMITTEE 10—Ad Hoc Report on Board for World Missions and Christian Reformed World Relief Committee

Chairman, Joel R. Boot; **reporter,** Jerrien Gunnink; **ministers:** Edward Blankespoor, Lammert Slofstra, Homer J. Wigboldy; **elders:** Hugh M. Bell, Donald J. Buteyn, Daniel B. Hess, Ben P. Huiuzenga, John Oudman, Arlyn D. Schaap, Harold Van Maanen; **faculty advisor:** Fred Klooster.

COMMITTEE 11—Financial Matters

Chairman, Fred Holtrop; **reporter,** Lawrence R. Van Noord; **ministers:** William G. Brouwers, Jr., Terry J. Lapinsky, John R. Sittema; **elders:** James H. Droge, Elroy J. Dyksen, Warren T. Faber, Alvin G. Johnson, Russel Lamar, John Oegema, William Ubbens, Henry W. Washington,

Adopted

ARTICLE 11

The stated clerk makes the following announcements:

I. 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 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 1983 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 12

Vice President Calvin Bolt leads synod in prayer, and synod adjourns to reassemble on Wednesday at 8:30 A.M.

WEDNESDAY MORNING, JUNE 15, 1983

Second Session

ARTICLE 13

Synod reconvenes, and elder Donald Buteyn leads in devotions, announcing song number 327, reading Psalm 104, and offering prayer.

The roll call indicates that all delegates are present.

The president acknowledges the presence of faculty advisor Dr. Carl Kromminga, who rises to indicate his agreement with the Form of Subscription.

The president welcomes the other seminary faculty advisors by name: Dr. John Kromminga, Dr. Richard De Ridder, Dr. Andrew Bandstra, Dr. Fred Klooster, Dr. Theodore Minnema, and Prof. John Stek. He also welcomes Harry Vander Meer, the denominational financial coordinator.

The minutes of June 14, 1983, are read and approved.

ARTICLE 14

The assembly welcomes Dr. John Orkar, the president of Synodical Committee on Race Relations. He introduces a group of men and women present on the campus for a multiracial conference sponsored by SCORR and the Board of Home Missions. Rev. Tynnen Hofman responds.

Rev. John Van Ryn, executive secretary of the Board of Home Missions, introduces Jack De Groat, Ramon Borrego, Barbara Clayton, Jason Chen, and Yohn-Taek Kim, who are active in Home Missions outreach among Indians, blacks, Koreans, Spanish-speaking people, and students. He also introduces the Home Missions staff and several other delegates to synod and persons in the audience who are part of the Home Missions team. President Eppinga responds.

ARTICLE 15

Elder Bert Vander Hoek closes the session in prayer and synod adjourns to reconvene at 1:30 P.M.

WEDNESDAY AFTERNOON, JUNE 15, 1983

Third Session

ARTICLE 16

Synod reconvenes at 1:30 P.M. Elder Sidney Medema announces song number 176, reads Psalm 46, and leads in prayer.

The president announces the following appointments:

Devotions arrangements, Rev. Raymond Graves
Sergeant at Arms, Elder H. Mitchell Bell
Reception Committee, Revs. T. E. Hofman and L. Slofstra
Testimonial Dinner Arrangements, Revs. D. P. Wisse and H. Uittenbosch
Reporter, nominations, balloting, and appointments, Elder George Harris

ARTICLE 17

Advisory Committee 7, *Educational Matters*, Rev. Howard D. Vander Well reporting, presents the following:

I. REPRESENTATION AT SYNOD

A. *Materials*:

1. Report 2, pp. 35-42
2. Report 2-A, II, A, p. 526

B. *Recommendation*:

That synod grant the privilege of the floor to Rev. John C. Medendorp, president of the Board of Trustees, and to Rev. John M. Hofman, secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College and Seminary. —*Adopted*

II. PREPARATION FOR DECLARATION OF CANDIDACY

A. *Materials*:

1. Report 2-A, II, B, 1, p. 526
2. Supplementary profile of each candidate

B. *Information:*

The advisory committee will be available on Wednesday afternoon to any delegate wishing to contact it regarding any candidate. In preparation for the presentation of candidates, they ask that the delegates carefully study the material in the profile booklet, noting especially the cover letter, to acquaint themselves with all the steps of the procedure that have taken place up to this time.

C. *Recommendations:*

1. That synod designate its officers as the persons responsible for making the appropriate arrangements for the declaration of candidacy meeting. —*Adopted*

2. That 5:00 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 wives to synod. —*Adopted*

III. NEW APPOINTMENTS TO STAFF POSITIONS AT CALVIN COLLEGE

A. *Material:* Report 2-A, II, C, 1, 2, p. 527

B. *Recommendations:*

1. That synod approve the following *new regular* appointments to the staff of Calvin College:

- a. Doornbos, Mary, M.S., Instructor in Nursing for two years
- b. Hardy, Lee P., M.A., M.A., Instructor in Philosophy for two years
- c. Hoksbergen, Roland G., M.A., Instructor in Economics and Business for two years
- d. Rubingh, Darlene G., M.S.N., Instructor in Nursing for two years
- e. Timmermans, Barbara B., M.S., Instructor in Nursing for two years
- f. Vanden Bosch, James, M.A., Associate Professor of English for two years
- g. Vander Wal, Marvin L., M.S.E., Associate Professor of Engineering for two years
- h. Young, Charles R., III, M.Div., Visiting Assistant Professor of Art for two years
- i. Zwier, Timothy S., Ph.D., Assistant Professor of Chemistry for two years

—*Adopted*

2. That synod approve the following *new terminal* appointments to the faculty of Calvin College:

- a. Cox, John D., Ph.D., Visiting Associate Professor of English for one year
- b. Haan, Stanley L., Ph.D., Assistant Professor of Physics for two years
- c. Hesselink, Paul K., Ph.D., Visiting Associate Professor of English for one year
- d. Nabor, Pamela S., M.S., Instructor in Physics for one year

—*Adopted*

IV. REAPPOINTMENTS TO STAFF POSITIONS AT CALVIN COLLEGE

A. *Materials:*

- 1. Report 2, II, B, pp. 40-42
- 2. Report 2-A, II, C, 3, p. 527

B. *Recommendations:*

1. That synod approve the following *reappointments with tenure* to the faculty of Calvin College (*italics indicate a promotion to that rank*):

- a. Hoeksema, Thomas B., Ph.D., *Professor of Education*
- b. Kass, Corrine E., Ph.D., *Professor of Education*
- c. Penning, James M., Ph.D., *Professor of Political Science*
- d. Stegink, LeRoy D., Ph.D., *Professor of Education*

—*Adopted*

2. That synod approve the following *regular reappointments* to the faculty of Calvin College (*italics indicate a promotion to that rank*):

- a. Ariza, Sandra K., M.A., *Associate Professor of Spanish*
- b. Bakker, Martinus A., M.A., Drs., *Associate Professor of Germanic Languages*
- c. Baldwin, Claude-Marie, M.A., *Visiting Associate Professor of French*
- d. Bosma, Bette D., Ph.D., *Associate Professor of Education*
- e. Bratt, Kenneth D., M.A., *Associate Professor of Classical Languages*
- f. Byam, Ynes M., M.A., *Assistant Professor of Spanish*
- g. Carvill, Barbara, Ph.D., *Associate Professor of Germanic Languages*
- h. Class, Bradley M., Ph.D., *Associate Professor of Spanish*
- i. De Young, Derald D., Ph.D., *Visiting Associate Professor of Music*
- j. Diephouse, David J., Ph.D., *Associate Professor of History*
- k. Dykema, Eugene R., M.B.A., *Associate Professor of Economics and Business*
- l. Huizenga, Gertrude H., Ph.D., *Associate Professor of Music (one year, reduced load)*
- m. Kaiser, Carl W., M.Mus., *Associate Professor of Music*
- n. Mulder, Carl T., Ed.D., *Professor of Education*
- o. Mustert, Merle, M.M., *Assistant Professor of Music (reduced load)*
- p. Pettinga, Jeffrey R., M.A., *Assistant Professor of Physical Education*
- q. Ratzsch, Delvin L., Ph.D., *Associate Professor of Philosophy*
- r. Roels, Shirley J. M.B.A., *Assistant Professor of Economics and Business*
- s. Smidt, Corwin E., Ph.D., *Associate Professor of Political Science*
- t. Stob, Michael J., Ph.D., *Associate Professor of Mathematics*
- u. Tiemstra, John P., Ph.D., *Associate Professor of Economics and Business*
- v. Van Noord, Nancy L., M.A., *Assistant Professor of Physical Education*
- w. Venema, Gerard A., Ph.D., *Professor of Mathematics*
- x. Weaver, Glenn D., Ph.D., *Visiting Professor of Psychology*
- y. White, James B., M.Div., Th.M., *Associate Professor of Sociology*
- z. Wolters, Karla M., M.A., *Visiting Assistant Professor of Physical Education*

—*Adopted*

3. That synod approve the following *regular reappointments* to the staff of Calvin College as administrators and professional staff:

- a. Boer, Warren J., B.D., M.A., D.Min., *Director of the Broene Counseling Center (with faculty status) for two years*
- b. Cooper, Dale J., B.D., *College Chaplain (with faculty status) for four years*
- c. De Boer, Marilyn E. (Joy), M.S.W., *Dean of Women (with faculty status) for four years*
- d. Distelberg, Donald G., A.B., *Director of Development for four years*
- e. Eppinga, Richard J., Ph.D., *Director of Alumni Relations for four years*
- f. Rienstra, M. Howard, Ph.D., *Director of the H. H. Meeter Center for Calvin Studies for two years (also tenured Professor of History, reduced load)*

—*Adopted*

4. That synod approve the following *terminal reappointments* to the staff of Calvin College:

- a. Bolt, T. Macyn, M.F.A., *Instructor in Art for one year*
- b. Meyer, Nancy L., M.S., *Instructor in Physical Education for one year*

- c. Strikwerda, Charles E., Ph.D., Associate Professor of Political Science (reduced load) for two years
- d. Van Dragt, Randall, M.S., Instructor in Biology for two years

—*Adopted*

V. RETIREMENT OF MEMBERS OF THE CALVIN COLLEGE AND SEMINARY STAFF:

A. *Material*: Report 2-A, II, B, 3 and C, 5, pp. 527, 528

B. *Recommendations*:

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 college and seminary staffs:

- a. Lagerwey, Walter, Ph.D., Professor of Germanic Languages, Emeritus, and Queen Juliana Professor of Language, Literature and Culture of the Netherlands, Emeritus
- b. Tiemersma, Richard R., Ph.D., Professor of English, Emeritus
- c. Kromminga, John H., Ph.D., Professor of Church History and President of Calvin Theological Seminary, 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

A. *Material*: Report 2-A, II, C, 6, p. 528

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. Boeve, Edgar G., Professor of Art
- 2. Bratt, Wallace H., Professor of Germanic Languages
- 3. Westra, Johan G., Professor of Political Science

—*Adopted*

VII. APPOINTMENTS TO THE STAFF OF CALVIN SEMINARY

A. *Materials*:

- 1. Report 2, II, A, 1, p. 40
- 2. Report 2-A, II, B, 2, p. 527.

B. *Recommendation*:

That synod approve the following *one year* appointments:

- 1. Cooper, John, Ph.D., to teach the core course in Philosophy of Religion during the academic year 1983-84
- 2. Schuurman, Henry, Ph.D., Lecturer in Philosophical Theology

—*Adopted*

VIII. REAPPOINTMENTS TO THE STAFF OF CALVIN SEMINARY

A. *Material*: Report 2, II, A, 2, p. 40B. *Recommendation*:

That synod approve the following reappointments:

1. De Vries, Robert C., D.Min., Coordinator of Field Education for three years
2. Vander Lugt, John B.D., Registrar for four years

—*Adopted*

IX. THEOLOGICAL EDUCATION IN QUEBEC

A. *Material*: Report 30, pp. 262-64B. *Recommendations*:

1. That synod grant the privilege of the floor to the chairman, Dr. John Kromminga, and the secretary, Rev. Peter Borgdorff, when this report is discussed.

—*Adopted*

2. That synod remind the churches of the prayers and financial support needed for this work.

—*Adopted*

3. That synod appoint Mr. W. Hobe to the committee as the designated representative of the Montreal consistory to replace Mr. Ted Bruinsma.

—*Adopted*

4. That synod take note of the developing ministry of the Institut Farel, thank the Lord for it, and approve the work of the committee.

—*Adopted*

X. NATIVE AMERICAN AND KOREAN AMERICAN THEOLOGICAL EDUCATION

A. *Material*: Report 2-A, I, B, 2, pp. 523-24B. *Recommendation*:

That synod take note with gratitude of the development of a theological educational program for both Native American and Korean American students.

—*Adopted*

XI. ALTER FIELD EDUCATION PROGRAM

A. *Material*: Overture 17, pp. 493-94B. *Recommendation*:

That synod refer the matter raised by Overture 17 to the Board of Trustees for further study.

Ground: The practical implementation of this matter raises some significant difficulties that must first be evaluated and addressed by the Board of Trustees.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 22.)

ARTICLE 18

Advisory Committee 5; *Domestic Ministries*, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. BOARD OF HOME MISSIONS

A. *Material*: Report 4, pp. 66-85

B. *Recommendations*:

1. That synod grant the privilege of the floor to the president, executive secretary, and treasurer of the Board of Home Missions when matters pertaining to Home Missions are discussed. —*Adopted*

2. That synod reappoint Gerard J. Borst as treasurer for a four-year term. —*Adopted*

II. BOARD OF HOME MISSIONS—MEMBER-AT-LARGE POSITIONS ON THE BOARD

A. *Material*: Report 4, III, C, p. 68

B. *Background*:

The Synod of 1982 made the following decisions regarding memberships-at-large on some boards:

"1. That the following denominational boards—Calvin, Publications, World Missions, and Home Missions—consist of classical representatives only, with nonministerial and ministerial members each occupying approximately 50 percent of the seats, and that this be accomplished as follows:

"a. That synod instruct the SIC, in consultation with the denominational boards, to devise a plan whereby such a balance may be implemented and that the SIC make such recommendations to the Synod of 1983.

"b. That all members at large be permitted to serve out their terms, but that they not be replaced.

"Grounds:

(1) Synod has the constitutional authority to effect board constituencies it judges to be desirable.

(2) Synod has repeatedly encouraged classes to elect nonministerial as well as ministerial members to the boards.

(3) Such composition of board membership will make *all* board members accountable to the classes.

"2. That each board may appoint up to three regular consultants for purposes of professional or financial expertise, and may call in others for specific problems that arise. Consultants shall not have voting rights."

(*Acts of Synod 1982*, Art. 54, VII, p. 57)

The Board of Home Missions is of the opinion that the above decision is not in the best interest of the work for which it is responsible. The agency needs the expert advice of a variety of skilled persons. For exam-

ple, expert advice is often required from architect, real estate, banking, and financial personnel. To call in these persons as professional consultants as the need may arise involves considerable expense for consulting fees. Experts in these fields are required to spend considerable time on a personal and staff level in order to understand the issues with sufficient clarity so as to give helpful advice. However, past experience shows that persons in these fields have given generously of their time and talents when they serve as voting members of the board. They are then involved in all the issues before the board and give their specialized advice as the need may arise.

The Board of Home Missions therefore requests that it be exempt from the rule established in 1982. The advisory committee supports their request.

C. Recommendation:

That synod approve the inclusion of four board member-at-large positions on the Board of Home Missions.

—Adopted

III. BOARD OF HOME MISSIONS—APPOINTMENT OF FIELD SECRETARY

A. Material: Report 4-A, p. 535

B. Background:

Rev. Peter Borgdorff, who was serving as field secretary on the Home Missions staff, accepted the call to be the pastor of the Bethany Christian Reformed Church of Holland, Michigan. He left the Home Missions office on June 3, 1983.

Persons who serve as field secretary are appointed by synod (Home Missions Order, Art. 3, Section 1, c; and Art. 4, Section 4). Ordinarily the board interviews people for staff positions at its annual meeting in February and presents a recommendation for appointment to the following synod. The present vacancy was not anticipated. There was not adequate time to do a search and prepare a recommendation for this meeting of synod. The Board of Home Missions is therefore requesting an exemption from the rule which requires appointment for this position by synod.

C. Recommendation:

That synod grant permission to the Home Missions Executive Committee, with input and concurrence of the full board, to appoint a new field secretary for an initial two-year term.

Ground: The responsibilities of the field secretary are such that a lengthy vacancy in this position would seriously hamper the overall work of the Board of Home Missions.

—Adopted

(The report of Advisory Committee 5 is continued in Article 32.)

ARTICLE 19

Advisory Committee 9, *Synodical Services*, Rev. Wilbert M. Van Dyk reporting, presents the following:

I. HISTORICAL COMMITTEE

A. *Material*: Report 11, pp. 143-45

B. *Recommendations*:

1. That synod note with thanks the work of the Historical Committee and its dedicated staff, taking note particularly of the retirement of Mr. Nicholas Hengeveld of Midland Park, New Jersey. —*Adopted*

2. That synod encourage all classes to appoint a qualified and interested historian as a contact person with the Denominational Historical Committee. —*Adopted*

II. MINISTERIAL INFORMATION SERVICE

A. *Material*: Report 14, pp. 191-93

B. *Recommendations*:

1. That synod note with thanks the work of the committee.

—*Adopted*

2. That synod note that the committee does not request an extension of the pastoral exchange concept. —*Adopted*

3. That synod request ministers to inform the committee when they accept a call to another church or ministry.

Grounds:

a. The procedure adopted in 1982 to have the classical stated clerk supply this information has not been effective.

b. The committee requests this.

—*Adopted*

III. PASTORAL COMMITTEE RE CENTER OF HOPE

A. *Materials*:

1. Report 37, p. 479

2. Report 19-A, XI, p. 555, and Appendix II, p. 574

B. *Recommendations*:

1. That synod note with thanks the work of the committee.

—*Adopted*

2. That synod note the criteria established for determining hardship as outlined in Appendix II of Report 19-A. —*Adopted*

3. That synod note that, on the basis of responses to its letter, the committee is making no recommendation for action by the 1983 Synod.

—*Adopted*

4. That synod request the committee to continue to maintain pastoral contact with the Center of Hope noteholders while this matter is still in litigation. —*Adopted*

IV. LIMIT DISTRIBUTION OF THE ACTS OF SYNOD

A. *Material*: Overture 16, p. 493

B. *Summary*:

Classis Grand Rapids North overtures synod to limit the distribution of copies of the *Agenda* and *Acts of Synod* in order to save printing and mailing costs.

C. *Recommendation*:

That synod do not accede to the overture.

Ground: The advantage of wide distribution to all council members outweighs the modest savings that would be realized.

—*Adopted*

V. TRANSFER OF CONGREGATION TO DIFFERENT CLASSIS

A. *Material*: Overture 18, p. 494

B. *Summary*:

Based on geographical consideration, Classis Orange City and Immanuel CRC of Columbia, Missouri, request the transfer of Immanuel church to Classis Pella. The classical home missions committees of both classes approve this request.

C. *Recommendation*:

That synod accede to the overture.

—*Adopted*

VI. USE NUMBER OF FAMILIES IN THE LATEST YEARBOOK FOR BUDGET

A. *Material*: Overture 28, p. 498

B. *Summary*:

Classis British Columbia overtures synod to use the number of families in the most recent *Yearbook* to determine quota expectations.

C. *Recommendation*:

That synod not accede to the overture.

Ground: Classis British Columbia has not demonstrated either hardship with the existing system or greater accuracy in the system it proposes.

—*Adopted*

VII. SYNODICAL DEPUTIES REPORTS

A. *Classical Examination of Candidates*

Synodical deputies report their concurrence with the decisions of classes to admit the following to the ministry of the Word:

Candidate	Classis	Synodical Deputies
Bruce M. Anderson	Columbia	J. H. Kits, Alberta North J. S. Hielema, Alberta South J. A. Peterson, Pacific Northwest
Ronald G. Baker	Florida	B. A. Van Someren, Hackensack R. Leestma, Illiana T. Medema, Northern Illinois
David H. Beelen	Grand Rapids East	D. W. Vander Veen, Thornapple Valley H. Hoekstra, Grandville J. A. Wesseling, Zeeland
Hendrik P. Bruinsma	Toronto	H. R. De Bolster, Hamilton A. Vanden Berg, Huron A. De Jager, Quinte
Kornelis de Koning	Alberta South	A. H. Venema, Alberta North P. M. Jonker, British Columbia H. B. Spaan, Columbia
Thomas D. Draayer	Hudson	J. Vanderlaan, Atlantic Northeast B. A. Van Someren, Hackensack A. De Jager, Quinte
Steve Elzinga	Cadillac	D. W. Vander Veen, Thornapple Valley H. Hoekstra, Grandville J. De Vries, Grand Rapids North
Joseph D. Fox	Grand Rapids East	D. W. Vander Veen, Thornapple Valley H. Hoekstra, Grandville J. A. Wesseling, Zeeland
Larry M. Fryling	Orange City	M. G. Zylstra, Minnesota South A. Hannink, Northcentral Iowa L. Stockmeier, Sioux Center
Paul R. Hoekstra	Sioux Center	M. Van Donselaar, Orange City M. G. Zylstra, Minnesota South A. Hannink, Northcentral Iowa
Bruce A. Persenaire	Cadillac	P. E. Bakker, Grandville D. W. Vander Veen, Thornapple Valley H. J. Kwanten, Grand Rapids South
Ben J. Ridder	Thornapple Valley	H. Hoekstra, Grandville J. Timmer, Grand Rapids East H. J. Kwanten, Grand Rapids South
Kenneth R. Ritsema	Eastern Canada	J. Vanderlaan, Atlantic Northeast A. De Jager, Quinte H. J. Bierman, Toronto
Aldon R. Schaap	Central California	E. G. Cooke, California South H. B. Spaan, Columbia G. W. Scheeres, Pacific Northwest
H. David Schuringa	Grandville	H. D. Vanderwell, Zeeland G. Compaan, Kalamazoo M. C. Groenendyk, Grand Rapids North
Merlin R. Ten Pass	Alberta South	A. H. Venema, Alberta North P. M. Jonker, British Columbia H. B. Spaan, Columbia
Perry J. Tinklenburg	Sioux Center	M. Van Donselaar, Orange City M. G. Zylstra, Minnesota South A. Hannink, Northcentral Iowa
Russell J. Van Antwerpen	Northern Illinois	R. Leestma, Illiana R. J. Holwerda, Pella N. B. Haan, Wisconsin

Verlyn D. Vander Top	Northcentral Iowa	M. G. Zylstra, Minnesota South M. Van Donselaar, Orange City R. J. Holwerda, Pella
Michael H. Van Hofwegen	Central California	E. Cooke, California South H. B. Spaan, Columbia G. W. Sheeres, Pacific Northwest
Jack Van Marion	Zeeland	L. J. Dykstra, Holland H. Hoekstra, Grandville J. D. Eppinga, Grand Rapids South
Calvin P. Van Reken	Illiana	H. Hoekstra, Grandville J. A. Wesseling, Zeeland N. Punt, Chicago South
Cornelis P. Venema	California South	H. Petroelje, Central California H. B. Spaan, Columbia A. J. Veltkamp, Red Mesa
William D. Vis	Minnesota South	J. T. Ebberts, Orange City C. Bishop, Minnesota North L. Stockmeier, Sioux Center
James C. Wiersum	Alberta South	A. H. Venema, Alberta North P. M. Jonker, British Columbia H. B. Spaan, Columbia

Recommendation:

That synod approve the work of the synodical deputies. —*Adopted*

B. Classical Examination via Church Order Article 7

1. Synodical deputies H. Petroelje (Central California), H. B. Spaan (Columbia), A. J. Veltkamp (Rocky Mountain) concurred with the decision of Classis California South in session on January 20, 1982, to admit **Kenneth Cho** to the ministry of the Word.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

2. Synodical deputies H. Petroelje (Central California), H. B. Spaan (Columbia), A. J. Veltkamp (Rocky Mountain) concurred with the decision of Classis California South in session on January 20, 1982, to admit **Eugene Jinho Choy** to the ministry of the Word.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies R. J. Buining (Rocky Mountain), E. G. Cooke (California South), N. J. Gebben (Central California) concurred with the decision of Classis Red Mesa in session on January 14, 1983, to admit **Marinus A. (Mike) Harberts** to the ministry of the Word.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

4. Synodical deputies J. Vanderlaan (Atlantic Northeast), B. A. Van Someren (Hackensack), W. L. De Jong (Lake Erie) concurred with the decision of Classis Hudson in session on May 11, 1983, to declare **Raynard Vander Laan** a candidate for the ministry of the Word.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

C. Ministers from Other Denominations, Church Order Article 8

1. Synodical deputies P. M. Jonker (British Columbia), H. Petroelje (Central California), H. B. Spaan (Columbia), having heard the colloquium doctum of **Rev. Soo Myung Kim**, concurred with the decision of Classis Pacific Northwest in session on January 12, 1983, to admit him to the ministry of the Word to meet a need that only a Korean-speaking pastor can fulfill. Rev. Kim was most recently with the Korean Presbyterian Church.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

2. Synodical deputies J. Vanderlaan (Atlantic Northeast), A. De Jager (Quinte), H. J. Bierman (Toronto), having heard the examination of Rev. Donald MacLeod (Presbyterian Church in Canada), did not concur with the decision of Classis Eastern Canada in session on March 8, 1983, to declare Rev. MacLeod eligible for a call in the Christian Reformed Church on the ground that he "needs further study in order to deepen his knowledge and appreciation of Christian Reformed doctrine and practice and in order to broaden his theological training." Classis Eastern Canada does not appeal the nonconcurrence of the deputies.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies J. A. Hoeksema (Wisconsin), G. Compaan (Kalamazoo), R. Leestma (Illiana), having heard the colloquium doctum of **Rev. Aaron R. Kayayan**, concurred with the decision of Classis Chicago South in session on January 19, 1983, to admit him to the ministry of the Word. He will serve as the French-language minister for the Back to God Hour. He was most recently with the French Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

4. Synodical deputies J. A. Wesseling (Zeeland), G. Compaan (Kalamazoo), H. Hoekstra (Grandville), having heard the examination of **Rev. Ray B. Lanning**, concurred with the decision of Classis Grand Rapids South in session on July 13, 1982 to admit him to the ministry of the Word. Rev. Lanning, formerly minister in Florida (Presbyterian) has been ministering to the Bethel Christian Reformed Church of Grand Rapids.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

Note: In view of the rather exceptional procedural circumstances in this case, the above named synodical deputies request that the Synod of 1983 once again call attention of the churches to Article 8 of the Church Order as the only ground by which ministers of other denominations can enter the Christian Reformed ministry.

5. Synodical deputies J. A. Hoeksema (Wisconsin), R. Leetsma (Illiana), N. Punt (Chicago South), having heard the colloquium doctum of **Rev. William K. Lee**, concurred with the decision of Classis Northern Illinois in session on March 8, 1983, to admit him to the ministry of the Word. Rev. Lee was credentialed by the Presbyterian Church of Korea, and will serve a Korean-speaking congregation in the Arlington Heights, Illinois, area.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

6. Synodical deputies D. W. Vander Veen (Thornapple Valley), V. Geurkink (Grand Rapids East), H. Hoekstra (Grandville), having heard the colloquium doctum of **Rev. Jose Martinez**, concurred with the decision of Classis Grand Rapids South in session on June 22, 1982, to admit him to the ministry of the Word. He had been with the Presbyterian Church of America, and will be serving as missionary to the Dominican Republic.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

7. Synodical deputies J. Kerssies (Chatham), H. R. De Bolster (Hamilton), H. J. Bierman (Toronto), having heard the colloquium doctum of **Rev. James R. Payton, Jr.** (Orthodox Presbyterian Church), concurred with the decision of Classis Huron in session on October 28, 1982, to admit him to the ministry of the Word to fill a "pressing local need" at the Stratford church.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

8. Synodical deputies W. Hofman (Florida), J. Vanderlaan (Atlantic Northeast), J. Westerhof (Toronto), having attended the colloquium doctum of **Rev. Donald C. Sherow**, concurred with the decision of Classis Hackensack in session on January 25, 1983, to admit him to the ministry of the Word. He will be serving at the Madison church in Paterson, N.J.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

9. Synodical deputies H. Petroelje (Central California), H. B. Spaan (Columbia), A. J. Veltkamp (Red Mesa), having heard the colloquium doctum of **Rev. Woon Se Yeo**, concurred with the decision of Classis California South in session on January 14, 1983, to admit him to the ministry of the Word. His credentials were with the Presbyterian Church of Korea. He will be serving at the Orange Korean Church-Christian Reformed.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

10. Synodical deputies P. Vander Weide (Pella), M. G. Zylstra (Minnesota South), M. Van Donselaar (Orange City) concurred with Classis Sioux Center's decision to schedule a colloquium doctum for Dr. John Zinkand on the ground of adequate need. On the same matter the deputies concurred with the judgment of classis that the position of Professor of New Testament Theology and New Testament Greek at Dort College is consistent with the calling of a minister of the Word.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

D. Ministers in Specialized Services, Church Order Article 12c

1. Synodical deputies report their concurrence with the decisions of classes to declare the following work consistent with the calling of a minister of the Word.

Minister	Work	Classis	Synodical Deputies
John F. De Vries	President, Bibles for India	Grand Rapids North (May 1, 1983)	L. J. Dykstra, Holland J. D. Eppinga, Grand Rapids South H. Hoekstra, Grandville
John G. Klomps	Christian Horizons, with Mentally Retarded	Toronto (May 18, 1983)	L. Slofstra, Hamilton D. Velthuisen, Huron A. De Jager, Quinte
Dale Ellens	Military Chaplain	Zeeland (March 18, 1983)	J. D. Eppinga, Grand Rapids South J. Fondse, Holland H. Hoekstra, Grandville
Derke P. Bergsma	Professor, Practical Theology, Westminster West	Calif. South (January 20, 1982)	H. Petroelje, Central Calif. H. B. Spaan, Columbia A. J. Veltkamp, Rocky Mountain
John Bolt	Professor, Theology, Redeemer College	Hamilton (September 22, 1982)	J. Kerssies, Chatham A. Vandenberg, Huron H. J. Bierman, Toronto
John B. Hulst	President, Dordt College	Sioux Center (September 21, 1982)	A. Hannink, Northcentral Iowa M. Van Donselaar, Orange City M. G. Zylstra, Minnesota South
J. Karel Boersma	Prison Chaplain	Hudson (May 11, 1983)	J. Vanderlaan, Atlantic NE B. Van Someren, Hackensack W. L. De Jong, Lake Erie
Timothy Monsma	Professor, Theology, MARS	Orange City (September 22, 1982)	A. Hannink, Northcentral Iowa M. G. Zylstra, Minnesota South L. Stockmeier, Sioux Center

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Rev. Richard A. Hertel to teach Evangelism at Reformed Bible College.

a. Information:

Sunshine Christian Reformed Church (Grand Rapids) requested approval to call Rev. Hertel as Associate Pastor to teach Evangelism at RBC. Classis Grand Rapids North in May 1983 approved the request. Synodical deputies L. J. Dykstra (Holland), J. D. Eppinga (Grand Rapids South), H. Hoekstra (Grandville) did not concur on the ground that pension and supervision stipulations were lacking. Since the time of classis meeting, the appropriate documents have been submitted.

Recommendations:

- (1) That synod approve the work of the synodical deputies
—*Adopted*
- (2) That synod declare that since the stipulations of its deputies have now been met, Sunshine Church may proceed to call **Rev. Richard A. Hertel** as Associate Pastor to teach Evangelism at Reformed Bible College.
—*Adopted*
3. Rev. Warren J. Boer as Director of the Broene-Counseling Center.

a. Information:

Calvin Christian Reformed Church (Grand Rapids) requested that Rev. Boer's work be considered as consistent with the calling of a minister of the Word. Classis Grand Rapids East in session on May 19, 1983, approved the request. Synodical deputies D. W. Vander Veen (Thornapple Valley), H. Hoekstra (Grandville), J. D. Eppinga (Grand Rapids South) did not concur until "such time as the regulations of synod are followed." There is no appeal from classis.

b. Recommendations:

- (1) That synod approve the work of the synodical deputies.
—*Adopted*
 - (2) That synod take note of a communication, dated June 14, 1983, from the above-named synodical deputies that all the synodical regulations concerning **Rev. Warren B. Boer** have been met, and that they concur in the decision of Classis Grand Rapids East and Rev. Boer's work is consistent with the calling of a minister of the Word.
—*Adopted*
 - (3) That synod approve this action of the synodical deputies.
—*Adopted*
4. Rev. Richard E. Grevengoed as Executive Director-Pastoral Counselor at the Christian Care Center.

a. Information:

The Elmhurst Christian Reformed Church requested Classis Northern Illinois permission to call Rev. Grevengoed to serve as the Executive Director-Pastoral Counselor of the Christian Care Center. The purpose of the Center is stated in Article II of its Constitution: "Consistent with the teachings of the Holy Bible the purpose of the Association shall be to provide a Christian ministry to individuals and families who are encountering problems resulting from abuse of alcohol and drugs." Classis Northern Illinois in session in March 1983 approved the request of the Elmhurst church. Synodical deputies J. Hoeksema (Wisconsin), R. Leetsma (Illiana), N. Punt (Chicago South) did not concur on the following ground: "Synod's interpretation of Articles 11 and 12c of the Church Order as demonstrated in its action in 1981."

b. Recommendations:

- (1) That synod approve the nonconcurrency of the synodical deputies on the basis of the printed material that was available to them.
—*Adopted*
- (2) That on the basis of printed material now available, synod grant Elmhurst permission to call **Rev. Richard E. Grevengoed**

to serve as Executive Director-Pastoral Counselor at the Christian Care Center.

Grounds:

- a) The position involves considerable pastoral counseling.
- b) The position is consistent with the calling of a minister of the Word.

—*Adopted*

Note: In dealing with these situations of ministers in specialized services, the advisory committee is newly impressed with the importance of adhering to the stipulations of the Church Order.

E. Minister Temporarily Loaned via Church Order Article 13b.

Synodical deputies A. H. Venema (Alberta North), P. M. Jonker (British Columbia), H. B. Spaan (Columbia) concurred with the decision of Classis Alberta south in session on October 18, 1982, to extend the loan of Rev. **Francis D. Breisch** to St. Paul's Presbyterian Church in Banff, Alberta, for a period of two years.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

F. Release from Ministry via Church Order Article 14b

1. Synodical deputies N. Punt (Chicago South), H. D. Vanderwell (Zeeland), J. A. Hoeksema (Wisconsin) concurred with the decision of Classis Illiana in session on May 16, 1982, to release **Timothy C. Nelson** from office. He has entered a nonministerial vocation.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

2. Synodical deputies H. Hoekstra (Grandville), J. Timmer (Grand Rapids East), H. J. Kwantes (Grand Rapids South) concurred with the decision of Classis Thornapple Valley in session on September 21, 1982, to "approve the action of the Millbrook consistory in acquiescing in the resignation of **William J. Stob** from the ministry in the Christian Reformed Church."

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies H. J. Teitsma (Grand Rapids North), J. A. Wesseling (Zeeland), D. W. Vander Veen (Thornapple Valley) concurred with the decision of Classis Grandville in session on September 17, 1981, to approve the release of **R. John Vander Borgh** from the ministry in the Christian Reformed Church because of his intention to affiliate with the Peoples Church of Grandville, Michigan.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

G. *Release from Ministry via Church Order Article 17*

1. Synodical deputies J. G. Kruis (Hudson), J. Vanderlaan (Atlantic Northeast), H. J. Bierman (Toronto) concurred with the decision of Classis Hackensack in session on September 28, 1982, to release **Rev. Cecil N. Van Dalfsen** from active ministerial service in his congregation according to Article 17a.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

2. Synodical deputies N. J. Gebben (Central California), A. J. Veltkamp (Red Mesa), E. G. Cooke (California South) concurred with the decision of Classis Rocky Mountain in session on March 1, 1983, that **Rev. Julius J. Vanden Hoek** be separated from his current congregation in accordance with Church Order Article 17a.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies N. J. Gebben (Central California), A. J. Veltkamp (Red Mesa), E. G. Cooke (California South) concurred with the decision of Classis Rocky Mountain in session on March 1, 1983, that **Adrian Van Heyst** be released from the ministerial office in accordance with Church Order Article 17c.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

H. *Ministers Deposed from Office According to Church Order Article 90*

1. Synodical deputies M. D. Geleynse (Eastern Canada), H. R. De Bolster (Hamilton), R. Kooistra (Huron) concurred with the decision of Classis Quinte in session on September 28, 1983, to "dismiss **Harry J. Bout** as minister of the Word in the Christian Reformed Church and to consider his status as that of one deposed from office" on the grounds of his resignation of membership, his refusal to submit to his consistory, and his refusal to follow designated channels of protest and appeal.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

2. Synodical deputies D. W. Vander Veen (Thornapple Valley), H. Hoekstra (Grandville), J. A. Wesseling (Zeeland) concurred with the decision of Classis Grand Rapids East in session on September 16, 1982, to depose **John Vriend** from the ministry of the Word in the Christian Reformed Church because of his abuse of the office of minister and serious deviation from godly conduct.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies J. Kerssies (Chatham), A. Vanden Berg (Huron), H. J. Bierman (Toronto) concurred with the decision of Classis Hamilton in session on September 22, 1982, to acknowledge the resignation of **Lammert Tenyenhuus** from the ministry of the Word in the Christian Reformed Church and to declare that his status will be considered that of one deposed from office.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

4. Synodical deputies R. Koops (Chatham), H. R. De Bolster (Hamilton), H. J. Bierman (Toronto) concurred with the decision of Classis Huron in session on October 28, 1982, to dismiss **Wiebo Ludwig** from the ministry of the Word in the Christian Reformed Church and consider his status as that of one deposed from office, on the grounds of his refusal to accept ecclesiastical authority, his schismatic activity, and his resignation from membership in the Christian Reformed Church.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

5. Synodical deputies J. A. Hoeksema (Wisconsin), R. Leetsma (Illiana), T. Medema (Northern Illinois) concurred with the decision of Classis Chicago South in session on December 3, 1982, to acquiesce in the resignation of **Henry R. Vellinga** from the ministry of the Word in the Christian Reformed Church and that his status now be considered that of one deposed from office.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

6. Synodical deputies L. J. Dykstra (Holland), J. A. Wesseling (Zee-land), J. D. Eppinga (Grand Rapids South) concurred with the decision of Classis Grandville in session on July 14, 1982, in implementing the decision to depose **John C. Ribbens**.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 44.)

ARTICLE 20

Elder James DeVries closes the session with prayer and synod adjourns to reconvene on Thursday at 8:30 A.M.

THURSDAY MORNING, JUNE 16, 1983

Fourth Session

ARTICLE 21

Synod reconvenes at 8:30 A.M. Rev. Homer J. Wigboldy reads Psalm 95 and leads in prayer. Dr. Emily Brink, the music editor working on the new *Psalter Hymnal*, introduces hymns 5, 8, and 18 of the *Psalter Hymnal Sampler I*, which the assembly sings.

The roll call indicates that all delegates are present.

The minutes of Wednesday, June 15, 1983, are read and approved.

ARTICLE 22

Committee 7, *Educational Matters*, Rev. Howard D. Vanderwell reporting, presents the following:

(The report of Advisory Committee 7 is continued from Article 17.)

DECLARATION OF CANDIDATES

A. *Materials*:

1. Report 2-A, II, B, 1, p. 526
2. Supplementary profile of each candidate

B. *Recommendations*:

1. That synod declare the following as candidates for the ministry of the Word in the Christian Reformed Church, having received both the recommendation of the seminary faculty and of the Board of Trustees:

Leonard H. Batterink
Theodore Boswell
Daniel L. Bratt
E. Neil Culbertson
Keith Milton Doornbos
Robert Keith Geelhoed
Bernard J. Haan
Richard John Hamstra
Gerald L. Hoek
Clifford Hoekstra
Richard J. Kuiken
William John Kuurstra
Dennis Wayne Royall
Allen Schipper
Dale Lee Slings
William D. Van Dyken
Ryan Walter Veeneman
Douglas J. Vrieland
Douglas R. Zimmerman

—Adopted

2. That synod declare the above candidates eligible for call to the churches on July 1, 1983.

—Adopted

3. That synod declare the following to be candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

Dirk R. Buursma
Jacob (Jack) De Vries
Henry Steen
Archie Lee Vander Hart

—Adopted

(The report of Advisory Committee 7 is continued in Article 32.)

ARTICLE 23

Advisory Committee 1, *Church Order and Appeals I*, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

ELDERS PRESIDING AT CLASSES

A. *Material*: Overture 15, p. 493

B. *Observations*:

Classis Kalamazoo proposes a measure that would allow elders who are well qualified to preside at classical meetings. Our committee is in agreement with the spirit and intent of this overture but recognizes that the overture as presented is unclear with regard to whether a classis could continue a rotation system, and the overture does not anticipate the difficulty of implementing a rotation system that would include elders. We present the following recommendation as consistent with the spirit and intent of the overture.

C. *Recommendation*:

That synod amend Article 40c of the Church Order to read (*italics indicate revision*):

"The ministers shall preside in rotation, or a president may be elected from among the delegates; however, the same person shall not preside twice in succession."

Grounds:

- a. The duties of the president of an assembly (cf. C.O. Art. 32, b) are not of such a nature that only ministers of the Word are able to serve in this capacity. Elders are presently eligible to serve as president of consistory (cf. C.O. Art. 36, a) and there is no limitation according to the Rules of Synodical Procedure (I, D, 3) preventing an elder from serving as president of synod.
- b. The amendment allows classes to continue to use the rotation system for ministers—a system that has served the church well—while at the same time allowing exceptions to be made for gifted elders.

- c. Other Reformed denominations have profitably employed gifted elders as presiding officers of their major and minor assemblies, for example, the PCA and the OPC.

—Adopted

Note: In keeping with Article 47 of the Church Order and the decision of Synod (cf. *Acts of Synod 1979*, Art. 77, 2, p. 90) the above change if approved by this synod should be ratified by the Synod of 1984.

(The report of Advisory Committee 1 is continued in Article 38.)

ARTICLE 24

Advisory Committee 6, *World Ministries*, Rev. Harlan G. Vanden Einde reporting, presents the following:

I. WORLD LITERATURE COMMITTEE

A. *Material:* Report 22, pp. 243-46

B. *Recommendations:*

1. That synod grant the privilege of the floor to the chairman, Dr. H. Smit, and to Mr. Michael Bruinooge, when matters of the World Literature Committee are being considered.

—Adopted

2. That synod approve the appointment of the following persons to serve on the World Literature Committee:

Back-to-God Hour Representative: Rev. Isaac I. C. Jen

Alternate: Rev. Bassam M. Madany

CRWRC Representative: Mr. Wayne Medendorp

Alternate: Mr. William C. Haverkamp

CRHM Representative: Rev. Alvin J. Vander Griend

Alternate: Rev. Dirk J. Hart

—Adopted

3. That synod thank the WLC for its work, and commend it to the churches for their prayers and financial support.

—Adopted

II. THE EVANGELICAL LITERATURE LEAGUE (TELL)

A. *Material:* Synodical Liaison Representative Report 7

B. *Recommendation:*

That synod express its gratitude to God for the work of TELL, and commend this organization to the churches for their prayers and financial support.

—Adopted

III. THE LUKE SOCIETY

A. *Material:* Synodical Liaison Representative Report 6

B. *Recommendation:*

That synod express its gratitude to God for the work of the Luke Society, and commend this organization to the churches for their prayers and financial support.

—Adopted

IV. COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

A. *Material*: Report 9, pp. 134-39B. *Recommendations*:

1. That synod grant the privilege of the floor to the chairman, Rev. Edward A. Van Baak, and the treasurer, Mr. Mark Muller, when matters of this committee are being considered. —*Adopted*

2. That synod approve the work of the Committee for Educational Assistance to Churches Abroad. —*Adopted*

V. BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

A. *Materials*:

1. Report 3, pp. 43-65

2. Report 3-A, II, p. 532-34

B. *Recommendations*:

1. That synod grant the privilege of the floor to its board's president, executive secretary, treasurer, and business secretary when matters pertaining to World Missions are being considered. —*Adopted*

2. That synod grant permission to representatives of the board to introduce to synod those missionaries who are on home service or under appointment. —*Adopted*

3. That synod continue its funding for three positions of ministers on loan to the Reformed Churches of Australia and New Zealand for 1984 (II, C). —*Adopted*

C. *Comment*:

We thank the Lord for all his past blessings on our world mission efforts, and commend the board and all our missionaries to the Lord for guidance in the future.

VI. CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

A. *Material*: Report 6, pp. 98-119B. *Recommendations*:

1. That synod grant the privilege of the floor to its president, Mr. James K. Haveman, Jr.; minister board member, Rev. Jacob P. Boonstra; and its executive director, Mr. John De Haan, when matters pertaining to the CRWRC are being discussed. —*Adopted*

2. That synod approve the plans for the expenditure of the 1983-84 budget (VI, B, p. 113). —*Adopted*

3. That synod grant permission to the CRWRC, with World Missions' concurrence, to use up to \$500,000 from the World Hunger Fund in the years 1983-85 for emergency and direct hunger relief, provided the need is documented, funds are used effectively, and long-term hunger projects are not endangered (I, A, 2, pp. 99-100). —*Adopted*

4. That synod grant permission to the CRWRC to investigate the possibilities of a second world hunger project, provided the Sierra Leone project is not endangered (I, A, 2, p. 100). —*Adopted*

5. That synod grant permission to the CRWRC to begin work with refugees in East Africa following further investigation and on-site visits (VII, C, 1, p. 115). —*Adopted*

6. That synod grant permission to the CRWRC to embark upon a "pilot" project in Ecuador, the results of which and plans for future efforts to be reported to the synod of 1984 (VII, C, 2, p. 115-16). —*Adopted*

7. That synod reappoint Mr. John De Haan as executive director of the CRWRC for a four-year term.

Grounds:

- a. Mr. De Haan has done commendable work in this position as evidenced by the grounds listed in the *Agenda for Synod 1983*.
- b. The Board of CRWRC unanimously recommends his reappointment.

—*Adopted*

C. *Comment:*

We thank the Lord for all his past blessings on our world relief efforts, and commend the board and all who are working in world relief to the Lord for guidance in the future.

VII. VOLUNTEER RESOURCE BANK

A. *Material:* Report 21, pp. 238-42

B. *Background:*

The Volunteer Resource Bank had its beginning in 1979 when it grew out of the Service Committee for Use of Member's Gifts. In 1980 synod voted to continue the VRB for a period of three years and established the coordinators of the VRB as a service committee under the jurisdiction of the Synodical Interim Committee, with a rather broad mandate.

We are deeply appreciative of what the committee has attempted to accomplish, and recognize the frustrations which they have experienced in seeking to centralize a file of names of volunteers. They see themselves as being at a crossroad right now, and have given thought to exploring a need for a salaried, full-time coordinator.

Having considered their report, and having interviewed a member of the committee, we make the following recommendations.

C. *Recommendations:*

1. That committee member Louis Van Ess be given the privilege of the floor when this report is being considered. —*Adopted*

2. That synod deem the mandate of 1981 to be fulfilled.

Grounds:

- a. The resource book has been mailed to all the churches and the supply is now depleted.
- b. The VRB investigated the production of a resource bibliography, but in their opinion it was not feasible because it was too large an undertaking and it would have duplicated what other agencies have published.

—*Adopted*

3. That synod instruct the VRB to review its 1980 mandate in order to make it more concise and applicable, and report to Synod of 1984.

Ground: This will give the VRB a year to review its mandate of 1980, and, subject to approval by the Synod of 1984, a year to implement it.

—*Adopted*

4. That synod encourage the VRB to function as much as possible on a volunteer basis, thus setting an example of the very purpose for which it exists, and that this be synod's answer to the committee's request (V, E).

—*Adopted*

5. That synod approve the continuation of the VRB for two years, subject to review at the end of that time.

Grounds:

- a. The mandate of 1980 contains overlapping statements and could be stated more clearly.
- b. A more concise mandate would help the committee in their ongoing attempt to clarify their methods and goals

—*Adopted*

6. That synod encourage our denominational agencies to cooperate with the VRB in establishing a centralized file of volunteers.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 53.)

ARTICLE 25

Advisory Committee 4, *Radio and Publications*, Rev. Kenneth J. Verhulst reporting, presents the following:

I. BACK TO GOD HOUR

A. *Material:* Report 1, p. 12-34

B. *Recommendations:*

1. That the president, Rev. Hans Uittenbosch; the director of ministries, Dr. Joel H. Nederhooft; and the executive director, Mr. Ira Slagter, be given the privilege of the floor when Back to God Hour matters are discussed.

—*Adopted*

2. The Rev. Bassam M. Madany, who this year celebrates the twenty-fifth anniversary of the Arabic language ministry, be given permission to address synod on behalf of the Back to God Hour. —*Adopted*

3. Global Media Missions Order, pp. 29-32

a. Background

The Synod of 1982 requested "The Back to God Hour Committee to consider the preparation of an Order of Broadcast Missions.

"*Ground:* This would bring the practice of The Back to God Hour in line with that of other boards." (*Acts of Synod 1982*, Art. 80, p. 81).

The Back to God Hour has complied with that request and has prepared a suggested Global Media Missions Order.

b. Recommendation

That synod approve the Global Media Missions Order with the following changes:

(1) Article 1, paragraph 3, to read: "Having witnessed some unique events such as the tremendous rise in the population of the world, the fall of most colonial empires, the birth of new nations, and the communications revolution, our call to missions in the twentieth century demands that the church use the media to further the cause of evangelizing the nations (Rom. 10:17). Millions of people can hear the gospel only through the responsible use of the means of mass communications."

(2) Article 4, Section 2, b to read: "Direct national and international media mission activity."

(3) Article 5, 1 to read: "The director of ministries shall be an ordained minister of the Christian Reformed Church responsible to the board for the programs of all Back to God Hour ministries."

Grounds:

(a) The board deems such an order wise, and presents it to synod as a response to Article 80 of the *Acts of Synod 1982*.

(b) This order is similar to the orders that govern other denominational mission agencies.

(c) This order properly represents synodical mandates and precedents which have determined the operation of its work in the past.

(d) This order provides an efficient document to govern current operations and future expansion.

—*Adopted*

Note: Amendments adopted by synod have been incorporated in Report 1 as it appears in *Acts of Synod 1983*—Leonard J. Hofman, stated clerk.

II. SERMONS FOR READING SERVICES

A. *Material:* Report 17, p. 207

B. Recommendations:

1. That synod approve the publication of the *Living Word* sermon series from January 1, 1984, to December 31, 1984. —Adopted

2. That synod commend the use of this series to our churches. —Adopted

III. FAITH, PRAYER AND TRACT LEAGUE

A. *Material*: Report of Synodical Liaison Representative 3

B. Recommendation:

That synod express its appreciation for the work of the Faith, Prayer and Tract League. —Adopted

IV. BOARD OF PUBLICATIONS

A. *Material*: Report 5, pp. 86-97

B. Recommendation:

1. That the following persons be granted the privilege of the floor when matters of the Board of Publications are being discussed:

For the board: Dr. Roger E. Van Harn, president; Rev. William D. Buursma, secretary. For *The Banner*: Mr. A. James Heynen, executive director; Rev. Andrew Kuyvenhoven, editor. For *De Wachter*: Rev. William Haverkamp, editor. For Education: Dr. Harvey A. Smit, director. For Business: Mr. Allen Van Zee, business manager.

—Adopted

2. That synod reappoint Rev. William Haverkamp as editor-in-chief of *De Wachter* for the duration of the denomination's publication of the magazine.

Ground: Rev. Haverkamp is eligible for this appointment, and reviews of his performance indicate that he continues to serve the loyal readers of *De Wachter* with competence and vigor.

—Adopted

3. That synod reappoint Mr. A. James Heynen as executive director of the Board of Publications for a two-year term beginning September 1, 1983.

Ground: Mr. Heynen is eligible for this appointment, and reviews of his performance indicate that he is performing in an excellent fashion with efficiency and outstanding competence. (Note: At the request of Mr. Heynen, this appointment is for a two-year term rather than four-year term.)

—Adopted

4. Consulting Editor Program, III, B, pp. 93-94

a. Background

In 1979 synod instructed the Board of Publications to appoint "four associate editors, who shall serve on the staff for a limited time

without remuneration and shall meet . . . quarterly or bimonthly . . . to assess with the editor-in-chief the editorial challenge of *The Banner*, to identify areas of need and concern in the life of the church . . . and to contribute editorials . . . These persons shall assist the editor in producing a magazine which speaks effectively to the diversity of the church. . . ." Synod committed *The Banner* to "a three-year trial period subject to evaluation at that time" (*Acts of Synod 1979*, Art. 29, pp. 36-37). The board now comes with the request that synod approve the demise of the "consulting editor" experiment.

b. Recommendation

That synod approve the discontinuation of the "consulting editor" program.

Grounds:

- (1) The board itself, with representatives from all classes, and through the bimonthly meetings of the periodicals subcommittee, is the proper structure for assisting and directing the work of *The Banner* staff in producing a magazine that "speaks effectively to the diversity of the church."
- (2) The program of "consulting editor" is cumbersome, ineffective, and costly.

—Adopted

5. *De Wachter*, III, C, p. 94

a. Background

The synod of 1982 decided to terminate denominational publication of *De Wachter* "no later than January 1, 1986" (*Acts of Synod 1982*, p. 65). During the past year several commercial publishers have expressed possible interest in continuing *De Wachter* as part of their programs. This could be a service to those who have loyally supported *De Wachter* for many years.

b. Recommendation:

That synod grant authority to the board to arrange for continuation of *De Wachter* under private auspices provided the integrity of the magazine itself can be assured.

—Adopted

6. Board Membership, IV, B, pp. 94-95

a. Background

Both the Synods of 1981 and 1982 made decisions that affect the structure of the Board of Publications. In 1981 synod approved a "Reorganization of Committee Structure" plan for the board that included the following: "The board will be as presently structured plus three at-large members chosen by board nomination and synodical election for their expertise in the field of finance and law" (*Acts of Synod 1981*, Art. 42, C, 2, a, p. 37). In 1982 synod adopted a recommendation directed at achieving an approximate balance of clergy and lay members, and ending the position of members-at-large (*Acts of Synod 1982*, Art. 54, VII, p. 57). The board has reviewed the 1982 directive and now comes to synod with the request that they be exempted from the 1982 decision.

b. Recommendation

That synod approve the inclusion of three board members-at-large positions on the Board of Publications.

Grounds:

(1) The presence of members-at-large assures the board of expertise in the needed areas with the added benefit of greater involvement and commitment than could be achieved through paid or voluntary consultants.

(2) This would allow the structure approved in 1981 to continue.
—*Adopted*

(The report of Advisory Committee 4 is continued in Article 77.)

ARTICLE 26

Elder Ted Bloemhof leads in prayer and the assembly adjourns to reconvene at 7:30 P.M.

THURSDAY EVENING, JUNE 16, 1983

Fifth Session

ARTICLE 27

Synod is called to order at 7:30 P.M. Rev. Duane Tinklenberg leads in devotions, announcing song number 402, reading Isaiah 61:1-3, and requesting God's blessing in prayer.

ARTICLE 28

Advisory Committee 2, *Church Order and Appeals II*, George Vanderelde reporting, presents the following:

I. WOMEN AT CONGREGATIONAL MEETINGS

A. *Material*: Overture 8, pp. 487-89

B. *Analysis*:

Classis Lake Erie draws the attention of synod to an apparent inconsistency in the decisions of the synods of 1957 and 1972 regarding women suffrage in the church. On the one hand, as members of Christ's church, women are said to have the right to vote. On the other hand, synod has made that right subject to the decision of the local consistory.

There is much to be said for the argument of Classis Lake Erie. However, synod had scruples about interfering "with the internal government of the local congregation by legislating who does or does not have the right to participate in congregational meetings." Accordingly, it deemed it "neither wise nor practicable for synod to attempt to constrain consistories to grant woman suffrage where for reasons of conscience they decline to do so" (*Acts of Synod 1972*, p. 103). This concern is still valid.

Synod indeed may have to decide whether it will uphold the right of an individual woman to vote, but it should do so, not in the abstract, but in response to an appeal by a communicant member whose request to exercise her right to participate in and vote at congregational meetings has been denied by a consistory.

C. *Recommendations:*

1. That synod not accede to Overture 8.

Grounds:

- a. That women have the right to vote has been decided by two previous synods.
- b. No specific grievance is before us.

—*Adopted*

2. That synod urge the churches which have not already done so to grant women the right to vote at congregational meetings.

Grounds:

- a. Synod affirmed in 1957 and reaffirmed in 1972 "that it is the right of women members, as full members of Christ and his church and sharers in the office of believers, to participate in and vote at congregational meetings on a level of equality with men" (*Acts of Synod 1972*, p. 103).
- b. Over a quarter of a century has passed since the Synod of 1957 acted, and over a decade has elapsed since the action by the Synod of 1972. Hence a word of encouragement is certainly in order.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 65.)

ARTICLE 29

Advisory Committee 3, *Confessional and Liturgical Matters*, Rev. Martin J. Contant reporting, presents the following:

I. LITURGICAL COMMITTEE: COLLECTION OF PRAYERS

A. *Material:* Report 13, I, pp. 168-85

B. *History and Analysis:*

The Synod of 1975 encouraged the Liturgical Committee to prepare a new collection of prayers. Article 25 of the *Acts of Synod 1975* states that "there is a need for such prayers, especially in our vacant churches." In reviewing the present collection, the Liturgical Committee concluded that this collection of prayers is "very dated in style, seldom used, and includes prayers for nonworship settings." It also formulated certain criteria for the new collection. It determined that the new collection must be faithful to our confessions, pastoral in scope, biblical in content, and reflective of our place in the universal church.

The Liturgical Committee then proceeded to solicit contributions by way of *The Banner*, and the collection was presented to the 1980 Synod, containing, among others, a number of prayers submitted to them. The committee also conducted a survey among a number of pastors in the denomination and concluded on the basis of the responses received that about 50 percent of the pastors surveyed would make some use of a new collection of prayers.

The Synod of 1980 referred the collection of prayers of the Liturgical Committee to the churches for study and provisional use for a period of three years with a view to replacing or supplementing the present collection.

In reviewing the content of the prayers, the advisory committee observes that the new collection places great emphasis on poetic style and contemporary illustrations which will not necessarily appeal to all. The use of the prayers is, of course, optional, as needed by individuals or churches.

C. Recommendations:

1. That synod grant the privilege of the floor to the chairman of the Liturgical Committee, Dr. Harry Boonstra, and to committee member Dr. Carl G. Kromminga when the report of the Liturgical Committee is considered. —Adopted

2. That synod amend Confessional Prayer Number 4 (p. 171) by deleting line 5 "and our spiritual bankruptcy."

Ground: The expression is not appropriate for those who are in Christ.

—Adopted

3. That synod refer Pastoral Prayer Number 3 (p. 182-85) back to the Liturgical Committee for revision.

Grounds:

a. An essential ingredient of praise and adoration in pastoral prayers is largely absent.

b. Certain expressions in the prayer seem inappropriate or unclear, for example:

(1) Lines 1-4 "Here we are Lord, we've struck the pose; Our knees are where they belong: down."

(2) Line 21 "We suppose there is no weather in heaven."

(3) Line 46 "Lord, you ransack land and sea..."

—Adopted

4. That synod give final approval to the Collection of Prayers (Section I) for optional use in the churches, with the exceptions as per Recommendations 2 and 3 above. —Adopted

Note: Amendment in Prayer of Confession (4) approved by synod has been incorporated in Report 13 as it appears in the *Acts of Synod 1983*. Notice of recommitment of Pastoral Prayer (3) to the Liturgical Committee for revision as recommended by synod has been inserted on page 182 of Report 13.—Leonard J. Hofman, stated clerk

II. FORM FOR THE ORDINATION OR INSTALLATION OF MINISTERS OF THE WORD

A. *Material:* Report 13, II, pp. 186-89

B. Background:

The Synod of 1978, at the recommendation of the study committee on Church Order Article 13a, instructed the Liturgical Committee "to propose a new form for the ordination and installation of ministers of the Word, especially in the light of the Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination (Synod 1973) and Articles 11-13 of the Church Order" (*Acts of Synod 1978*, p. 48).

The Liturgical Committee presented the Form for the Ordination and Installation of Ministers to the Synod of 1982 for provisional approval for three years; however, synod referred the proposed form back to the Liturgical Committee for revision and resubmission to the Synod of 1983.

In the newly edited form (p. 186) the terminology of *ordination* and *installation* conforms to the traditional usage of these words in our churches.

- "a. *Ordination* is the term used to describe the ceremony in which a minister, elder, deacon, or evangelist is brought into office for the first time.
- "b. *Installation* is the term used to describe the ceremony in which a minister, elder, deacon, or evangelist is committed to a subsequent position or term of office."

Included in the introduction of the form (p. 186) are guidelines regarding the practice of the laying on of hands for office.

- "1. The laying on of hands is appropriate only for the ordination of a minister, elder, deacon, or evangelist.
- "2. The laying on of hands signifies an affirmation that the office-bearer has the gift of God to serve in the office, and it signifies that the person is set apart for service to God.
- "3. the laying on of hands is performed by ministers and elders."

C. Recommendation:

That synod grant provisional approval to the Form for the Ordination or Installation of Ministers of the Word (II, pp. 186-89) for three years, soliciting comments from the churches to be submitted to the Liturgical Committee by September 1, 1985.

—Adopted

(The report of Advisory Committee 3 is continued in Article 33.)

ARTICLE 30

Elder Jerry Bulthuis offers closing prayer and synod adjourns to re-assemble at 8:30 A.M. on Friday.

FRIDAY MORNING, JUNE 17, 1983

Sixth Session

ARTICLE 31

Rev. Gordon D. Negen reads Psalm 150 and leads in prayer.

Dr. Emily Brink again leads synod in singing selections from *Psalter Hymnal Sampler I*, numbers 7, 13, 17.

The first clerk calls the roll. D. Wisse (Classis Hudson) is not present. J. Wesseling (Classis Zeeland) is ill.

The minutes of the Thursday, June 16, 1983, sessions are read and approved.

ARTICLE 32

Advisory Committee 7, *Educational Matters*, Rev. Howard D. Vanderwell reporting, presents the following:

(The report of Advisory Committee 7 is continued from Article 22.)

DISCUSSIONS WITH PROFESSOR STEK

A. *Material*: Report 2-A, I, B, 1, f, pp. 521-23

B. *Background*:

Since early 1980, the Board of Trustees has carried on discussions with Professor John Stek concerning the interpretation of the early chapters of Genesis. These discussions have included both board members and faculty members.

1. Observations by the board:

With respect to the academic research which Professor Stek has carried on in conjunction with his colleagues, the following observations are made:

a. The research is appropriate and in keeping with the responsibilities of a theological professor.

b. The theories which have occasioned concern were never a part of Professor Stek's classroom presentation.

c. The mandated discussions have not fully resolved the extremely complex issues.

d. The seminary faculty noted the inconclusiveness of the mandated discussions and has therefore discharged the committee appointed to carry on discussion.

e. Even though further discussions and research of the issues and questions are desirable, it is less appropriate to do this under direct mandate from the board than in the context of academic research.

f. Synod on a previous occasion rejected a proposal to study a similar matter and cited the following grounds:

1) "There is no specific case before it in which the Scripture and

creedal teaching of creation by divine fiat is being challenged and, therefore, synod judges that such a study as contemplated by the decision of the Synod of 1966 (Art. 104, I, D, 1, p. 78) is not necessary at this time.

2) "This is a study we may confidently trust can and will be carried on by interested and competent and responsible persons in the community of our common faith."

(*Acts of Synod 1967*, pp. 76-77)

2. Affirmations by Professor Stek:

In the process of discussion, Professor Stek has made certain affirmations which should be noted:

a. "Genesis 1-11 is an integral part of the inspired and infallible Scriptures, and is with the rest of Scripture inspired and infallible.

b. "Genesis 1-11 speaks of history, specifically of the history of the God-man relationship from creation to the call of Abram.

c. "Genesis 1-11 clearly proclaims:

(1) "creation (and the creation of man in God's image) as the ultimate origin and continuing context of the God-man relationship;

(2) "the fall of man by a human act that affected all mankind and disturbed the God-man relationship with alienation and estrangement;

(3) "the historical consequences of the fall (growth in moral corruption and human arrogance);

(4) "God's dealing with sin in judgment ameliorated by grace (a grace that offers the sure hope of redemption).

d. "The traditionally assumed *manner* in which Genesis 1-11 speaks of these matters is at the present time, however, in need of thorough reexamination in view of:

(1) "the literary features of the narrative;

(2) "the function of this narrative segment within the book of Genesis;

(3) "the enormous span of time the narrative compresses;

(4) "the nature of the traditions on which it is based;

(5) "the nature of the religious milieu within which it was composed and which it necessarily needed to engage polemically;

(6) "the extra-biblical historical data relative to the history and the ethnological makeup of the ancient Near East;

(7) "the extra-biblical data relative to the history of the earth (geology, paleontology) and the cultural history of man (pre-historic cultural anthropology)."

3. Conclusions by the board:

As the result of these extended discussions, the Board of Trustees has arrived at the following conclusion:

"In view of the board's judgment that this is not a disciplinary matter but is an appropriate matter for scientific research, the board hereby terminates its direct involvement in the matter. Should Professor

Stek come to or teach positions threatening doctrinal or confessional integrity, it remains his responsibility, in accordance with his subscription to our doctrinal standards, to apprise the church and take the prescribed action. Should others find errors in his teaching, preaching, or writing, it remains their responsibility to do the same."

C. *Recommendation:*

That, even though the views of Professor Stek have never been regarded by the Board of Trustees as a disciplinary matter, and have never been nor are now formally on the synodical agenda by way of overture, protest, or recommendation, synod, out of pastoral concern for the church, declare its satisfaction with the report on the matter from the Board of Trustees.

—Adopted

(The report of Advisory Committee 7 is continued in Article 47.)

ARTICLE 33

Advisory Committee 3, *Confessional and Liturgical*, Rev. Martin J. Contant reporting, presents the following:

(The report of Advisory Committee 3 is continued from Article 29.)

BELGIC CONFESSION TRANSLATION COMMITTEE

A. *Materials:*

1. Report 31, pp. 265–405
2. Overture 42, p. 576

B. *Background:*

The Synod of 1977 appointed the Belgic Confession Translation Committee as a result of a report from the "New Confession Committee" (*Acts of Synod 1977*, p. 657). The committee was given the mandate: "... to prepare a new translation of the Belgic Confession, incorporating the textual references.

"Grounds:

(a) A new translation of the Belgic Confession would increase its usefulness for church education.

(b) It would benefit the churches and pastors who use the Belgic Confession for preaching purposes, as recommended by the Synod of 1973....

(c) It would match the contemporary language of the Heidelberg Catechism and the Canons of Dort (translation of the latter in progress [*sic*])."

(*Acts of Synod 1977*, p. 88)

The committee reported to the Synod of 1979 that they had decided to regard the de Bres text of 1561 as the authentic text rather than the later

Dort revision and asked for approval of a translation based on the 1561 text. Synod declined to do this but adopted the following recommendation:

"That synod refer Report 33 back to the Belgic Confession Translation Committee with the following instructions:

"a. To translate the revised text of the Belgic Confession ('the revision' approved by the Synod of Dort) in the general form and style of the committee's 'provisional translation' of the de Bres text.

"b. To publish, in side-by-side columns, both the de Bres text translation and the one of the version approved by the Synod of Dort, including the substance of the amendment of Article 36 by the Christian Reformed Church Synod of 1958.

"c. To incorporate the textual references as mandated by the Synod of 1977.

"d. To correct the errors in the de Bres text translation.

"e. To study the history of the text of the Belgic Confession from 1561 to 1619 and prepare a brief summary of this development as an introduction to the above requested translations.

"f. To study the problem of the text of a creed and the bearing of the official adoption of a creed on the status of the text of that creed.

"g. To submit a report on the above matters to the Synod of 1980."

(*Acts of Synod 1979*, Art. 106, pp. 126-27)

Another item was referred to the committee by the Synod of 1982 for their consideration and recommendation. An overture from Classis Eastern Canada called for a change in the wording of Articles 36 and 34 (*Acts of Synod 1982*, p. 615).

The Belgic Confession Translation Committee has fulfilled its mandate and provides us with two well-executed translations including documentation showing the distinctions.

Your advisory committee judges that a delay in choosing which version to submit to the churches would produce uncertainty on the question of the text which underlies the creed. Neither the majority nor the minority report makes recommendations on this matter.

C. Recommendations:

1. That synod grant the privilege of the floor to Dr. John H. Primus, chairman of the committee, and Dr. Arthur Otten when these matters are discussed. —*Adopted*

2. That synod amend the new translation of the 1619 Dort text in Article 36 by substituting the phrase "And on this matter we denounce Anabaptists, other anarchists, and in general..." for the phrase "For that reason we detest the Anabaptists and other anarchists, and in general..." as found in line 10, *Agenda for Synod 1983*, p. 363.

Note: Article 36 of the 1619 Dort text (p. 363) has been amended to reflect this change as adopted by synod.—Leonard J. Hofman, stated clerk

Grounds:

- a. There have been repeated requests to find an alternative to the expression, "we detest the Anabaptists..."
- b. The above translation attempts a faithful rendering of the French 1619 Dort text.
- c. This is but a provisional translation which may lead to further suggestions and improvement prior to final adoption.

—Adopted

3. That synod declare Recommendation 2 to be its response to Overture 16 of Eastern Canada (*Acts of Synod 1982*, p. 615), and Overture 42.

—Adopted

4. That synod submit the new translation of the 1619 Dort text of the Belgic Confession to the churches for study.

Grounds:

- a. The translations (Dutch and English) of the Belgic Confession that have been used to shape the life and thought of the Christian Reformed Church throughout its history are based on the 1619 Dort text.
- b. The 1619 Dort text of the Belgic Confession is common to Reformed churches throughout the world.
- c. No convincing arguments have been presented for abandoning the Dort text of the Belgic Confession which has been in general use throughout the world since 1619.

—Adopted

5. That synod encourage the churches to submit reactions and suggested improvements in the translation to the committee chairman, Dr. John Primus, no later than May 15, 1984, with a view to final approval of the new translation by the Synod of 1985.

—Adopted

6. That synod instruct the Board of Publications to make the new translation of the 1619 Dort text of the Belgic Confession available to the churches in booklet form without the footnotes, as soon as feasible.

Grounds:

- a. Wide distribution and ease of availability is desirable if church members are to evaluate the new translation.
- b. This format is conducive to educational and liturgical use in the churches.
- c. The French footnotes are not useful to the church membership at large and are available in the *Agenda for Synod 1983* and will be available in the *Acts of Synod 1983* for those able to use them.

—Adopted

7. That synod instruct the stated clerk to send copies of the new English translation of the 1619 Dort text to other Reformed churches who adhere to the Belgic Confession, requesting their written reactions by May 15, 1984.

—Adopted

(The report of Advisory Committee 3 is continued in Article 74.)

ARTICLE 34

Elder J. Top closes the session with prayer.

FRIDAY AFTERNOON, JUNE 17, 1983

Seventh Session

ARTICLE 35

At 1:30 P.M. the chairman calls the meeting to order. Rev. Edward J. Blankespoor reads Psalm 90:16-17 and 1 Corinthians 15:58, has the assembly sing song number 24 of *Sampler I*, and leads in prayer.

The vice president reads a letter from Rev. William Haverkamp accepting his reappointment as editor of *De Wachter*.

The president welcomes Rev. Cleo Ludwig, fraternal delegate of the Reformed Church in America.

ARTICLE 36

The president of synod introduces Dr. Eugene Rubingh, executive secretary of Christian Reformed World Missions, who in turn presents the following missionaries of the Christian Reformed Church:

AFRICA

Tina Van Staaldouin, Nigeria
Allan and Jacie Persenaire, Nigeria
Gerry and Mary Cremer, Nigeria
Keith and Beverly Tinklenberg, Nigeria

ASIA

Rev. Ray and Sharon Hommes, Japan
Rev. Richard D. and Dorothy Sytsma, Japan
Paul and Laurie Theule, Japan
Rev. Albert and Mindy Hamstra, Bangladesh
Rev. Gerrit and Ruth Koedoot, Philippines
Henry and Joan Steen, Philippines

LATIN AMERICA

Ryan and Julie Veeneman, Mexico
Jeffrey and Kathleen De Jong, Dominican Republic
John and Shirley Wind, Honduras
Rev. Thomas and Judy Vander Ziel, Puerto Rico
Rev. Fred and Betty Diemer, Honduras
Jeffrey Stam, Central America
Joseph and Nellie Strong, Central America
Winabelle Gritter, Latin America Theological Program Materials

Dr. Rubingh then presents Rev. Albert Hamstra, who addresses synod in behalf of missionaries in Asia; Miss Tena Van Staaldouin, who brings greetings from missionaries to Africa; and Mr. John Wind who speaks to synod in behalf of missionaries in Central America. Rev. Lammert Slofstra responds, assuring them of the denomination's appreciation and support.

Rev. Harold Bode addresses synod on behalf of the Chaplain Committee. He presents Rev. Ralph Heynen and Chaplain Herman Keizer, both of whom speak of the challenge of the chaplaincy and request the continued prayerful support of the churches. Rev. Bode then presents a number of chaplains, with their partners, who are on the campus for a conference. Rev. Hans Uittenbosch, himself a chaplain, responds for synod.

Dr. Joel Nederhood of the Back to God Hour introduces Rev. Bassam Madany who was appointed for the Arabic ministry of the Back to God Hour twenty-five years ago. Rev. Madany addresses synod on the nature and challenge of bringing the gospel to the war-torn countries of the Middle East. Rev. Henry Lunshof responds with words of congratulations and an expression of continued support.

ARTICLE 37

Advisory Committee 5, *Domestic Ministries*, Rev. Alvin L. Hoksbergen reporting, presents the following:

(The report of Advisory Committee 5 is continued from Article 18.)

I. CHAPLAIN COMMITTEE

A. *Material*: Report 7, pp. 120-32

B. *Recommendations*:

1. That synod grant the privilege of the floor to the executive secretary of the Chaplain Committee, Rev. Harold Bode; the assistant executive secretary, Chaplain Peter J. Niewiek; and the committee chairman, Professor Robert Recker, when matters of the Chaplain Committee are discussed, and that Mr. Neal Berghoef be granted this privilege when the matter of business and industrial chaplaincy is presented. —*Adopted*

2. That synod grant the executive secretary of the Chaplain Committee the privilege of presenting the chaplains who may be present and that two of the chaplains speak briefly to synod. —*Adopted*

II. CHAPLAIN COMMITTEE—BUSINESS AND INDUSTRIAL CHAPLAINCY

A. *Material*: Report 7, IX, pp. 125-31

B. *Background*:

The Chaplain Committee has been engaged in business and industrial chaplaincy for six years on a trial basis. The Synod of 1977 granted permission to the committee "to explore, design, and initiate active models of business and industrial chaplaincy for a period of three years" (*Acts of Synod 1977*, pp. 17, 337-39). In 1980, synod granted permission to extend the period of testing for another three years (*Acts of Synod 1980*, pp. 33, 275, 280).

The Chaplain Committee now requests synod to declare that the concept of business and industrial chaplaincy is consistent with the ministry and mission of the church.

This request is made on the conviction that conditions in the world today are such that we ought not wait for the people of the marketplace to come to the church, but rather it is mandatory for the church to go to the marketplace. This is consistent with Scripture as seen especially in the life of Jesus who did not wait for the people of his day to visit him in the local synagogue but instead met the people wherever they happened to be. Business and industrial chaplaincy is also consistent with our Reformed understanding of the kingdom which takes every area of life into its perspective. Also, business and industrial chaplaincy is a ministry very closely related to the "harbor," "seamen," and "campus" ministries in which our denomination is already engaged.

The committee discovered in the years of testing that it would not be wise to establish a single model for this kind of ministry. There must be sufficient room for adaptation to specific needs. It also learned that in order for this ministry to be effective, each chaplain must have a strong belief that a comprehensive gospel requires a comprehensive approach. It was also discovered that there is freedom in the marketplace to minister out of a Reformed Christian perspective, and that there is sufficient room to speak with the voice of a prophet of the Lord.

C. Recommendations:

1. That synod declare that the concept of business and industrial chaplaincy is consistent with the ministry and mission of the church.

Grounds:

- a. This kind of ministry is reflective of the ministry done by Jesus.
- b. This ministry is in tune with our Reformed understanding of the gospel of the kingdom.
- c. There is sufficient freedom in the marketplace for each chaplain to speak and act prophetically.

—*Adopted*

2. That synod strongly urge that all business and industrial chaplains be under the supervision of the Chaplain Committee.

Grounds:

- a. This new area of ministry needs the experience and wisdom of the Chaplain Committee.
- b. Screening and accountability are needed to insure that this ministry will be effective.

—*Adopted*

III. SYNODICAL COMMITTEE ON RACE RELATIONS

A. *Material:* Report 18, pp. 208-17

B. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. William (Bud) Ipema and Mr. Karl Westerhof on all SCORR related matters. —*Adopted*

2. That synod reappoint Karl Westerhof to the position of Director of Race Relations for a period of three years.

Grounds:

- a. Mr. Westerhof has served SCORR diligently since its beginning. Maintaining the continuity of his presence and work is crucial to the mandate of SCORR.
- b. SCORR has carried out a thorough review and evaluation of Mr. Westerhof's work and finds this work to be excellent.

—*Adopted*

3. That synod change the name of the SCORR Minority Student Scholarship Fund to the "SCORR Multiracial Student Scholarship Fund."

Grounds:

- a. The word *minority* tends to be offensive to groups and individuals designated by it.
- b. This terminology will be consistent with current usage in SCORR's literature.

—*Adopted*

4. That synod remove the limit of \$25,000 per academic year for total SCORR Minority Student Scholarship Fund grants and permit the limit to fluctuate as funds are available.

Grounds:

- a. When synod established the Minority Student Scholarship Fund in 1971, it was unable to anticipate the scholarship needs generated by new emphasis on multiracial leadership development in the CRC, and by inflation.
- b. The need for additional scholarship funds is demonstrated by the number of requests in the past year. They doubled in one year. The growth pattern is expected to continue.

—*Adopted*

5. That synod designate October 2, 1983, (Worldwide Communion Sunday) as "All Nations Heritage Sunday" in the Christian Reformed Church.

Grounds:

- a. Praise and thanksgiving is especially in order as we see God's rich blessing on the CRC's ministry of racial reconciliation. Designating a special Sunday provides an excellent opportunity for the denomination to celebrate together the gathering of the gifts from many nations into the CRC (Isa. 60:5). It would be, for example, an occasion for churches to hold banquets, festivals, or special worship services which feature the music, art, food, and literature of the various cultures represented in the church and which honor the heroes of faith from the various cultural groups.
- b. A specially designated Sunday provides an opportunity for educating our churches about our growing diversity and the opportunities and challenges this diversity brings.

- c. A denominationally designated day will speak clearly to our society of our commitment to the ministry of racial reconciliation.
- d. Such a Sunday will be a stewardly way for SCORR and the churches to coordinate the distribution of information about multiracial ministries.

—Adopted

(The report of Advisory Committee 5 is continued in Article 48.)

ARTICLE 38

Committee 1, *Church Order and Appeals I*, Rev. Thomas C. Vanden Heuvel reporting, presents the following:

(The report of Advisory Committee 1 is continued from Article 23.)

REVIEW SYNODICAL PROCEDURE RE APPEALS

A. *Material*: Overture 14, pp. 491-92

B. *Observation*:

To set Overture 14 in its proper context, the distinction between an "appeal" and a "request for revision" must be understood. These terms are not synonymous and should not be used interchangeably as Overture 14 does. An *appeal* is an official procedure by which the decision of a minor assembly is submitted to the assembly next in order for a hearing. Since an appeal is always to an assembly next in order, it is impossible to appeal a decision of synod. When an individual, consistory, or classis disagrees with a decision of synod a *request for revision* of a decision is the procedure that must be followed. Church Order Article 30 deals with appeals and Article 31 with requests for revision of a decision.

C. *Analysis*:

Classis Lake Erie requests that synod review the procedure followed by the denominational stated clerk in ruling that a request for revision (improperly called an *appeal*) was out of order because it was sent directly from a consistory to synod without first being processed by a classis. Classis Lake Erie believes that Article 31 spells out a procedure whereby churches may make direct requests to synod without first processing that request in classis. In support of their view Classis Lake Erie notes that this is a permissible procedure in the opinion of Van Dellen and Monsma according to their *Church Order Commentary*.

D. *Recommendations*:

1. That synod advise the churches that a request for revision of a decision of a major assembly must be processed as far as possible in the minor assemblies before coming to the major assembly.

Grounds:

- a. A request for revision falls within the category of "overtures" and all overtures, to be legally before synod, must "have been carried as far as possible in the minor assemblies" (*Rules for Synodical Procedure*, V, B, *Acts of Synod 1959*, p. 23).
- b. Article 31 states that requests for revision "shall be honored only if sufficient new grounds for reconsideration are presented." By processing such requests in the minor assemblies the matter of new grounds can be refined and clarified and misunderstandings and problems removed, thus helping to avoid unnecessary and ambiguous materials being placed on the agenda of the major assembly.
- c. If errors or misconceptions can be eliminated by minor assemblies, the interest of the major assembly will be served in accord with Church Order Article 28, b which states, "A major assembly shall deal only with those matters . . . which could not be finished in the minor assemblies."

—Adopted

2. That this be declared synod's answer to Overture 14. —Adopted

(The report of Advisory Committee 1 is continued in Article 49.)

ARTICLE 39

Reception of Candidates

Dr. John Kromminga, president of the seminary, introduces a number of the men declared candidates on Thursday, June 16, 1983. The president of the synod addresses them, encouraging them in the beautiful work to which they are committing themselves. Rev. Morris Greidanus leads the candidates and synod through a litany of Scripture, testimony, and song, after which Rev. Calvin Bolt gives thanks in prayer.

ARTICLE 40

Resolution Concerning Dr. John Kromminga

President Eppinga requests retiring Seminary President Kromminga to rise, and reads to him the following resolution officially adopted by the Synod of 1983:

On the occasion of the retirement of John Kromminga from the Presidency of Calvin Seminary, the synod of the Christian Reformed Church acknowledges with deep appreciation the outstanding services which he has given in his twenty-seven years in that office.

Synod recognizes his accomplishments in the development of the curriculum, the faculty, and the physical facilities of our seminary. In all of this his sensitive pastoral concern for the individual student has been obvious, providing a lasting impact on the lives and ministries of those who received their training under his leadership.

Synod also recognizes his careful understanding of and unfailing concern for the best interests of the church of Jesus Christ at large and the Christian Reformed Church in particular.

Synod remembers with deep gratitude the many occasions on which he served past and present synods with wise counsel and humble service, which he rendered in so

many ways, both at synodical meetings and whenever he was called upon both in its committees and the numerous other assignments given him.

Synod offers humble thanks to God for the abundant talents he has bestowed on John Kromminga and for the grace through which he was able to make use of these talents faithfully and effectively in the service of his Lord.

Dr. Kromminga's response reflects his surprise, his thanks to God for leading and using him, and appreciation to synod.

ARTICLE 41

Matters Not Legally before Synod

The officers of synod report that the stated clerk has informed them of matters which in his judgment and in that of the Synodical Interim Committee are not legally before the synod, which, therefore, have not been placed on the agenda:

Note: Some items were received too late for consideration by the Synodical Interim Committee.

1. Letter of Mr. M. Puurveen, Iron Springs, Alberta
—Received after the March 15 deadline, and not addressed to material in the printed *Agenda*.
2. Overture from Maranatha Christian Reformed Church of Bowmanville, Ontario
—Not processed as far as possible in the minor assemblies.
3. Communication from Iron Springs, Alberta, Christian Reformed Church
—Not processed as far as possible in the minor assemblies.
4. Overture from the Community Christian Reformed Church of Fort Wayne, Indiana
—Not carried as far as possible in the minor assemblies.
5. Overture from Kelloggsville Christian Reformed Church of Grand Rapids, Michigan
—Received after the March 15 deadline and not processed as far as possible in the minor assemblies.
6. Overture from Classis Chicago South
—Received after the March 15 deadline and not addressed to material in the printed *Agenda*.
7. Letter of Mr. Martin La Maire of Oak Park, Illinois
—Not processed as far as possible in the minor assembly.
8. Letter of the Kalamazoo Diaconal Conference of Kalamazoo, Michigan
—While addressed to a matter in the printed *Agenda for Synod 1983*, it was not processed by a minor assembly and no evidence was provided indicating that it would have been impossible to have processed this through the assemblies.

The officers of synod concur in the above decisions of the stated clerk and of the Synodical Interim Committee.

Received as information

ARTICLE 42

Elder Henry Mulder leads in prayer and synod adjourns to reconvene at 7:30 p.m.

FRIDAY EVENING, JUNE 17, 1983

Eighth Session

ARTICLE 43

Rev. Allen Petroelje conducts the opening devotions by announcing song number 21 from the *Psalter Hymnal Sampler*, reading II Corinthians 4:1-7, and leading in prayer.

Alternate Edward J. Tamminga replaces delegate Howard Vanderwell (Zeeland).

Alternate Michael Bruinooge replaces delegate Gordon Negen (Grand Rapids East).

Both rise to express their agreement with the form of subscription.

ARTICLE 44

Advisory Committee 9, *Synodical Services*, Rev. W. Van Dyk reporting, presents the following:

(The report of Advisory Committee 9 is continued from Article 19.)

I. PASTOR-CHURCH RELATIONS COMMITTEE

A. *Materials*:

1. Report 16, pp. 200-06
2. Communication 2

B. *Recommendations*:

1. That synod note the appointment of Rev. Louis M. Tamminga as Director of Pastor-Church Relations Services. —*Adopted*

2. That synod grant to Director Tamminga and representatives of the committee the privilege of speaking before synod on matters pertaining to the committee's ministry. *Adopted*

3. That synod approve the following structure of the committee:

a. The Director of Pastor-Church Relations Services shall be an *ex officio* (notvoting) member of the standing committee.

b. The standing committee shall have seven elected members.

c. The accession of membership on the standing committee shall be implemented in the following manner:

(1) The Synod of 1983 shall elect three new members to the committee (from a nomination of six) for three-year terms, each eligible for reelection to a three-year term.

(2) The Synod of 1983 shall elect two members of the present committee (from a nomination of four) to two-year terms, each

eligible for reelection to a three-year term. This is to insure the continuity needed on the committee.

(3) The Synod of 1983 shall appoint two members of the present committee to one-year terms with the understanding that they not be reappointed.

d. Membership in the standing committee shall be composed of persons with expertise in such areas as the following:

- (1) awareness of pastor/church needs
- (2) consistorial experience
- (3) knowledge of church government
- (4) pastoral sensitivity
- (5) an understanding of ecclesiastical relationships
- (6) an attitude of loyalty to the church
- (7) A sociological/psychological perspective

—Adopted

4. That synod approve the work of the committee and thank those members who have served on the committee since its inception.

—Adopted

II. METHOD OF APPOINTING MENTORS

A. Materials:

1. Overture 20.
2. Overture 31

B. Recommendation:

That synod not accede to Overtures 20 and 31.

Grounds:

- a. The primary responsibility for appointing mentors is clearly stated in the *Acts of Synod 1982*, p. 584, C, 1, a, namely, that one of the essential duties of the Director of Pastor-Church Relations Services is "to select, supervise, and train regional pastors and mentors."
- b. The concern for Reformed principles of church polity is recognized in the directive of synod (*Acts of Synod 1982*, p. 78) that the Director of Pastor-Church Relations "work as closely as possible with classes and their church visitors." During the first year of this program mentors have been selected in vigorous consultation with local classes.
- c. Keeping the responsibility for selection primarily with the Director of Pastor-Church Relations Services provides a greater measure of confidentiality.

—Adopted

III. SYNODICAL INTERIM COMMITTEE

A. Materials:

1. Report 19, pp. 218-36
2. Report 19-A, pp. 546-64

B. Recommendations:

1. That synod grant the privilege of the floor to Mr. Ira Slagter, president; Rev. Leonard J. Hofman, stated clerk; and Mr. Harry Vander Meer, denominational financial coordinator when matters pertaining to the Synodical Interim Committee are discussed. —*Adopted*

2. That synod approve the Synodical Interim Committee appointments to various boards and committees. (See Report 19, IV, pp. 219-20, and Report 19-A, II, pp. 547-48.)

3. Judicial Code Committee

a. That synod approve the establishment of the Judicial Code Committee as a standing committee, with the terms of its members conforming to the rules that apply to all other standing committees.

Ground: The importance of the assignment of this committee indicates that it should be given such recognition and that the terms of its members should conform to the rules of all other standing committees.

—*Adopted*

b. That synod establish the terms of the current members of the Judicial Code Committee as follows:

Terms to terminate September 1, 1983: Dr. Theodore Minnema, Mr. Cornelius Van Valkenburg, and Rev. John G. Klomps.

Terms to terminate September 1, 1984: Dr. John Daling, Rev. Dirk Miedema, and Judge John Feikens.

Terms to expire September 1, 1985: Rev. Henry Peterson, Mr. Peter Feddema, and Rev. Franklin D. Steen.

—*Adopted*

4. Planning, Coordination, and Priority Setting

That synod take note of the progress being made among the denominational agencies and the Synodical Interim Committee in the areas of planning, coordination, and priority setting, noting especially the guidelines endorsed by the members of the Interagency Advisory Council. (See Report 19, VI, pp. 221-24.)

—*Adopted*

5. Equal Representation on Denominational Boards

a. That synod approve the following recommendations of the Synodical Interim Committee as an adequate response to its mandate from the 1982 Synod to devise a plan for equal representation between nonministers and ministers on the boards of Calvin, Home Missions, Publications, and World Missions.

(1) That the boards of Calvin, Home Missions, World Missions, and Publications carefully monitor the balance of their own memberships, noting the balance or imbalance between classical representatives who are ministers or lay members, and alert the classes so they in turn may take this information into consideration when electing delegates to those boards.

(2) That classes carefully monitor the balance of membership of the denominational boards involved and take this into consideration when electing delegates to these boards.

Grounds:

(a) This honors the prerogative of the classes to select their own representatives to the denominational boards specified.

(b) This honors the rules of synod applying to membership on denominational boards.

(c) This corresponds with the spirit of synodical encouragement and classical cooperation which has proven to be effective in recent years.

(d) This corresponds with the expressed positions of the boards involved.

b. That synod declare this to be its answer to Overture 19.

—*Adopted*

6. Membership-at-Large on the Boards of Calvin, Home Missions, Publications, World Missions

a. Background:

Both the Board of Publications and the Board of Home Missions requested exemptions from the 1982 rule that "members-at-large be permitted to serve out their terms, *but that they not be replaced.*" Synod adopted the recommendation of Report 4-A to allow the Board of Publications three members-at-large to "assure the board of expertise in needed areas." Synod also approved the recommendation of Report 5-A to exempt the Board of Home Missions from the 1982 member-at-large decision and authorized the board to include four members-at-large on the Board of Home Missions. A motion was then made that synod instruct the Synodical Interim Committee to reconsider the decisions of the Synod of 1982 concerning membership-at-large on the four denominational boards. By motion synod referred this to Advisory Committee 9.

b. Recommendation:

That synod request the Synodical Interim Committee to review the decision of the 1982 Synod concerning members-at-large with special expertise on the boards of Calvin, Home Missions, Publications, and World Missions and the stipulation concerning consultants; and that the exemptions already granted also be subject to that review.

Grounds:

(1) Synod 1983 has already granted two exemptions to the ruling by the Synod of 1982.

(2) Synod 1983 does not wish to deal lightly with the decision of 1982.

(3) The complexity of the issues makes it impossible to resolve the matter during the sessions of synod.

—*Adopted*

7. Status of Ministers of the Word

That synod take note of the implementation of its mandate to the stated clerk relative to the status of ministers of the Word, and the progress being made in this area (19, VIII, D, p. 229).

—*Adopted*

8. Ratifications of Changes in the Church Order

a. That synod ratify the following changes in the Church Order that were approved by the synod of 1982 (changes appear in italics):

Article 14

c. *A minister of the Word who has entered upon a vocation which classis judges to be nonministerial shall be released from his office within one year of that judgment. The concurring advice of the synodical deputies shall be obtained at the time of the judgment.*

d. A former minister of the Word who was released from office may be declared eligible for call upon approval of the classis *by which such action was taken*, with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

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 consistory jointly.* The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies, and in accordance with synodical regulations.

b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

c. *A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for 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

b. That synod ratify the following changes in the Church Order that were adopted in 1981 for the churches of Classis Red Mesa. These modifications of the Church Order were not ratified in 1982:

Supplement, Article 4a

In calling to an office, the consistory shall present to the congregation a nomination of one or more persons for each position to be filled.

(Acts of Synod 1981, p. 15)

Supplement, Article 5

All office-bearers, on occasions stipulated by consistorial, classical, and synodical regulations, shall signify their agreement with the doctrine of the church by signing the Form of Subscription or its approved modification.

That synod approve the proposed modified Form of Subscription with the grounds.

Form of Subscription

We, the undersigned, office-bearers of the Christian Reformed congregation of _____ of the Classis of Red Mesa, in good conscience before the Lord, declare that we heartily believe that all the teachings contained in the doctrinal standards of the Christian Reformed Church do fully agree with the Word of God.

We promise therefore to teach and defend these teachings, without contradicting them by our public preaching or writing.

We declare, moreover, that if any different views respecting these teachings should arise in our minds, we promise that we will neither publicly nor privately promote such views, either by preaching or writing, until we have first revealed such views to the consistory, classis, or synod for examination; ready to submit to the judgment of the consistory, classis, or synod.

We reserve for ourselves, however, the right of appeal in case we should believe ourselves wronged by the judgment of the consistory or classis; and until a decision is made upon such an appeal, we will yield to the judgment already made.

(Acts of Synod 1981, p. 15)

Supplement, Article 15

Each congregation through its consistory shall provide for the proper support of its minister(s). By way of exception and with the approval of classis, a congregation and minister may agree that he obtain primary or supplementary income by means of other employment.

(Acts of Synod 1981, p. 15)

Supplement, Article 23

b. The evangelist shall be acknowledged as an elder of his calling church with corresponding privileges and responsibilities. His work as an elder shall normally be limited to that which pertains to his function as evangelist.

c. Ordinarily the office of the evangelist will terminate when the group of believers is formed into an organized church. However, by request of the new consistory and with the approval of classis, the evangelist may continue to serve the newly organized church for a limited period of time as designated by classis.

(Acts of Synod 1981, p. 15)

Supplement, Article 40a and c

a. The consistory of each church shall delegate a minister and two elders to the classis. If a church is without a minister, or the minister is prevented from attending, three elders may be delegated. Office-bearers who are not delegated also may attend classis and may be given an advisory voice.

c. The presiding officers of classis shall be selected from office-bearers within the classis. The same presiding officers shall not be chosen twice in succession.

(Acts of Synod 1981, p. 16)

Supplement, Article 52

- a. The consistory shall regulate the worship services.
- b. The consistory shall see to it that the Bible versions, liturgical forms, and hymnals used are approved by synod or classis.
- c. The consistory shall see to it that the principles and elements of worship approved by synod or classis are observed.
- d. The consistory shall see to it that all hymns used in the worship services are faithful to the Word of God.

(*Acts of Synod 1981*, p. 16)

Supplement, Article 53

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.

—*Adopted*

- c. That synod declare this to be its answer to Overture 23.

—*Adopted*

9. That synod take note of the publications and services of the Synodical Interim Committee and commend their use by the consistories of our denomination (19, XI, pp. 231-33).

10. That synod instruct the Synodical Interim Committee to reconsider its action in reference to the financial support of Westminster Seminary (19-A, III, pp. 548).

Ground: There was no conversation with Westminster prior to the decision to delete it from the list of nondenominational causes recommended for financial support.

—*Adopted*

11. Liaison Representatives

That synod no longer appoint liaison representatives to non-denominational causes recommended for financial support (19-A, V, pp. 548-49).

Grounds:

- a. The Synod of 1977 decided that the representatives "will be discontinued unless the agencies elect to have representatives."
- b. The program and financial information reviewed by the Synodical Interim Committee is provided directly by the agency at the request of the denominational financial coordinator.
- c. Agencies are currently not requesting representatives.

—*Adopted*

IV. STUDY ORGANIZATIONAL STRUCTURE OF THE CRC

A. *Material:* Overture 22B. *Summary:*

Classis Hudson overtures synod to appoint a committee to study the organizational structure of the Christian Reformed church.

C. Recommendation:

That synod refer Overture 22 to the Synodical Interim Committee, asking it to advise the Synod of 1984 concerning what would be involved in personnel, cost, time schedule, and expectations if such a study would be undertaken. —*Defeated*

Note: Overture 22 and the matter of studying the organizational structure of the Christian Reformed Church is resubmitted by Advisory Committee 9. In a later session the following action takes place:

A. Summary:

Overture 22 asks synod to appoint a committee to study the organizational structure of the Christian Reformed Church. The Synodical Interim Committee itself has wrestled with this problem (19-A, IV, p. 548). Both Classis Hudson and the Synodical Interim Committee sense that the organizational structure of the denomination needs a careful analysis with a view toward greater efficiency and possible financial savings. However, the overture does not identify or illustrate specifically where the problems lie, and therefore why such a study should be initiated.

B. Recommendation:

That synod do not accede to Overture 22 in its present form.

Ground: The overture does not adequately demonstrate the need for the study that it requests.

—*Tabled*

Overture 22 is again brought to the floor and the following action is taken:

It is moved:

1. That synod accede to Overture 22. —*Adopted*
2. That synod give the assignment that the overture requests to the Synodical Interim Committee.

Grounds:

- a. An organization as large and complex as the Christian Reformed Church needs periodic organizational analysis.
- b. The Synodical Interim Committee has had some initial experience in dealing with this issue, and is interested in pursuing it further.
- c. The Synodical Interim Committee is in the best position to engage in this kind of study.

—*Adopted*

3. If funds are needed to conduct this study, the Synodical Interim Committee is to come to synod for approval. —*Adopted*

Note: In order to facilitate recording the action of synod in dealing with Overture 22, the separate transactions have been combined in this one Article.—Leonard J. Hofman, stated clerk.

V. EMERITATION

Recommendations:

1. That synod approve the following emeritations:

- a. Rev. Nicholas B. Knoppers, because of age, Classis Alberta North, effective January 3, 1983.
- b. Rev. William P. Brink, because of age, Classis Thornapple Valley, effective January 21, 1983.
- c. Rev. John C. Derksen, because of age, Classis Eastern Canada, effective March 31, 1983.
- d. Rev. John A. Botting, because of age, Classis Holland, effective June 12, 1983.
- e. Rev. Gerald J. Postma, because of age, Classis Lake Erie, effective June 30, 1983.
- f. Rev. Clarence G. Werkema, because of age, Classis Illiana, effective July 1, 1983.
- g. Rev. Carl J. Toeset, because of age, Classis Minnesota North, effective June 14, 1983.
- h. Rev. Dick J. Oostenink, Jr, because of age, Classis Hackensack, effective August 1, 1983.
- i. Rev. A. Harold Hollander, because of age, Classis Sioux Center, effective August 31, 1983.
- j. Rev. John H. Kromminga, because of age, Classis Grand Rapids East, effective August 31, 1983.

—*Adopted*

2. That synod express its appreciation for the faithful labor of these ministers.

—*Adopted*

VI. QUESTION OF NEED UNDER CHURCH ORDER ARTICLE 8

A. *Material:* Letter dated April 21, 1983, from the synodical deputies of Classes Northcentral Iowa, Pella, Orange City, Minnesota South.

B. *Background:*

Synodical deputies P. Vander Weide (Pella), M. Van Donselaar (Orange City), M. G. Zylstra (Minnesota South), and A. Hannink (Northcentral Iowa) addressed a letter to synod asking for clarification and elaboration of the requirement for the establishment of *need* as outlined in the supplement to Church Order Article 8. When this matter was raised on the floor of synod, the matter was referred to Advisory Committee 9.

C. *Recommendations:*

1. That synod appoint a study committee to deal with the issues raised in the letter.

—*Adopted*

2. That synod appoint the following committee: Revs. T. E. Hofman, N. Punt, and A. J. Schoonveld.

—*Adopted*

ARTICLE 45

The session is adjourned after Elder Marvin Zylstra offers the closing prayer.

SATURDAY MORNING, JUNE 18, 1983

Ninth Session

ARTICLE 46

The president calls the assembly to order. Rev. Jack Stulp leads in devotions, reading Psalm 19, announcing song 2 of *Sampler I*, and leading in prayer.

Roll Call: Gordon Negen has returned for Classis Grand Rapids East and Jay Wesseling for Classis Zeeland.

The minutes of June 17 are read and are approved as corrected.

ARTICLE 47

Committee 7, *Educational Matters*, Rev. Howard Vanderwell reporting, presents the following:

(The report of Advisory Committee 7 is continued from Article 32.)

I. ASSOCIATION FOR THE ADVANCEMENT OF CHRISTIAN SCHOLARSHIP

A. *Material*: Report 23, pp. 247-48

B. *Recommendation*:

That synod take note with gratitude to God that the Ontario Ministry of Colleges and Universities has granted the Institute for Christian Studies a charter to grant the degree of Master of Philosophical Foundations. As a result, the name has changed to Institute for Christian Studies, and will so report to future synods.

—*Adopted*

II. DORDT COLLEGE

A. *Material*: Report 24, pp. 249-50

B. *Recommendation*:

That synod take note with gratitude to God of the new presidency of Dr. John B. Hulst after the retirement of Rev. Bernard J. Haan, and of the continued aim of the college to build a curriculum reflective of the Reformed perspective.

—*Adopted*

III. REDEEMER COLLEGE

A. *Material*: Report 25, pp. 251-52

B. *Recommendation*:

That synod gratefully acknowledge the recent beginning of Redeemer College with a higher than expected enrollment and encourage the

church to pray for God's continued guidance in all efforts to train young people for a lifetime of service in God's kingdom. —*Adopted*

IV. REFORMED BIBLE COLLEGE

A. *Material*: Report 26, pp. 253-55

B. *Recommendation*:

That synod gratefully take note that the Reformed Bible College continues to provide high quality education for the cause of God's kingdom, receive RBC's expression of deep appreciation to synod for its endorsement for more than four decades, and provide continued prayer and financial support for its growing opportunity to serve the members of the Christian Reformed Church and beyond. —*Adopted*

V. THE KING'S COLLEGE

A. *Material*: Report 27, p. 256

B. *Recommendation*:

That synod gratefully acknowledge that the Christian community is supporting The King's College more generously than before, and also note that the impending affiliation with the University of Alberta will make it eligible for partial government funding. —*Adopted*

VI. TRINITY CHRISTIAN COLLEGE

A. *Material*: Report 28, pp. 257-58

B. *Recommendation*:

That synod gratefully note that Trinity Christian College reports a 3 percent enrollment increase from all areas of the United States and other countries, including minorities, and that a good spiritual condition prevails, though continued support is needed. —*Adopted*

VII. UNITED CALVINIST YOUTH

A. *Material*: Report 29, pp. 259-61

B. *Recommendation*:

That synod note with gratitude the work of the Young Calvinist Federation, particularly the establishment of the first young adult conference as a milestone in its young adult ministries; and also the Calvinettes who are entering their twenty-fifth year, and the Calvinist Cadet Corps which last year celebrated its thirtieth year of continuous ministry. —*Adopted*

VIII. REDUCE THE PROPOSED INCREASE IN SEMINARY TUITION

A. *Materials*:

1. Overture 40, p. 575

2. Report 2-A, I, B, 3, e, p. 525.

B. Background:

Historically our denomination has felt obligated to accept a major financial responsibility for theological training for those entering the ministry of the Word and therefore has sought to keep tuition at a minimum. The tuition rates for 1983-84 include an 11.5 percent increase in tuition. At the same time studies indicate there is an increasing concern about the indebtedness that seminary students are incurring, and so the Board of Trustees has established a Student Financial Need Committee to examine the matter.

Overture 40 alerts synod to the financial difficulties of seminary students to which Report 2-A refers. The overture proposes as an immediate action rolling back the proposed increases in tuition. This would provide only a minimal contribution toward the solution of the problem and would be difficult to achieve at present. The overture also proposes a study which would be incorporated into the study already initiated by the Board of Trustees.

C. Recommendations:

1. That synod not accede to Overture 40 in its present form.

—Adopted

2. That synod respond to the intent of Overture 40 by asking the Board of Trustees to take cognizance of the concerns of this overture in its study and to report its findings to the Synod of 1984.

—Adopted

3. That synod instruct the Student Financial Need Committee of the Board of Trustees to review the policy to "bring seminary tuition in line with college tuition."

Ground: Historically our denomination accepted a major financial responsibility for theological training and kept tuition at a minimum.

—Adopted

4. That synod encourage the Student Fund Committee of each classis to be alert to the increasing financial needs of seminary students.

—Adopted

IX. LICENSURE FOR STUDENTS FROM MARS

A. Material: Overture 29, p. 498

B. Analysis:

There are several significant considerations that relate to our response to Overture 29.

1. Classis Orange City is correct in assuming that the appropriate article of the Church Order which applies to such a situation is Article 22 which concerns itself with theological students, whereas Article 43 concerns itself with those situations where special giftedness and urgent need create exceptional circumstances.

2. The church has historically and consistently maintained that the training of ministers of the Word in the Christian Reformed Church is a task that properly belongs to the church, and has entrusted to the Board of Trustees the supervision of that training which includes the licensure of theological students.

a. Already in 1892 synod charged the curators not only with the supervision of the Theological School, but also with the supervision of the training of all ministers of the denomination (*Acts of Synod 1892*, Art. 59, a, p. 26).

b. In 1920 synod addressed the situation of those seminary graduates who go on to graduate study and indicated they should apply annually to the board for renewal of permission to exhort in public worship services (*Acts of Synod 1920*, Art. 29, p. 39).

c. In 1924 the curators' report raised the matter of licensure by classes of those students who have not attended Calvin Seminary. The report does not question the classes' right to license students to preach in their churches, but it stresses that this does not promote good order. The report continues by asking synod to indicate that the granting of such licensure is not desirable. Synod agreed (*Acts of Synod 1924*, Art. 41, p. 38).

3. The church exhibits a pastoral concern for those individual students who are presently preparing for the ministry of the Word in the Christian Reformed Church at other seminaries, by providing carefully formulated guidelines concerning the requirements and procedures that are to be observed by those who seek licensure and candidacy while studying elsewhere. These guidelines indicate both the requirements that must be met prior to applying for licensure as well as the procedure that must be followed.

C. *Recommendations:*

1. That synod reaffirm its position that the Board of Trustees of Calvin College and Seminary, and not the local classis, is the proper body in which matters concerning the licensure of theological students are to be handled. —*Adopted*

2. That synod affirm the policy of the Board of Trustees of Calvin College and Seminary that theological students from other seminaries who desire licensure should pre-enroll in the Special Program for Ministerial Candidacy in the Christian Reformed Church to be supervised through the Field Office of Calvin Seminary. —*Adopted*

3. That synod consider this to be its answer to Overture 19.

—*Adopted*

ARTICLE 48

Committee 5, *Domestic Ministries*, Rev. Alvin Hoksbergen reporting, presents the following:

(The report of Advisory Committee 5 is continued from Article 37.)

SERVICE COMMITTEE FOR MINISTRY WITH RETARDED PERSONS

A. *Material*: Report 33, pp. 452-58

B. *Recommendations*:

1. That synod grant Dr. Thomas Hoeksema, chairman, and Mr. Lee Vander Baan, administrative coordinator, the privilege of the floor when matters pertaining to this report are discussed. —*Adopted*

2. That synod continue the Service Committee for Ministry with Retarded Persons for an additional three years.

Grounds:

- a. Congregations and individuals are just becoming aware of the existence and work of the committee, and they are increasingly turning to it for assistance and advice.
- b. The committee and its coordinator are involved in a number of situations in which the nature of the concern requires extended involvement.
- c. The committee has just begun to prepare informational materials for individuals and churches.
- d. Responses to its initial efforts, as well as the data from the original study committee, suggests that the need for our assistance is real.

—*Adopted*

3. That synod continue the employment of Mr. Lee Vander Baan as parttime administrative coordinator for an additional three years.

Grounds:

- a. The committee members themselves do not have the time needed to carry out the tasks specified in the long-range plan. The administrative coordinator is more readily available to interested parties than any member of the committee.
- b. The nature of the committee's tasks require an employee who can deliver services with continuity.
- c. Mr. Vander Baan has demonstrated exceptional skill in this work.

—*Adopted*

4. That synod approve the work of the committee.

—*Adopted*

ARTICLE 49

Committee 1, *Church Order and Appeals I*, Rev. Thomas Vanden Heuvel, reporting, presents the following:

(The report of Advisory Committee 1 is continued from Article 38.)

I. ADOPT RULES FOR DEPOSED MINISTERS

A. *Material*: Overture 13, p. 491

B. *Observations:*

Classis Eastern Canada calls the attention of synod to the fact that certain ministers who have been deposed by the CRC have become ministers in denominations with which we are in ecclesiastical fellowship. The classis asks synod to adopt a rule that such persons not be allowed to perform any of the functions of the office within the CRC until such time as the causes of discipline have been removed to the satisfaction of the CR ecclesiastical assemblies who imposed the disciplinary measures.

The committee shares the concern of classis that the pulpit should be guarded, but feels that the Church Order adequately covers this in Articles 52, 53, 90, 94 and the Guide for Church Visiting, question 2.

C. *Recommendation:*

That synod not accede to Overture 13.

Grounds:

This matter is adequately covered in the Church Order:

1. Article 52: "The consistory shall regulate the worship service."
2. Article 53: "the ministers of the Word shall conduct the worship services."
3. Article 94: "A deposed office-bearer shall not be restored unless he gives sufficient evidence of genuine repentance. . . ."
4. Guide for Church Visiting, question 2: "When guest ministers or unordained men are invited to preach, does the consistory employ only persons who are of Reformed persuasion and who are properly licensed?"
5. "In the case of deposition, the stated clerk of the classis shall notify the stated clerks of all the other classes concerning the action, and these shall in turn notify each consistory within their classis" (*Acts of Synod 1972*, p. 26).

—*Adopted*

II. ALTER CHURCH ORDER ARTICLE 53: AUTHORIZATION TO CONDUCT WORSHIP

A. *Material:* Overture 21, pp. 495-96

B. *Observations and Analysis:*

Classis Hudson requests synod to amend the Church Order to allow "consistories to appoint elders or former elders whom it deems qualified to bring a message from God's Word."

In our Reformed church polity, the *classis* is given the responsibility to grant the right to exhort within its bounds. No one has the right to exhort in public worship unless he has received such right from his classis after it has examined him relative to his orthodoxy, his godly walk, and his ability to address a congregation (*Acts of Synod 1924*, p. 93).

C. *Recommendation:*

That synod not accede to Overture 21.

Ground: The classis has not established the need for creating a new category of exhorters.

—*Adopted*

III. PERSONAL APPEAL OF D. VANDER VELDE AGAINST CLASSIS BRITISH COLUMBIA

A. *Material:* Personal Appeal: Mr. D. Vander Velde appeals decision of Classis British Columbia

B. *History:*

Mr. Dick Vander Velde, a member of the Terrace, British Columbia, congregation, protests the marriage guidelines adopted by the consistory. Mr. Vander Velde holds that the guidelines go far beyond the biblical teaching on marriage as well as the Church Order. According to Mr. Vander Velde the church has nothing to do with marriage since marriage falls under the mandate of the state. When a minister receives a license to officiate at a marriage he functions not as a minister of the church, but as a minister of God, performing on behalf of the state. Therefore, when a couple requests to be married and professes a desire to be married in the Lord, the minister has no right to refuse to perform such a marriage. No commitment to any church may be demanded.

The marriage guidelines of the council state:

"The council believes it has the responsibility to ascertain whether or not those who seek to enter marriage have an adequate understanding of the biblical view of marriage, and pledge to be participants in the activities of the church so that they may grow in Christian life and marriage."

To accomplish this, the council sets these guidelines:

1. "Couples desiring to marry should normally make their request in person to the pastor at least three months prior to the desired date. The pastor will then set a time when the couple can meet with the pastor and at least two other members of council to *consider* their request, and *they* will present *recommendations* to council.

2. "The couple shall meet with the pastor for a prescribed program of premarital counseling.

3. "Since the Scriptures require that Christians marry 'in the Lord,' and since the Church Order also reflects this rule, only such marriages may be solemnized in the church in which both parties make credible profession of faith in Jesus Christ. This would normally mean that both members are members by profession in the Christian Reformed Church."

Classis British Columbia did not sustain the appeal and said:

1. "Having carefully looked at the guidelines for marriage used in Terrace, we do not find them to be in conflict with the Scriptures or Church Order as charged by Brother Vander Velde.

2. "The brother was unable to substantiate his charge of conflict with Scriptures and/or Church Order.

3. "Quite a different view surfaced between the committee and the brother as to the task of the church with regard to Christian marriages. The brother sees the officiating of a marriage as exclusively the task of the state. The pastor serves not as an ordained man of the church, but as a servant of God on behalf of the state. The church's sole task is to instruct and admonish people to marry in the Lord. The committee, however, takes the position that the pastor cannot dissociate himself from the church in performing a Christian marriage."

Therefore, Brother Vander Velde appeals to synod "to test those guidelines, keeping in mind that consistories should be careful not to make decisions which virtually set aside provisions of the Church Order" and that "the Terrace Church Council review those cases where petitions of candidates were rejected."

C. *Recommendation:*

That synod not sustain the appeal of Mr. Dick Vander Velde against the decision of Classis British Columbia.

Ground: The brother has not demonstrated that the marriage guidelines of the Terrace, British Columbia, CRC are in conflict with the word of God and the Church Order.

—*Adopted*

IV. CHANGE CHURCH ORDER ARTICLES 40 AND 45.

A. *Material:* Overture 34, pp. 501-02

B. *Background:*

The Parchment CRC in Kalamazoo overtures synod to change Church Order Article 40, a and c and Article 45. The essence of the proposal is to ensure that more nonministerial delegates are sent to classis and to synod.

The consistory makes the statement that the Church Order presently usurps the original authority of the local consistory because generally one-half of the delegation to classis is predetermined. The consistory claims that their proposal would ensure more "lay" participation in the activities of the church as Synod 1982 encouraged.

Our committee is not convinced that the present policy "effectively usurps the original authority of the consistory." Further we observe that "lay" participation as encouraged by Synod 1982, referred to nonoffice-bearers.

C. *Recommendations:*

1. That synod not accede to Overture 34, re Church Order Article 40, a.

Grounds:

a. The overture has not demonstrated the profit of changing the

historic practice of one minister and one elder delegated to classis from each consistory.

- b. The Church Order was adopted by common consent (Art. 96) and therefore does not usurp the original authority of the consistory.

—*Adopted*

2. That synod not accede to Overture 34, re Article 45: "... Each classis shall delegate five elders to synod, with at least three being non-ministerial."

Grounds:

- a. The consistory has not demonstrated that simply increasing the number of nonministerial delegates to synod will give a "better finished product."
b. The change does not warrant the additional cost.
c. The change would make synod larger and thus less deliberative and less effective.

—*Adopted*

3. That synod's action on Overture 15 be its answer to Overture 34, re Article 40, c.

—*Adopted*

V. REVISE 1982 DECISION ON THE DANCE

A. *Material:* Overture 32, p. 499-500

B. *Observations:*

The Goshen, New York, Consistory overtures synod to revise the decision of the Synod of 1982 re: "Dance and the Christian Life," especially recommendations 3, d and 4, d.

The committee shares the concern of the Goshen Consistory about the worldliness in our day and the importance of calling our people to live a distinctively Christian life.

Synod 1982 also warned against "such contemporary dances... [as] include blatant sexual suggestiveness, narcissistic orientation, and a use of musical themes that flout Christian values" (*Acts of Synod 1982*, p. 91).

C. *Recommendation:*

That synod not accede to Overture 32.

Grounds:

1. No sufficient and new grounds for reconsideration are presented (Church Order Art. 31).

2. The position of the Goshen Consistory is essentially the same as that of the minority report to the Synod of 1982 which was not adopted.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 52.)

ARTICLE 50

Elder Hendrik Sliemers closes the session with prayer, and the assembly adjourns to reconvene at 8:30 A.M., Monday, June 20.

MONDAY MORNING, JUNE 20, 1983

Tenth Session

ARTICLE 51

The Rev. Harvey J. Baas conducts opening devotions by reading from Proverbs 15, leading in prayer, and announcing song number 14 from *Psalter Hymnal Sampler I*.

The roll call shows that Dr. Johannes Plekker has replaced Dr. Jerry Bulthuis (Holland), and alternate Rev. Fred Gunnink replaces elder Henry Washington (Northern Illinois). They rise to express their agreement with the form of subscription.

The minutes are read and adopted.

ARTICLE 52

Advisory Committee 1, *Church Order and Appeals I*, Rev. Thomas Vanden Heuvel reporting, presents the following:

(The report of Advisory Committee 1 is continued from Article 49.)

APPEAL OF TRINITY, IOWA CITY, CONSISTORY OF THE DECISION OF CLASSIS PELLA RE HOME VISITATION

A. *Material*: Printed Appeal 2, pp. 514-15

B. *History and Background*:

It has been a long-standing practice of Trinity CRC that the elders conduct annual home visitation accompanied by deacons. In so doing, the deacons do not function as elders, but as deacons. The deacons do not participate directly in disciplinary matters.

Classis Pella on May 16, 1980, declared:

"... that the present practice of the Trinity, Iowa City, CRC, of having a deacon accompany an elder on annual home visitation is in violation of the Church Order.

"*Ground*: The Church Order (Art. 65) assigns the task only to ministers and elders."

Trinity CRC appealed this decision to the Synod of 1981.

The Synod of 1981 was dissatisfied with the materials before it and was not totally in agreement with either Trinity or Classis Pella. Synod decided to withhold action on the appeal and returned the matter to the parties with this advice:

"a. That the consistory present to the classis a *comprehensive statement* of the exceptional circumstances which it believes warrants

its deviation from the strict provision of the Church Order.

- "b. That the classis deal with the matter in a pastoral manner and make every effort to work out a mutually satisfactory solution" (*Acts of Synod 1981*, Art. 127, p. 102).

The parties proceeded as instructed. Classis Pella acted pastorally. Its March 1982 advice was that the decision of Synod of 1981 should be observed by Trinity until such time as synod should change its interpretation of Article 65. The Trinity Consistory on September 24, 1982, attempted to persuade Classis Pella that exceptional circumstances did exist which would warrant a deviation from the strict provisions of the Church Order. However, Trinity continued to believe that its practice was in harmony with the Church Order and that synod had misunderstood its appeal.

These further actions did not bring forth a mutually satisfactory solution, since Classis Pella did not accept the reasons for "our deviating practice" at the September 24, 1982, meeting. Classis Pella, however, considered the recommendation of the Synod of 1981 as settling the issue against Trinity CRC's practice. The Trinity CRC, however, considers its practice to be in conformity with the Church Order, in spite of the recommendation of the Synod of 1981.

C. *Recommendations:*

1. That synod consider the appeal of Trinity Consistory, Iowa City, even though Classis Pella was not properly notified of this appeal.

Grounds:

- a. The matter was before the Synod of 1981.
- b. The parties involved were unable to resolve the conflict on the basis of the advice given to them by the Synod of 1981.
- c. Synod has the right by majority vote to declare a matter acceptable (Rules for Synodical Procedure V, j).

—*Adopted*

2. That synod sustain the appeal of the Trinity CRC, Iowa City, against the decision of Classis Pella regarding home visitation.

Grounds:

- a. Church Order Article 65 should not be read as prescribing a specific method of home visitation but is describing who has the responsibility of home visitation. This is affirmed by the Trinity Consistory in its grounds 1 and 4.
- b. The responsibilities of deacons as described in the form for ordination and the Guidelines for Church Visiting include visiting and counseling members of the congregation as some of their responsibilities.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 58.)

ARTICLE 53

Advisory Committee 6, *World Ministries*, Harlan Vanden Einde reporting, presents the following:

(The report of Advisory Committee 6 is continued from Article 24.)

COMMITTEE FOR TRANSLATION OF THE CANONS OF DORT

A. *Materials:*

1. Report 35, p. 460
2. Overture 44, p. 579

B. *Background:*

In 1975, the New Confession Committee recommended that synod acquire a new translation of the Canons of Dort. That recommendation was adopted, and the committee was continued to carry out this mandate. Since that mandate was left unfulfilled in succeeding years, in 1979 the assignment was transferred to a smaller committee consisting of the four gentlemen whose names appear at the close of Report 35 (p. 460).

The mandate of this committee still remains unfulfilled. Classis Toronto has sent an overture (44) to the Synod of 1983 asking that the mandate to this committee be renewed, and that a new translation of the Canons be prepared.

C. *Recommendation of the Majority:*

That synod instruct a Committee for Translation of the Canons of Dort to complete the mandate given by the Synod of 1979 and submit its report by 1985.

This recommendation is moved and supported. Then the recommendation of the minority is read. The majority recommendation is discussed and *tabled*.

D. *Recommendation of the Minority:*

That synod dismiss with thanks the Canons of Dort Translation Committee.

Grounds:

1. The translation committee itself questioned the urgency of the matter and stated that no serious loss would be suffered if the committee were discharged and the mandate terminated.
2. Not translating the Canons of Dort would in no way compromise its status as one of the forms of unity.
3. It is not wise to expend considerable resources for this effort when the need is not urgent.

—*Defeated*

E. *Recommendations of the Majority:*

1. That synod instruct a Committee for Translation of the Canons of Dort to complete the mandate given by the Synod of 1979 and to submit its report by 1985.

Ground: The grounds with respect to this mandate, given in 1975, still apply today (*Agenda for Synod 1983*, Report 35, a and b).

—*Adopted*

2. That synod declare this to be its answer to Overture 44.

—*Adopted*

3. That synod accept with regret the resignation of Dr. Anthony Hoekema from this committee at his request.

—*Adopted*

4. That synod appoint the following persons to this committee:

Mr. Peter De Klerk, chairman

Dr. Richard Tiemersma, reporter

Dr. Don Sinnema

Dr. Al Wolters

Rev. Elco H. Oostendorp

—*Adopted*

ARTICLE 54

Mr. Boyd Pastoor is welcomed as the fraternal delegate of the Presbyterian Church in America.

Dr. Klaas Runia of the Gereformeerde Kerken in the Netherlands addresses synod. Dr. J. Kromminga responds.

The Rev. Nico Botha of the Dutch Reformed Mission Church of South Africa addresses synod. Delegate John Van Schepen responds.

ARTICLE 55

The session adjourns for lunch after Elder Donald Woo leads in prayer.

MONDAY AFTERNOON, JUNE 20, 1983

Eleventh Session

ARTICLE 56

At 1:30 p.m. the president calls the assembly to order. Rev. Andrew A. Cammenga reads selected verses from John 14 and 16 and announces song number 431:1, 2, 4, 10.

ARTICLE 57

Committee 8, *Interdenominational Matters*, Rev. Anthony De Jager reporting, presents the following:

I. RECONSIDERATION OF ECCLESIASTICAL FELLOWSHIP WITH THE
GEREFORMEERDE KERKEN IN NEDERLAND

A. *Materials:*

1. Instruction of Synod 1981 to IRC, *Acts of Synod 1981*, p. 66
2. Report 12, II, A; III, C, 4; and IV, pp. 147-48, 150, 153
3. Overture 1, pp. 480-81
4. Overture 2, pp. 481-82
5. Overture 26, p. 497
6. Overture 27, p. 497
7. Overture 35, pp. 502-03
8. Overture 41(a), p. 575

B. *Preface:*

During the last few years our synod, through its fraternal delegates and Interchurch Relations Committee, has expressed our church's grave concern to the GKN not only concerning certain directions in its theological development, but also specifically concerning the admission to table and pulpit of church members who live in a homosexual relationship.

C. *Background:*

For this reason Synod 1981 instructed the IRC to advise the Synod of 1983 whether present provisions for table and pulpit fellowship between the CRC and the GKN should be continued as elements in ecclesiastical fellowship between our two churches (*Acts of Synod 1981*, p. 66).

Overtures 1, 26, 35 and 41(a) addresses this same matter. Overtures 1, 26, and 35 are similar in that each requests synod to discontinue table and pulpit fellowship with the GKN within the structure of "churches in ecclesiastical fellowship."

Overtures 2 and 27 request synod to sever/terminate ties with the GKN.

In response to the instruction of the Synod of 1981 the IRC recommends "that synod suspend those elements of ecclesiastical fellowship which refer to pulpit and table fellowship, except by local decision of the consistories." (See Report 12, IV, p. 153.)

Overture 41(a) asks synod not to "suspend those elements of the ecclesiastical fellowship agreement which refer to pulpit and table fellowship" with the GKN.

D. *Recommendations:*

1. That synod not accede to the request made in Overture 2.

Grounds:

- a. Overture 2 mistakenly assumes that the relationship of Churches in Ecclesiastical Fellowship inherently involves all six elements specified by the Synod of 1974 (*Acts of Synod 1974*, p. 57). The new structure for ecclesiastical contacts initiated by the Synod of 1974 was designed specifically to make it possible

to differentiate in our contacts with various churches with whom we are in ecclesiastical fellowship, thus affording opportunities for continued mutual assistance, encouragement, and admonition without compromising our own denominational integrity.

- b. The judgments against the GKN as found in Overture 2 have not been substantiated.
- c. The judgment in Overture 2 that communication in the fellowship between the CRC and the GKN for the past decade has been utterly barren of fruits, and that meaningful and mutually helpful contacts between these two churches can be more effectively pursued at the present time by termination of the relationship of Churches in Ecclesiastical Fellowship between them is unwarranted.
- d. For synod to terminate all elements of the relationship of Churches in Ecclesiastical Fellowship which now define the mutually agreed upon basis for contact between the CRC and GKN would be to act contrary to the basic principles governing interchurch contacts adopted by the Synod of 1944, especially in view of the fact that our bond with the GKN is our longest and has continued to be in many respects our most intimate ecclesiastical relationship.

—Adopted

2. That synod declare that this constitutes its answer to Overture 27.

—Adopted

3. That synod redefine the terms of "Ecclesiastical Fellowship" with the GKN by declaring that the elements referring to pulpit and table fellowship no longer apply, except at the discretion of the local consistories, based on the Holy Scriptures, the confessions, and decisions of synod (such as those of 1973 concerning the issue of homosexuality).

Grounds:

- a. The recent decisions of the synods of the GKN allow ministers and members to engage in a lifestyle that in our judgment is contrary to the Scriptures and in conflict with the decisions of our Synod of 1973; nor have our concerns and protests regarding these decisions moved the synod of the GKN to modify its position.
- b. The laxity within the GKN in dealing with ministers and other leaders who openly promote views conflicting with the Reformed confessions.

—Adopted

4. That synod instruct the stated clerk to inform the GKN of this decision, and instruct the IRC to take this matter up with the Deputies for Ecumenical Affairs of the GKN.

—Adopted

5. That synod declare Recommendations 3 and 4 to be its answer to Overtures 1, 26 and 35.

—Adopted

6. That synod not accede to Overture 41(a).

Grounds:

- a. See Grounds a and b of Recommendation 3 above.
- b. The recommendation of the IRC was not made due to a lack of patience toward the GKN as Overture 41 asserts, but because it took seriously the decisions of the GKN on homosexuality, which make unrestricted table and pulpit fellowship impossible.

—*Adopted*

7. That synod express its appreciation to the CRC delegation, (the Reverends Clarence Boomsma, William D. Buursma, and Tymen E. Hofman) to the synod of the GKN in 1982, for conveying in a forthright and honest way the general concerns of the CRC about the pastoral/ethical decisions of the synod of the GKN on the issue of homosexuality.

—*Adopted*

II. OVERTURE 33—QUESTIONS ACTION OF THE IRC

A. *Material:* Overture 33, pp. 500-01

B. *Background:*

The consistory of the Charlottetown, Prince Edward Island, CRC received word that its deposed pastor had sought a call in the GKN.

In response to this information the pastor of the Charlottetown church contacted the Interchurch Relations Committee.

Classis Eastern Canada now overtures synod to declare that "the IRC acted improperly in not acting promptly with regard to the concerns raised by the Charlottetown CRC."

C. *Recommendations:*

1. That synod not accede to the request of Overture 33.

Grounds:

- a. Classis Eastern Canada has not supported its contention that "the IRC acted improperly in not acting promptly."

Within the framework of its mandate it appears that the IRC acted both promptly and appropriately.

- b. Specific cases of discipline, membership, and ordination are properly the concern of consistory and classis, and not of a committee of synod.

—*Adopted*

2. That synod instruct the IRC to discuss with representatives of the GKN the matter of deposed CRC pastors and members under discipline who seek admission into the GKN and vice versa, to come to a mutually agreeable policy.

Ground: This general issue of mutual concern appropriately falls under the IRC mandate.

—*Adopted*

III. PARTTIME SALARIED ADMINISTRATOR—INTERCHURCH RELATIONS COMMITTEE

A. *Material:* Report 12, I, pp. 146-47

B. *Recommendation:*

That synod mandate the IRC to make provision for a one-year appointment of a parttime person who will serve the committee ten hours a week in administrative and secretarial services.

Ground: The members of the IRC are already engaged in fulltime vocations and cannot adequately carry out the mandate of the committee without such assistance.

—*Adopted*

IV. CONTACT WITH CHRISTELIJKE GEREFORMEERDE KERKEN

A. *Material:* Report 12, III, C, 2, p. 149-50

B. *Recommendation:*

That synod take note of the report of the delegation and express its gratitude for the improved relationship with the Christelijke Gereformeerde Kerken and the presence of an official delegation of those churches at this synod.

—*Adopted*

V. CONTACT WITH THE NEDERLANDS GEREFORMEERDE KERKEN

A. *Material:* Report 12, III, C, 3, p. 150

B. *Recommendation:*

That synod take note of the report of the IRC and express its gratitude for the cordial relationship existing between these churches and the CRC.

—*Adopted*

VI. COMMUNICATION FROM REFORMED CHURCHES OF AUSTRALIA

A. *Material:* Report 12, VI and Appendix B, pp. 154, 161-62

B. *Recommendation:*

That synod take note of the letter received from the Reformed Churches of Australia and express its joy in sharing various publications and the Back to God Hour radio program with these churches.

—*Adopted*

VII. THE REFORMED ECUMENICAL SYNOD

A. *Material:* Report 12, VII, pp. 154-55

B. *Recommendations:*

1. That synod take note of this report.

—*Adopted*

2. That synod urge the IRC to take up the matters dealt with by the RES Nimes Synod 1980 at its earliest convenience so that the reactions of

the IRC can be processed by the September meeting of the Synodical Interim Committee. —*Adopted*

VIII. NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL

A. *Material*: Report 12, IX, pp. 155-56

B. *Recommendation*:

That synod take note of this report.

—*Adopted*

IX. WORLD ALLIANCE OF REFORMED CHURCHES

A. *Material*: Report 12, X and Appendix C, pp. 156-57, 163-67

B. *Recommendation*:

That synod take note of this report and of the representation of the IRC at the meeting of the General Council of WARC in 1982, and express its expectation that a full report concerning WARC and the import of membership in it will be submitted by the IRC to the next synod.

—*Adopted*

X. FAITH AND ORDER COMMISSION OF NATIONAL COUNCIL OF CHURCHES

A. *Material*: Report 12, XI, p. 157

B. *Recommendation*:

That synod take note of this report.

—*Adopted*

XI. WORLD COUNCIL OF CHURCHES GENERAL ASSEMBLY

A. *Material*: Report 12, XII, p. 157

B. *Recommendation*:

That synod take note of this report.

—*Adopted*

XII. NOMINATIONS FOR COMMITTEE MEMBERSHIP

A. *Material*: Report 12, XIII, p. 158

B. *Recommendations*:

1. That synod express its thanks to Rev. Clarence Boomsma and Rev. William Buursma, who are not eligible for renomination as members of the IRC, for the work they have done. —*Adopted*

2. That synod elect three members from the nomination as prepared by the IRC. —*Adopted*

XIII. HOSPITALITY COMMITTEE

A. *Material*: Report 12, XIV, p. 158

B. *Recommendations:*

1. That synod recognize the Hospitality Committee and express its appreciation for the work done by this committee. —*Adopted*

2. That synod set aside Monday and Tuesday, June 20 and 21, 1983, for hearing the addresses of fraternal delegates. —*Adopted*

XIV. AMERICAN BIBLE SOCIETY

A. *Material:* Liaison Representative Report 1

B. *Recommendation:*

That synod commend the work of the American Bible Society and acknowledge this organization as deserving of our prayers and continued support. —*Adopted*

XV. CANADIAN BIBLE SOCIETY

A. *Material:* Liaison Representative Report 2

B. *Recommendation:*

That synod commend the work of the Canadian Bible Society and acknowledge this organization as deserving of our prayers and continued support. —*Adopted*

XVI LORD'S DAY ALLIANCE OF THE UNITED STATES

A. *Material:* Liaison Representative Report 4

B. *Recommendations:*

1. That synod commend the Lord's Day Alliance of the United States for its many efforts in support of observance of the Lord's Day and recognize this organization as deserving of our prayers and continued support.

2. That synod express its appreciation for the fact that the Lord's Day Alliance of the United States is alerting the churches to a movement on the part of some legislators to have national elections change from Tuesdays to Sundays, and encourage the churches in the United States to make its members aware of this possible future misuse of the Lord's Day. —*Adopted*

XVII. PEOPLE FOR SUNDAY ASSOCIATION OF CANADA
(formerly Lord's Day Alliance of Canada)

A. *Material:* Liaison Representative Report 5

B. *Recommendation:*

That synod recognize the People for Sunday Association of Canada in its efforts to preserve and enhance the Sunday as a national, common day of rest and renewal, and acknowledge this organization as deserving of our prayers and continued support. —*Adopted*

XVIII. WORLD HOME BIBLE LEAGUE

A. *Material*: Liaison Representative Report 8B. *Recommendation*:

That synod acknowledge with appreciation the extensive work of the World Home Bible League and commend it to the churches for prayerful and continued support. —*Adopted*

XIX. COUNCIL OF CHRISTIAN REFORMED CHURCHES IN CANADA

A. *Material*: Communication 8B. *Recommendation*:

That synod receive this communication for information. —*Adopted*

(The report of Advisory Committee 8 is continued in Article 79.)

ARTICLE 58

Committee 1, *Church Order and Appeals I*, Rev. Thomas Vanden Heuvel reporting, presents the following:

(The report of Advisory Committee 1 is continued from Article 52.)

PERSONAL APPEAL: MR. S. ANDRINGA APPEALS THE DECISION OF CLASSIS ALBERTA NORTH

A. *Material*: Unprinted appeal of Mr. Andringa with documentsC. *Recommendation*:

That synod return the appeal of Mr. Andringa to Classis Alberta North, without prejudice.

Ground: The failure to successfully process his appeal through classis leaves synod without an adequate basis for deciding the appeal.

—*Adopted*

ARTICLE 59

BALLOTING FOR APPOINTMENTS

Elder George Harris introduces Ballot 1 for appointments. The list is approved with the following deletions:

Michael Bruinooge for the Committee for Educational Assistance to Churches Abroad, and Dr. Ralph Vunderink for the Volunteer Resource Bank. The delegates then proceed to ballot.

ARTICLE 60

Elder Ted Taylor leads in prayer, and synod adjourns to reassemble at 7:30 P.M.

MONDAY EVENING, JUNE 20, 1983

Twelfth Session

ARTICLE 61

Synod reconvenes with Rev. Bert Den Herder leading devotions. He reads Revelation 2:1-7, announces song number 261, and offers prayer.

ARTICLE 62

Advisory Committee 10, *Ad Hoc Report on World Missions and World Relief*, Rev. Jerrien Gunnink reporting, presents the following:

AD HOC COMMITTEE ON WORLD MISSIONS AND WORLD RELIEF

A. *Materials:*

1. Report 36
2. Report 6-A, I-V, pp. 536-44
3. Report 3-A, I, pp. 529-32
4. Overture 43, pp. 576-79

B. *History:*

For a number of years, various synods of the Christian Reformed Church have been urged to settle the difficulty between the Christian Reformed World Missions (CRWM) and the Christian Reformed World Relief Committee (CRWRC) concerning field administration in countries where both agencies are carrying out their respective ministries. In 1967 CRWRC asked synod to study and revise its original mandate. In 1975 CRWM requested a study of mission principles because of duplication of effort and problems involved in programming and administration where CRWRC workers worked side by side with World Missions personnel. In 1977 the Mission Principles Study Committee report was considered by synod. Both agencies endorsed the principles enunciated in the report, but did not favor the implementation recommended. This led to the formation of the Missions Coordination Council (MCC) in 1977, which was established to reconcile the differences which existed between the CRWM and CRWRC. The Synod of 1980 urged the three bodies, the Missions Coordination Council, the Board for Christian Reformed World Missions, and the Christian Reformed World Relief Committee, to place a high priority on finding a solution. In 1982 a "Plan for Coordinated Ministry" was adopted by both boards but, because of objections from the field, CRWM withdrew its support. It was at the Synod of 1982 that the "Ad Hoc Committee on WM and WR" was established. The *Ad Hoc* Committee now presents its findings and recommendations.

C. *Analysis:*

The *Ad Hoc* Committee has made a thorough and intensive study of the problem as attested by the staffs of both the CRWM and CRWRC. It lists no less than twelve areas where tension, ambiguity, and unanswered

questions exist. This fact alone points to the difficulty of a simple solution or an easy answer. The report reflects an appreciation for the immense effort exerted by both agencies to serve Christ and it also reveals a desire on the part of the committee to somehow preserve the value of each organization. The more the committee struggled with such questions as the unity of the mission of the church, the relation between word and deed, the official ministry of deacons, the function and place of parachurch and interchurch organizations, types of administration, the relationship of the mission to national churches, the relation of kingdom and church, the change of emphasis from disaster aid to permanent community development, and even the issues of human rights and social justice, the more it felt the need to think through these basic issues before a solution could be achieved.

After setting forth several guidelines for future planning, the committee presents three options to achieve unity.

The first option is unification of the two agencies into one completely reorganized world ministries agency. The *Ad Hoc* Committee rejects this option at this time because of (1) the magnitude of such an undertaking, (2) the complexity of all the issues involved, (3) the direction (and decisions) made by past synods, and (4) the risks involved without a more thorough study.

The second option is to achieve unity by negotiated agreements between the two agencies. This has been attempted, but the committee judges them to have failed to achieve the desired results.

The third option is labeled a Comprehensive Review and Reorganization Plan. The main features of this plan are:

1. That the present *Ad Hoc* Committee continue for two more years to devise a reorganization plan;

2. That the committee have available to it the services, resources, and heads of staff of the two agencies;

3. That it be invested with clear executive authority and power to carry out a number of actions, including the temporary suspension of the CRWM Mission Order and/or the CRWRC Constitution;

4. That it work out an administrative mode that will bring harmony to the two agencies; and

5. That it study some of the theological, missiological, and ecclesiastical issues which arise from the ministries of these two agencies.

It should be noted that the third option is not an option in the same sense as the prior two options. The first two options are proposed solutions, whereas the third is an option for proceeding toward a solution. It is not in itself a solution. Adopting option 3, therefore, does not preclude option 1 or 2 from being considered as the ultimate solution to the problem.

Overture 43 from Classis Chicago South proposes a solution that would result in the immediate merger of the Boards for World Missions and World Relief. The Board for World Missions, in its supplementary report, supports the *Ad Hoc* Committee's recommendation "only if it results in that unification which will end two-track administration of

mission fields." The World Relief Committee has some reservations about the *Ad Hoc* Committee's recommendations, but, in the main, accepts this approach to the problem.

Your advisory committee has considered all these approaches to solving the problems and issues, but opts for continuation of the *Ad Hoc* Committee. This committee has made great strides in analyzing the problem objectively, has given us penetrating insight into the issues, but has not had the time, resources, or authority, to come to a full resolution of the matter. To continue this committee is to build on what has already been achieved, and to establish it as a "commission" is to provide it with the guarded authority to devise and implement solutions to the difficulties. Since the churches have not had ample time to fully evaluate the implications and ramifications of a radical merger, and since some basic questions still need further study and elucidation we have chosen to follow the *Ad Hoc* Committee's recommendation to establish a *commission*. To continue to struggle with the issue will, we believe, lead to greater long-range benefits. Therefore we recommend the following:

D. *Recommendations:*

1. That synod grant the privilege of the floor to Rev. Harold Dekker and Dr. John Kromminga while this report is discussed. —*Adopted*

2. That synod appoint a five-member *ad hoc* commission called the World Missions and Relief Commission with a tenure of two years, under extraordinary conditions subject to extension by the Synod of 1985 for one more year, with the following overall mandate:

a. The commission shall study the problems and issues not yet resolved to gain further insight into the principles and practices which should govern both agencies. (See Report 36, III, p. 464-68.)

b. The commission shall study the problems and issues involved in the adherence or nonadherence of the respective agencies to their Constitution or Mission Order, and advise synod as to possible revisions of these documents.

c. The commission shall inform itself continuously as to the ongoing performance of these joint ministries, provide CRWM and CRWRC with evaluation and advice concerning this performance, and, as may be necessary, appeal to the Missions Coordination Council for assistance within its resources to make such evaluation and advice effectual.

d. The commission shall do everything it can and as soon as possible to secure a unified administrative organization and a single programmatic front on each field of joint ministries.

—*Adopted*

3. That synod invest the World Missions and Relief Commission with authority and power to take the following actions:

a. Consider and take appropriate action within its mandate on all matters brought to its attention or which it observes as being points of detrimental discord between the two agencies.

b. Assess and take appropriate action within its mandate on all actions of the two agencies which would potentially create dif-

faculties for the church or any of its other agencies.

c. Veto any action of the board or staff of either agency which it deems detrimental to the effective operation of the other agency.

d. Undertake studies of structural systems with the intent to effect improvement in the operations of the two agencies, and to make them compatible by means of a comprehensive plan of reorganization, to be recommended to synod for adoption.

e. Suspend provisions of the CRWM Mission Order and/or the CRWRC Constitution temporarily (i.e., until the next meeting of synod or the Synodical Interim Committee to which either of the agencies may appeal) where necessary, in order to introduce aspects of the comprehensive plan of reorganization for field testing during the period of study, and to promote harmonious action on the field as soon as possible.

—Adopted

4. That synod instruct the World Missions and Relief Commission to pay special attention to the following in devising a reorganization plan.

a. A clear distinction should be made between board and staff roles and these roles should be clearly defined. The boards should be held responsible for policy, budget approval, and the appointment of the principal staff persons. The staff, under the leadership of the two chief executives, should be held responsible for staff recruitment, programs and projects, planning, and financial management. All subordinate staff reporting should be done through the executive officers.

b. The position of chief executive of each agency should be invested with full responsibility and commensurate authority to manage and give leadership to the affairs of the agency through the several staff functionaries.

c. The financial officer, responsible to the chief executive, should supervise the budgetary process and financial operations of the agency.

d. The two agencies should, where practicable, provide matching levels of authority and responsibility in staff positions. The intent is to provide enhanced opportunities for interagency discussion of problems, plans, and procedures on the same management levels.

e. The plan should provide for strong field participation in planning and program development as well as an introduction of uniform accountability and evaluation standards.

f. The plan should provide for joint annual meetings of the boards of the two agencies to keep each other informed of the total program of each agency and to supply a forum for the discussion of mutual problems.

g. The commission should review and reconcile the management modes of the two organizations, especially in on-field operations, in an attempt to eliminate the difficulties arising from a two-track system. This includes the study of the theological implications of the differing modes of management of the agencies of a church.

—Adopted

5. That synod instruct the World Missions and Relief Commission to address and define the theological, missiological, and ecclesiastical issues involved and, among others, speak to the following questions:

a. What precisely is meant by unity of word and deed in relationship to the Word, and how can this unity be correctly and effectively implemented in field organization and program?

b. How is the centrality of the proclamation of the gospel to be implemented in the total mission of the church to the world?

c. What separate or joint roles do CRWM and CRWRC play as agencies of the church in permanent community development?

d. What is the relationship of permanent community development to church planting and indigenous church development?

e. What is the role of the diaconate in the mission of the church?

f. What relationship should our mission and relief work assume toward national churches and/or toward paraecclesiastical groups?

g. What is the obligation, if any, of the church to supply relief in situations of world hunger and world poverty?

h. What is the responsibility of the church when, in the ministries of its world outreach, it confronts the problem and issue of human rights and social justice?

—Adopted

6. That synod take note of points A through F submitted in Section V of the *Ad Hoc* Committee's report (Report 36, V, pp. 471-72) as a statement of the guidelines according to which the study and action as recommended are to be carried out.

—Adopted

7. That synod appoint the members of the existing *Ad Hoc* Committee on WM and WR as the World Missions and Relief Commission.

Grounds:

a. The *Ad Hoc* Committee has shown competence in its analysis of the problems involved in the relationship between CRWM and CRWRC.

b. The *Ad Hoc* Committee has the confidence and respect of both the CRWM and the CRWRC.

—Adopted

8. That synod instruct the commission to make annual reports to synod.

—Adopted

9. That synod provide the necessary budget provisions to underwrite expenses and employ staff assistance to aid the commission in its work.

—Adopted

10. That synod declare this to be its answer to Overture 43.

—Adopted

ARTICLE 63

Elder Elroy Dyksen closes the session with thanksgiving.

TUESDAY MORNING, JUNE 21, 1983
Thirteenth Session

ARTICLE 64

Morning devotions, led by Rev. Bernard H. De Jonge, includes the singing of song number 6 from *Sampler I*, reading Acts 11:21-24, and prayer.

The roll call indicates that all delegates are present.

The minutes of the June 20, 1983, sessions are read and approved.

The president recognizes the Rev. Charles Sterret and Rev. Robert Schmidtberger, fraternal delegates of the Reformed Presbyterian Church in North America.

ARTICLE 65

Committee 2, *Church Order and Appeals II*, Dr. George Vandervelde reporting for the majority presents the following:

(The report of Advisory Committee 2 is continued from Article 28.)

WOMEN IN ECCLESIASTICAL OFFICE

A. *Materials*:

1. Report 34, p. 459
2. Overture 3, pp. 482-83
3. Overture 4, p. 483
4. Overture 5, p. 484
5. Overture 6, pp. 484-85
6. Overture 7, pp. 485-87
7. Overture 25, p. 497
8. Overture 37, pp. 503-04
9. Overture 39, p. 575

B. *Setting*:

Several overtures and communications have come to this synod regarding the issue of women in the office of deacon. Three (3, 4, 5) urge that the 1979 decision to postpone the implementation of the Synod of 1978—that women may be ordained to the office of deacon—be lifted; one (39) urges that all action be deferred; two (7, 37) question the synodical procedure; one (25) asks that the matter of implementation be left to the local consistories; and one (6) requests that all offices be open to women.

The task of synod is complicated by the fact that the Committee re Headship in the Bible appointed in 1981 could not complete its work in time to report to this synod. The Synod of 1981 had postponed the implementation of the decision of 1978 pending the findings of this study committee (*Acts of Synod 1981*, Art. 111, p. 79).

C. History:

1. In 1978 synod decided: "That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders." (See *Acts of Synod 1978*, p. 104.)

To implement this decision the following revision of the Church Order was proposed:

Article 3

- a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister and elder.
- b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.
- c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

—Cf. Supplement, Art. 3

SUPPLEMENT, ARTICLE 3

Women As Deacons

The work of women as deacons is to be distinguished from that of elders.

A motion is also passed "That this wording of Church Order Article 3 and its Supplement be ratified by the Synod of 1979." (See *Acts of Synod 1978*, p. 105.)

2. In 1979 synod decided to "defer decision with respect to ratification of the proposed wording of Church Order Article 3 and its Supplement, and instruct consistories to defer implementation of the 1978 decision, until the study committee has rendered its report to synod, and the churches have had opportunity to consider its recommendations.

"Grounds:

"a. Many churches have asked for more time to consider the advisability of the proposed change. Such requests are consistent with the intent of Article 47 of the Church Order.

"b. This will give synod and the churches opportunity to study the matter, without hardship to those consistories who have implemented the decision." (See *Acts of Synod 1979*, p. 122.)

3. The Synod of 1980 further clarified the decision of 1979 to the effect that no further election of women for ordination as deacons be permissible in any of the churches.

4. The Synod of 1981 decided "that synod postpone the implementation of the decision of the Synod of 1978 regarding the ordination of women as deacons, pending the findings of a study committee on headship." (See *Acts of Synod 1981*, p. 79.)

Synod also decided to appoint a study committee with the following mandate: "To examine the meaning and scope of headship in the Bible as it pertains to the relationships of husband and wife and man and woman to ascertain:

"a. Whether headship has implications for authority and leader-

ship in marriage and family, church, business, educational institutions, and government, and if so, how?

"b. How these conclusions apply to the question of whether women may hold office in the church.

"Ground: Because of the issue of headship remains unresolved, Synod of 1981 has not seen fit to accept any of the proposals before it relative to report 32—Synodical Studies on Women in Office and Pertaining to the Office of Deacon."

(See *Acts of Synod 1981*, p. 98.)

5. The Study Committee re Headship in the Bible is not able to report. However, there are several overtures and communications addressed to this synod on the subject of women in office.

D. *Analysis:*

The overtures which seek to persuade synod to ratify the decision of 1978 to open the office of deacon to women basically suggest three grounds:

1. *Biblical:* The question of whether women may serve in the office of deacon was thoroughly studied by three study committees before the Synod of 1978 opened the office to women. The committees and Synod of 1978 agreed that the Bible does not prohibit women from serving in the office of deacon. The overtures argue that synod ought not prohibit what the Bible allows and that to do so is contrary to the creeds. (See Art. 32 of the Belgic Confession.)

2. *Church Order:* Church Order Article 29 declares that decisions of ecclesiastical assemblies that have been reached upon due consideration shall be considered settled and binding, unless it is proved that they are in conflict with the Word of God or the Church Order. Therefore, the communications argue, since due consideration has been given to the matter of women in the office of deacon and the decision has not been shown to be contrary to the Word of God or the Church Order it ought to be implemented.

3. *Pastoral:* The overtures also assert that the indecisiveness of synod has caused great confusion and disarray in the denomination. Some churches have women deacons, others associate deacons, adjunct deacons, deacons elect, and deaconesses. Failure to "lift the moratorium" now would cause continued and unwarranted hardship to these churches.

E. *Observations:*

Synod must deal with profound differences of interpretation of Scripture and the Church Order. After more than a decade of study, prayer, and deliberations we find ourselves in full agreement only when we say that we have a grievous, hurting pastoral problem.

We know that to ratify the decision of 1978 will cause some deep anguish among us, but that is equally true if we do not ratify the decision. For four years now we have withheld ratification of the decision of 1978 because there were unresolved questions that needed to be addressed and answered.

Whether or not we ratify the decision of 1978, there will be anguish. The issue before this synod: Pastorally and biblically what should be done?

F. Recommendation:

That synod ratify Church Order Article 3 as adopted by the Synod of 1978, without Supplement.

Article 3:

- "a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister and elder.
- "b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.
- "c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church."

(Acts of Synod 1978, p. 105)

Grounds:

- a. After several years of intensive study, the Synod of 1978 agreed that there are no biblical grounds for excluding women from serving in the office of deacon.
- b. Since that time synod has not found this to be unbiblical.
- c. Postponing implementation until 1985 will further erode respect for the actions of synod and for the requirements of the Church Order and aggravate the hardship, tension, and anguish for the church.

—*Tabled*

Rev. Andrew Cammenga reads the minority report.

Synod decides by vote that the recommendations of the minority committee have precedence since these are in keeping with the request of the Committee on Headship to "continue for one more year the moratorium on women in the office of deacon."

The minority committee recommends:

- 1. That synod give the privilege of the floor to Rev. John A. De Kruyter and Dr. Anthony Hoekema while this matter is discussed.

—*Adopted*

- 2. That synod grant the request of the Committee re Headship in the Bible to report to synod in 1984.

Ground: The committee was unable to complete its work due to circumstances beyond its control.

—*Adopted*

- 3. That synod defer for one more year the decision regarding the ratification and implementation of Article 3 of the Church Order and its Supplement adopted by the Synod of 1978.

Grounds:

- a. Implementation of the decision of 1978 at this time might be prejudicial to the work of the study committee.

- b. Important questions regarding this modification of the Church Order remain unresolved.

—Adopted

The following protests are recorded:

Ted Taylor: "I believe that women in office is biblical and that they should be ordained as deacons. I want the Washington Christian Reformed Church to know that I fully support women in office and voted against Recommendation 3 of the minority report."

George Harris: "I request that my negative vote be recorded because of my conviction of the impropriety of the parliamentary maneuver which gave priority to the minority report of our Advisory Committee."

Tymen Hofman: "I have registered my negative vote because the grounds for 'deferring' are trivial in comparison to the weight of the argument for reaching a decision in a long-postponed action."

Henry Muyskens: "The Lord's end-time position is that there will be no distinction between male and female. The Holy Spirit is moving the Reformed community in that direction. We are out of step. Some congregations are leaders in this regard and are not allowed to live their conviction."

George Vandervelde: "Synodical rules re the priority of advisory committee reports were applied in such a way that neither the chairman nor the reporter of synod's committee had the opportunity to defend its recommendations. The ground advanced for this action was that the recommendations of synod's minority committees were in keeping with the request of the study committee to defer action. This means that the request of a study committee which had submitted neither a report nor recommendations (with grounds) was given precedence over properly presented overtures. Moreover, the case for the recommendations of the synod's majority committee, which made a case for the overture requesting implementation, could not be so much as heard."

The following record their negative votes:

B. Huussen, A. De Jager, B. Knoppers, N. Vriend, H. Lunshof, A. Vanden Pol, G. Negen, J. Vander Lugt, D. Hess, K. Andree, D. Petersen, D. Buteyn.

4. That synod declare that churches which have taken actions in conflict with Article 3 of the Church Order and the decisions of 1979, 1980, and 1981 (*Acts of Synod 1979*, p. 122; 1980, pp. 55-56; 1981, p. 98) should be treated with loving concern rather than judgmental pronouncement.

Grounds:

- a. Christian love demands that we treat one another with patience and gentleness at all times.
- b. This is in keeping with the pastoral way in which synod has previously dealt with churches that were in conflict with Article 3 of the Church Order. (See *Acts of Synod 1980*, pp. 55-56.)
- c. Synod itself has contributed to the confusion and distress
 - (1) by not immediately instructing the churches to defer implementation, and
 - (2) by repeatedly postponing decisive action.

—Adopted

5. Synod declare this to be its response to all materials addressed to this synod regarding the ordination of women to the office of deacon.

—Adopted

6. That synod instruct the stated clerk to notify all consistories of synod's decision in this matter via correspondence at the earliest possible date.

Ground: This eliminates the possibility of misunderstanding and/or lack of communication.

—*Adopted*

ARTICLE 66

Elder Arlyn Schaap closes the session in prayer and the assembly adjourns to reconvene at 1:30 P.M.

TUESDAY AFTERNOON, JUNE 21, 1983

Fourteenth Session

ARTICLE 67

Elder Alvern Boetsma leads opening devotions, which includes the singing of *Psalter Hymnal* number 13, a reading from Psalm 19, and prayer.

Rev. Brent A. Averill replaces Dr. James Vanderlaan for Classis Atlantic Northeast. He rises to show his agreement with the Form of Subscription.

ARTICLE 68

Rev. Tymen E. Hofman, reporting for the reception committee, introduces those who present fraternal delegates to synod:

1. Rev. William Buursma, representing the Interchurch Relations Committee, introduces Prof. Dr. J. P. Versteeg, who addresses synod as the fraternal delegate of the Christelijk Gereformeerde Kerken in Nederland. He presents synod with a book, *En toch niet verteerd*, written to mark the ninetieth anniversary of his denomination. Elder Norman De Jong responds.

2. Rev. Edward Van Baak, Asia Secretary of the Board of World Missions, introduces Rev. Shoji Yauchi, fraternal delegate of the Reformed Church of Japan. Rev. Yauchi addresses synod, expressing special thanks for the more than thirty years of cooperative ministry with our Japan Mission. Rev. Lammert Slofstra responds.

3. Rev. Charles Sterrett, introduced by Rev. Albert J. Vanden Pol, brings greetings on behalf of the Reformed Presbyterian Church in North America. Rev. Robert W. De Vries responds.

4. Dr. Robert Strimple, introduced by Prof. John Stek, brings fraternal greetings from the Orthodox Presbyterian Church. Rev. Andrew Cammenga responds.

5. Mr. Boyd Pastoor, introduced by Rev. Lammert Slofstra, extends greetings on behalf of his denomination, the Presbyterian Church in America. Rev. John Van Hemert responds.

6. Rev. Cleo Ludwick, fraternal delegate of the Reformed Church in

America, is introduced by Rev. Tymen Hofman. She brings greetings from her denomination. Elder Ted Taylor responds.

7. The synod receives letters of greeting from the following:

Nederlands Gereformeerde Kerken
Reformed Church of Africa
Associate Reformed Presbyterian Church
Die Gereformeerde Kerk in Suid Afrika
Reformed Churches of Australia
Reformed Churches of New Zealand

ARTICLE 69

Advisory Committee 11, *Financial Matters*, Mr. Lawrence Van Noord reporting, presents the following:

I. CHURCH HELP COMMITTEE

A. *Material*: Report 8, p. 133

B. *Recommendations*:

1. That synod allow the secretary, Rev. John T. Ebberts and/or the president, Rev. Edward J. Knott to be consulted on matters pertaining to the Church Help Committee when considered by synod, and that they be given the privilege of the floor. —*Adopted*

2. That synod approve the continuation of Rev. Edward J. Knott as committee member and Rev. Henry Vander Kam as alternate until the end of 1983.

Ground: The committee will be dissolved at the end of 1983 and does not warrant election of new members for such a short time. —*Adopted*

3. That synod take note of the report of the Church Help Committee and state its appreciation of the committee's work. —*Adopted*

II. FUND FOR NEEDY CHURCHES

A. *Material*: Report 10, p. 140-42

B. *Recommendation*:

1. That synod give the president and secretary of the committee the privilege of the floor on matters pertaining to FNC when those matters are presented to synod. In the absence of the president or secretary other committee members should be given the privilege of the floor. —*Adopted*

2. That the minimum salary for ministers serving churches which receive assistance from Fund for Needy Churches be set at \$18,200 for 1984 (1983—\$17,000). —*Adopted*

3. That a service increment of \$100 per year up to twenty years of service continue to be granted. —*Adopted*

4. That a child allowance of \$500 continue to be granted for every child up to twenty-two years of age, excluding those who have reached

the age of nineteen and are no longer enrolled in an educational institution. —*Adopted*

5. That an automobile allowance of \$2,000 continue to be granted (FNC to pay \$1,000, church to pay \$1,000). —*Adopted*

6. That a salary allowance for stated supplies of \$175 per week be granted (\$175 per week in 1983). —*Adopted*

7. That a per-family contribution toward the minister's salary in congregations receiving aid from FNC in 1984 be not less, and if possible more, than \$320 (\$305 in 1983) in both the United States and Canada. —*Adopted*

C. *Observation:*

Your committee noted that several churches receiving FNC assistance are of a size (number of families) that should be sufficient to be self-supporting. In addition, numerous churches have been receiving financial support for several years.

Therefore, in this time of synodical quota restraint, the Synodical Advisory Committee on Financial Matters urges each classical FNC committee to carefully examine each FNC subsidy application to be certain that:

1. significant monies are not being channeled to other than local congregational budget needs, and

2. specific long range plans and objectives are being established whereby subsidies would be granted on a projected decreasing amount basis.

III. MINISTERS' PENSION FUND

A. *Material:* Report 15, pp. 194-99

B. *Recommendations:*

1. That synod grant the privilege of the floor to members of the Canadian Pension Trustees, the United States Pension Committee, the administrator, and counselor Donald Oosterhouse when matters pertaining to the Ministers' Pension Fund are discussed. —*Adopted*

2. That synod designate up to 100 percent of the minister's early and normal retirement pension or disability pension for 1983 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 increase the maximum pension benefits of the pre-January 1, 1983, retirees from \$6,350 (1983) to \$6,600 per year effective January 1, 1984 (3.9%) and increase contributions—other from \$1,875 to \$2,050.

Ground: A desire to meet some of their needs arising from inflation.

—*Adopted*

4. That synod express appreciation to Mr. Gordon Dornbush, who will have served six years on the Ministers' Pension Committee, and to

Rev. William Suk, who will have completed eight months as a Canadian Pension Trustee effective September 1, 1983. —*Adopted*

IV. UNORDAINED EMPLOYEES' PENSION FUND COMMITTEE

A. *Material*: Report 20, p. 237

B. *Recommendations*:

1. That synod grant the privilege of the floor to members of the committee when recommendations for action are considered by synod. —*Adopted*

2. That synod take note of the report of the Unordained Employees' Pension Fund Committee and state its appreciation of the committee's work. —*Adopted*

V. SYNODICAL INTERIM COMMITTEE

A. *Materials*:

1. Report 19-A, VII-X, pp. 551-55

2. Ministers' Compensation Guide

3. Overture 24, p. 496

B. *Recommendations*:

1. That synod approve the publication of the 1983 Compensation Guide for ministers of the Christian Reformed Church and urge all our consistories to follow the guidelines in the survey report, noting the cost-of-living indicators as published for each region in the United States and Canada as they relate to average compensation of ministers in the various regions. —*Adopted*

2. Denominational Loan Fund

a. That synod take note of the status report of the Denominational Loan Fund, including the procedures established to cover the inter-relationship between the Denominational Loan Fund and the Board of Home Missions Church Building Fund.

b. That synod approve the nominees for Denominational Loan Fund Committee membership as noted in the status report (Report 19-A, VIII, B, p. 552). —*Adopted*

3. Ontario Extension Fund (Overture 24)

That synod accede to the request of Classis Toronto to recognize the existence of the Ontario Extension Fund and to instruct the Denominational Loan Fund to enter into discussion with the Ontario Extension Fund.

It is moved to refer this matter to the Denominational Loan Fund Committee. —*Adopted*

4. That synod take note of the interim report of the Coordinated Air Transportation Service and recommend its services to the denominational

agencies' board members and staff as well as other related organizations.

—*Adopted*

5. That synod appoint a study committee to review the Dordt College proposal (re "areas established by Calvin College and Seminary for quota allocation purposes which benefit from a quota reduction should employ monies saved to finance their present area colleges") and to make their recommendation to the Synod of 1984.

Grounds:

The matter is one to which Dordt College has given considerable attention, impacts other "area" colleges, and requires study by a synodically appointed committee.

Proposed Committee: William P. Brink, Henry De Wit, Lyle Gritter, Bernard J. Haan, William Spoelhof; **Advisors:** Anthony Diekema, John B. Hulst.

—*Adopted*

VI. REVIEW INCREASES IN FNC GRANTS

A. *Material:* Overture 9, p. 489

B. *Summary:*

Classis British Columbia overtures synod to review the annual increase of minimum salaries for pastors of churches drawing assistance from the Fund for Needy Churches.

C. *Recommendation:*

That synod not accede to this overture.

Grounds:

1. The FNC is seeking to achieve an acceptable balance in salary between BHM and FNC.
2. The FNC demonstrates that it is raising minimum salary base in a fiscally responsible way (See Report 10, p. 140).
3. FNC establishes a *minimum* salary, not a maximum.

—*Adopted*

VII. ADOPT SALARY RANGES WHICH DO NOT RECOMMEND SALARY INCREASES

A. *Material:* Overture 11, p. 490

B. *Recommendation:*

That synod not accede Overture 11.

Grounds:

1. The synodical advisory finance committee has reviewed thoroughly each agency's salaries, and the salary increases were found to be in line with the projected inflationary rate for 1983-84.
2. The recommended quotas for 1984 amount to a 3.3 percent in-

crease over 1983 which the Advisory Committee judges to be very reasonable.

—Adopted

VIII. MANDATE BHM AND FNC TO USE "MINISTERS' COMPENSATION GUIDE"

A. *Material*: Overture 12, pp. 490-91

B. *Recommendation*:

That synod not accede to Overture 12.

Grounds:

1. The BHM already uses the compensation guide as an aid in setting up salary ranges and the FNC already uses the compensation guide in setting up the *minimum* salary.
2. It is inappropriate to compare the *minimum* salary for FNC churches with the Home Missions salary scale.
3. Both the FNC and Home Missions are actively attempting to achieve an acceptable balance between their salary levels.
4. A similar overture was proposed in 1982 (Overture 7) and rejected by that synod.

—Adopted

(The report of Advisory Committee 11 is continued in Article 72.)

ARTICLE 70

The session is adjourned for the testimonial dinner; Elder Herbert Thomas closes with prayer.

WEDNESDAY MORNING, JUNE 22, 1983

Fifteenth Session

ARTICLE 71

Opening devotions are conducted by Rev. Harry Van Dam who announces song number 36, reads John 3:1-6, and offers prayer.

Roll call reveals that all delegates are present.

The minutes are read and approved.

The president thanks the committee which arranged the testimonial dinner and all who participated in it.

The vice president reads a letter from the Chaplain Committee, dated June 22, 1983, thanking synod for the warm reception of the chaplains and their wives.

He also reads a letter, dated June 21, 1983, from John De Haan, executive director of CRWRC, expressing gratitude for his reappointment.

ARTICLE 72

Advisory Committee 11, *Financial Matters*, Mr. Lawrence Van Noord reporting, presents the following:

(The report of Advisory Committee 11 is continued from Article 69.)

I. SALARY DISCLOSURE

A. *Materials:*

1. Report 19-A, VI, pp. 549-51, 564
2. Overture 30, pp. 498-99

B. *Background:*

The Synod of 1982 instructed the SIC to review the present salary disclosure policy and submit its recommendations to the Synod of 1983.

Overture 30 from Classis Sioux Center requests that "clearer, concise information" regarding salary expenditures and fringe benefits of denominational agencies be made available to "the constituency of the Christian Reformed Church. The definition of 'clear and concise information' is *actual salary and benefits* expended in the previous fiscal year...."

C. *Recommendations:*

1. That synod endorse the SIC recommendation that no adjustment be made to the salary ranges in the current Uniform Salary Policy for budget year 1984. —*Adopted*

2. That an independent salary administration consultant be retained to develop salary policy guidelines and salary ranges for the management positions of the denominational agencies. —*Adopted*

3. That the salary ranges to be established by the consultant be set in as narrow a scope as possible for the individual management positions, this information to be included in the agencies' reports as published in the printed *Agenda* and *Acts of Synod*. —*Adopted*

4. That the actual salary and employee benefit payments of denominational agencies be reported annually to synod in the agencies' financial reports, this report to list separate line entries corresponding to each level of management position description as shown in the schedule of salary ranges. Such report shall also include any other fringe benefit for each category. —*Adopted*

5. That a budget item for the fee of the proposed consultant be included in the Denominational Services 1984 Budget. —*Adopted*

6. That synod declare Recommendation 4 to be its answer to Overture 30.

Grounds:

- a. There are complaints that there is not adequate disclosure to our churches' constituency, who have a "right to know."
- b. The salary ranges expressed in the Uniform Salary Policy have been criticized as being too broad to provide adequate disclosure.
- c. There is a concern over internal equity of management salaries paid between the agencies: the concern over the relationship of

the salary paid to the executive director of one agency to that of another agency.

- d. There is concern over external equity of management salaries paid. How does the salary paid compare with similar positions in other church-related organizations? How does the salary paid to ordained ministers within the agencies compare with ministers serving our churches throughout the denomination?

—Adopted

II. OVERTURES TO LIMIT QUOTAS

A. Material

1. Overture 10, p. 490
2. Overture 36, p. 503
3. Overture 38, pp. 504-05

B. Summary:

Classis Grand Rapids East, Muskegon, and Pella overture synod to freeze 1984 quotas at 1983 levels, primarily due to economic conditions. Overture 36 further calls for a study committee to study quota issues.

C. Recommendations:

1. That synod not accede to Overtures 10, 36 (item 1), and 38.

Grounds:

- a. While the Finance Committee is very sensitive to the concerns expressed in the overtures, we do not believe a freeze is an appropriate solution, since it is, in effect, a 3 percent *reduction* due to inflation. (See Report 19-A, pp. 556-62.)
- b. We have examined the financial reports of the agencies, and in several cases interviewed representatives, and find that each agency has demonstrated fiscal responsibility.
- c. We further find that each agency, individually, and the total budget, cumulatively, demonstrates a spirit of austerity which reflects a concern for the current economic climate.

—Adopted

2. That synod not accede to Overture 36 (item 2).

Grounds:

- a. The present system includes intensive study and reflection on several levels, including board finance committees, boards, denominational financial coordinator, SIC finance committee, synodical finance committee, and synod.
- b. It is impractical to place a ceiling on quotas since it is not possible to predict economic climate on a long-range basis.
- c. Ground 2 of the overture is unnecessary, since synod has declared that quota contributions are not "assessments" (*Acts of Synod 1939*). They have not always been contributed as

recommended, especially in times, and areas, of economic hardship.

—*Adopted*

III. PROPOSED DENOMINATIONAL QUOTAS FOR 1984

A. *Materials:*

1. Reports of denominational agencies and the SIC as published in the *Agenda for Synod 1983* and as detailed in the *Financial and Business Supplement* for 1983.

2. Report 19-A, XII, pp. 555-61, 564

B. *Recommendations:*

1. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1983/Financial and Business Supplement*. —*Adopted*

2. That synod review each denominational agency's quota request before acting on any one of them by itself. —*Adopted*

3. That synod adopt the denominational per-family quota listed in Table A (p. 557). —*Adopted*

4. That synod adopt the regional quotas for Calvin College and Seminary listed in Table B (p. 558). —*Adopted*

Note: Table A as printed in *Acts of Synod 1983* reflects changes made by Advisory Committee 11 in the original table (labeled Exhibit I) submitted to synod in Report 19A.

—Leonard J. Hofman, stated clerk

IV. AGENCIES RECOMMENDED FOR FINANCIAL SUPPORT

A. *Materials:*

1. Report 19-A, XIII, pp. 562-63, 564

2. *Agenda for Synod 1983, Financial and Business Supplement*

B. *Recommendations:*

1. That synod approve the following for financial support as indicated:

a. Denominational agencies recommended for one or more offerings:

Back to God Hour—(1) above-quota needs, (2) "Arabic 25" special offering; (3) CRC TV—above-quota needs

Home Missions—(1) above-quota needs, (2) Armed Forces Fund (US only)

Board of Publications—Friendship Series, curriculum and development Board for World Missions—above-quota needs

Calvin (College) Center for Christian Scholarship

Christian Reformed World Relief Committee

Committee for Educational Assistance to Churches Abroad—above-quota needs

Synodical Committee on Race Relations—(1) above-quota needs, (2)

Multiracial Student Scholarship Fund
 United Calvinist Youth
 World Literature Committee—above-quota needs

—Adopted

b. Nondenominational agencies recommended for financial support *but not necessarily for one or more offerings:*

Benevolent agencies:

Bethany Christian Services
 Bethesda Hospital
 Calvary Rehabilitation Center
 Christian Health Care Center
 Elim Christian School
 Luke Society
 Pine Rest Christian Hospital Association

Educational agencies:

Association for the Advancement of Christian Scholarship
 Association for Public Justice Education Fund
 Canadian Christian Education Foundation Inc.
 Christian School Educational Foundation
 Christian Schools International
 Dordt College
 Institute Farel
 Redeemer Reformed College
 Reformed Bible College
 Roseland Christian School
 The King's College
 Trinity Christian College
 Westminster Theological Seminary

Miscellaneous agencies:

American Bible Society
 Canadian Bible Society (Canadian churches only)
 Canadian Home Bible League (Canadian churches only)
 Christian Labour Association of Canada (Canadian churches only)
 Faith, Prayer & Tract League
 Gideons International—USA (Bible distribution only)
 Gideons International—Canada (Bible distribution only)
 Inter-Varsity Christian Fellowship—USA
 Inter-Varsity Christian Fellowship—Canada
 Lord's Day Alliance—USA
 People for Sunday Association of Canada
 (formerly Lord's Day Alliance—Canada)
 The Evangelical Literature League (TELL)
 World Home Bible League

—Adopted

2. That our US congregations and individual members be encouraged to give towards the "Year of the Bible" cause as described in Report 19-A, XIV, p. 563.

—Adopted

ARTICLE 73

BALLOTING FOR APPOINTMENTS

Elder George Harris introduces ballot number 2.

Synod decides, because of technical difficulties in counting the first ballot, to choose from the entire nomination for the Interchurch Relations Committee. The assembly proceeds to vote.

ARTICLE 74

Advisory Committee 3, *Confessional and Liturgical*, Rev. Martin J. Contant reporting, presents the following:

(The report of Advisory Committee 3 is continued from Article 33.)

IV. CONTEMPORARY TESTIMONY COMMITTEE

A. *Material*: Report 32, pp. 406-51

B. *Background*:

In 1971 synod received two overtures requesting the church to re-express the faith of the church in a new confession. Synod of 1971 appointed the New Confession Committee to consider how the faith could be confessed in contemporary ways, whether the churches find an augmented confession necessary, and in which areas such a confession would speak. In 1972 the New Confession Committee reported that though the three great Reformed creeds have served the church well during the centuries since their adoption, and will continue to do so, yet life and culture have changed drastically. The Reformed creeds do not adequately address themselves to the changing historical context in which the church presently finds itself. Certain facets of the church's life today, such as missions, the doctrine of the Holy Spirit, and the church's response to the needs of a changing world need to be addressed in the confession of the church.

In 1977 synod again affirmed the need to move in the direction of a contemporary testimony to guide the church in speaking to the issues in our increasingly secular society. A Contemporary Testimony Committee was appointed by the Synod of 1979 in order to implement the decision to move in the direction of formulating a contemporary testimony. Along with annual progress reports, synod instructed this committee to prepare a draft of the contemporary testimony in 1983.

In writing a testimony, the church has sought to augment the present confessions without replacing or superseding them. "A testimony is of lesser rank than a creed or confession. It could, over a period of time, gain the stature of a creed as the church uses it in its witness and ministry" (*Acts of Synod 1982*, p. 577).

The committee submits a contemporary testimony entitled "Our World Belongs to God" together with a commentary. The testimony is composed of sixty-two sections with a preamble and four main divisions: Creation, Fall, Redemption, and New Creation. The commentary on the testimony consists of twenty-six sections which interpret the testimony

and elaborate on it, expanding especially on ethical matters of contemporary concern.

C. *Observations:*

The Advisory Committee has examined the Contemporary Testimony, "Our World Belongs to God," and the commentary paragraph by paragraph in the presence of representatives of the Contemporary Testimony Committee. Suggestions were submitted but the Advisory Committee itself did not make amendments. Several difficulties in paragraphs 7, 13, and 32 were observed. The Contemporary Testimony Committee has noted these difficulties and has revised those paragraphs. The Contemporary Testimony Committee now submits these to replace paragraphs 7, 13, and 32 for those in the *Agenda for Synod 1983* (asterisks indicate additions or reformulation).

- #7 God holds this world
 in sovereign love.
 He kept his promises,
 sending Messiah into the world,
 for the world.
 He poured out his Spirit, generous with his gifts;
 *and breathed his Word,
 *calling sinners to repent and believe.
 Now, all who believe in Jesus Christ
 can live
 and breathe
 and move again
 as children who belong to the family of God.
- #13 As God's creatures
 we belong to God.
 Made in the divine image,
 we represent God on earth
 *Subject to our King,
 *we live in loving communion with him,
 doing his will
 and walking in his ways.
- #32 As our substitute
 he suffered all his years on earth
 and especially in the horrible torture of the cross.
 There he carried God's judgment on our sin;
 by his sacrifice our guilt is removed,
 *his resurrection defeats sin and death:
 *we are set right with God,
 we are saved by his life,
 and called to walk with him
 in freedom from sin's dominion.

Note: Editorial changes also have been made and printing mistakes have been corrected.

D. *Recommendations:*

1. That synod give the privilege of the floor to the chairman and reporter of the Contemporary Testimony Committee, Dr. Gordon Spykman and Rev. Morris Greidanus. —*Adopted*

2. That synod grant provisional approval to the revised draft of the Contemporary Testimony with the Commentary for submission to the churches for use in worship, education, and outreach and for discussion and ask that written response be sent to the Contemporary Testimony Committee secretary, Prof. Robert Recker, by January 1, 1985. —*Adopted*

Note: Amendments approved by synod have been incorporated in Report 32 as it appears in the *Acts of Synod 1983*.—Leonard J. Hofman, stated clerk

3. That synod instruct the Board of Publications to seek ways of ensuring wide circulation of the Contemporary Testimony among the churches. —*Adopted*

4. That synod instruct the stated clerk to send copies of the Contemporary Testimony and the Commentary to the churches in ecclesiastical fellowship with a request for their written evaluation by January 1, 1985. —*Adopted*

5. That synod thank the committee for its work thus far and continue the Contemporary Testimony Committee to receive written reactions and suggestions for improvement in order to present a finalized draft to the Synod of 1986 for final approval. —*Adopted*

ARTICLE 75

Elder Henry Smit leads the assembly in closing prayer.

WEDNESDAY AFTERNOON, JUNE 22, 1983

Sixteenth Session

ARTICLE 76

Rev. William G. Brouwers leads synod in devotions. They include singing hymn 282, reading Psalm 34, and prayer.

ARTICLE 77

Advisory Committee 4, *Radio and Publications*, Rev. Vernon Luchies reporting, presents the following:

(The report of Advisory Committee 4 is continued from Article 25.)

HOPE CRC, OAK FOREST, ILLINOIS, APPEALS THE JUDGMENT OF CLASSIS CHICAGO SOUTH RE THE USE OF WOMEN IN ADJUNCT POSITIONS

(Majority Report)

A. *Materials:*

1. Printed Appeal 1, pp. 506–14

2. Supplemental Materials supplied by Hope CRC with their appeal

B. *Background:*

In a letter dated December 22, 1980, the Hope Church informed Classis Chicago South of their intention to continue to follow their "present policy of election of deacons." That policy was presented to the May 1981 meeting of classis and can be found in the *Acts of Synod 1981*, page 599. Classis judged Hope's policy of commissioning "female adjunct deacons and adjunct elders, who would not be ordained and would not have the right to vote but in every other way would participate in the tasks of the deacons and the elders," to be inconsistent with the Church Order and "Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination." Hope appeals this judgment of classis.

Both Hope CRC and classis agree that the distinction Hope CRC makes between service and ordination is the crux of the issue as it relates to their use of women adjunct elders and deacons. Classis does not believe that Hope's present practice is within the scope of the spirit and letter of the current Church Order.

C. *Observations:*

The issue is *not* whether it is desirable to have adjunct elders and deacons as a step in preparation of women assuming the full offices should synod in the future decide to amend the Church Order to permit this. The issue is whether Hope's distinction between service and ordination is legitimate and satisfies the spirit and letter of the Church Order. Hope CRC contends that it is legitimate and satisfies the spirit and letter of the Church Order, while Classis Chicago South does not.

Hope seeks to justify its practice as being in accord with the Church Order by reference to what, it contends, are parallels of service without ordination in the church. Such parallels as organists and Sunday school teachers are cited, as well as seminarians and lay evangelists who exhort.

Such comparisons, however, are not legitimate. They are *not* parallel to adjunct elders and deacons who do everything office-bearers do in Hope Church. Seminarians and lay evangelists might be considered to be comparable. However, seminarians receive licensure and lay evangelists are now ordained in agreement with the current Church Order.

It is noteworthy that Hope Church admits that the Church Order does not address the issue of adjunct elders and deacons. Yet, it believes an appeal to the above comparisons justifies their practice of having women serve as adjunct elders and deacons. Such reasoning, that doing all the tasks of the consistory without the privilege of ordination or voting, is legitimate for adjuncts, cannot be justified by the current Church Order.

D. *Recommendation:*

That synod not sustain the appeal of Hope CRC against Classis Chicago South.

Ground: By Hope church's own admission its adjunct elders and deacons are allowed to perform every duty of those offices with the one exception of voting.

—Adopted

Note: Prior to the adoption of the above motion, synod received as information the following report and recommendations of the advisory committee minority:

Minority Report: Rev. Kenneth Verhulst reporting

A. *Materials:* Same as that of Advisory Committee majority.

B. *Background and History:*

Since 1977 Hope Church has had the policy and practice of electing women to positions of adjunct elder and adjunct deacon. In the early stages, these positions were defined as nonordained and nonvoting, but in every other way participating in the tasks of elders and deacons. This policy was part of Hope's response to the urging of the Synod of 1975 "to make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church" (*Acts of Synod 1975*, p. 593).

When the Synod of 1978 allowed the ordination of women to the office of deacon, Hope Church was "ready." When the Synod of 1980 made clear that any church which had implemented the 1978 decision was to discontinue the practice, Hope Church decided to return to their previous policy of electing women to the nonordained position of deacon adjunct. At the same time, they decided to designate these women by a new term, deacon-elect, in the hope that the Synod of 1981 would again allow ordination of women to this office. They communicated this decision to the January 1981 session of Classis Chicago South.

At that meeting, classis received a response to Hope's letter from Calvin, Oak Lawn, CRC in which Calvin consistory declared "that it believes the action of Hope consistory to be contrary to the law and spirit of the Church Order and of the Synod of the Christian Reformed Church," and gave as grounds Church Order Article 29, 4, and numbers 3 and 4 of the "Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination," adopted by the Synod of 1973. To this, Calvin added its conclusion that Hope Church was "making a distinction between service and ordination which neither the Church Order nor the above decision of synod would allow. Ordination is for service. And service in office requires ordination. Ordination is not just for voting" (Minutes of Classis, January 1981, Art. 39). Classis adopted the position of Calvin Church along with the motion to ask Hope Church to rescind its decision to elect women to the position of "deacon-elect."

With this, the basic position of classis in regard to Hope's use of women as adjuncts was taken. They have held to it throughout the following history:

—Hope rescinds its August 1980 decision re "deacon-elect" but retains adjuncts.

May 1981—Church visitors to Hope report to classis. Classis adopts their statement that adjuncts are contrary to the law and spirit of the Church Order. Church Order Article 3 is added to the grounds given in January.

Sept. 1981—Hope protests the procedure of classis in not following the provisions of the Judicial Code when it made its judgment against Hope. Classis does not accede, but asks for report on Hope's compliance with their call that Hope desist.

May 1982—Hope submits to classis a nine-page report prepared for consistory which examines their policy in view of the objections of classis. The report contains the newly formulated definition of the adjunct positions as "positions of service only and not positions of office in Hope Church; as such they are positions without the authority of office and, therefore, do not require ordination, do not bestow the right to vote or to act in any official capacity that involves or requires the formal exercise of authority. The specific form of serving carried out by the adjuncts is at the discretion of and under the supervision of the official consistory" (consistory decision, May 10, 1982). Classis receives the report for information only, and decides not to put it on their agenda for September.

Sept. 1982—Classis considers and adopts the response of the Evergreen Park Church to Hope's report, including the warning that classis would be forced to consider disciplinary action against Hope if "they neither change their definitions and use of adjunct office bearers nor appeal classis' decision to the Synod of 1983" (minutes of classis, September 1982, Art. 27).

—Hope church appeals to synod.

C. *Observations and Analysis:*

1. The conflicting positions:

Hope's position is that adjuncts are not in violation of the Church Order because they are nonauthoritative (nonvoting) and nonordained. They are for service only. A distinction between service and ordination is often made. They cite as examples: steering committees in unorganized churches, seminary interns, the former position of evangelists, and others. The specific significance of ordination is the addition of ecclesiastical authority to the position of service which belongs to all who hold the office of believer. Although ordination is not just for voting, the authority of the office is symbolized and expressed clearly in the right to vote.

The position of classis is that service and ordination cannot be separated in this way. Functioning in the office automatically brings with it the authority of the office. That authority properly should be recognized and established by way of ordination; which gives also the rights (voting) and specific responsibilities of the office. To have persons functioning in the office who cannot be ordained to those offices according to the Church Order and synod is to act in conflict with the spirit, and therefore the law, of the Church Order and synod.

2. Clarification:

In dealing with this appeal, synod is not addressing the question of women in ecclesiastical office. The question is whether or not the use of women in adjunct positions in Hope Church is contrary to the law and spirit of the Church Order and the decision of synod as claimed by classis, and whether or not classis has dealt pastorally with Hope Church in its deliberations and decisions.

3. Analysis—in our judgment:

a. Hope CRC erred, prior to May 1982, in not making a clear distinction between the position of elder adjunct and deacon adjunct from the office of elder and deacon.

Although the Hope consistory made some distinction between the position of adjunct and office, the distinction was unclear and incidental (see Printed Appeal, Recommendation 5, p. 507). The consistory itself admits that it "may have subtly, though unintentionally, obscured the distinctions between the nonordained adjunct positions and the offices of elder and deacon" (see Printed Appeal, paragraph 3, p. 510). This lack of clarity contributes to the process whereby Classis Chicago South judged that the policy of adjunct elders and deacons was "contrary to the law and spirit of the Church Order."

b. Classis Chicago South erred in failing to place on its agenda the May 10, 1982, nine-page report and information communication of the Hope consistory.

The communication appears to be a serious attempt on the part of Hope consistory to respond seriously to the issues raised by classis and the decision of the Synod of 1975 re use of women's gifts. This communication contains a significantly new and different definition of the positions of elder adjunct and deacon adjunct. Although classis did distribute a copy of Hope CRC's communication to all members of the classis, it did not place the report on its agenda (Minutes of Classis Chicago South, May 1982).

D. *Recommendations:*

1. That synod withhold action re appeal of Hope CRC.

Grounds:

a. The matter has not been carried as far as possible on the local level since Classis Chicago South has not directly discussed Hope's report of May 1982 in which the consistory, in response to the action of classis, attempted to redefine the position of adjunct in distinction from the office of elder and deacon.

b. There is hope that under new conditions the matter may be resolved in the minor assembly.

2. That synod appoint a committee from neighboring classes to deal pastorally with the matter and report to the Synod of 1984.

Mandate:

- a. To mediate, in so far as possible, the difference in the understanding of the relationship between service and ordination.
- b. To establish a meaningful dialogue between Hope consistory and Classis Chicago South.
- c. To seek a mutually acceptable resolution to the differences.
- d. To assist Hope consistory in a thorough examination of their position in the light of Reformed polity and the synodical decision of 1975 re the use of women's gifts.

Grounds:

- (1) Correspondence studied indicates an unwillingness on the part of both parties to engage in meaningful dialogue which seriously seeks a resolution to the difference between them. If this impasse is broken, the matter could be resolved in the minor assembly.
- (2) An outside committee can help to resolve blocked communication that presently exists.
- (3) Both Hope CRC and classis will be well served.

ARTICLE 78

The following appointments are presented for approval:

SCORR

Mr. Floyd Kurley—Classis Red Mesa. Member of the Church Rock CRC where he serves as elder. He is currently teaching at Rehoboth Christian School. He replaces Mr. Edward T. Begay. His appointment is for a three-year term.

UNORDAINED EMPLOYEES' PENSION FUND COMMITTEE

Mr. Terry Greenfield, representative of the Back to God Hour, for a three-year term.

Mr. Lawrence Bos, reappointment for a third three-year term.

WORLD LITERATURE COMMITTEE

BACK TO GOD HOUR REPRESENTATIVE—Rev. Issac I. C. Jen, Member; Rev. Bassam M. Madany, Alternate

CHRISTIAN WORLD RELIEF COMMITTEE REPRESENTATIVE—Mr. Wayne Medendorp, Member; Mr. William C. Haverkamp, Alternate

CHRISTIAN REFORMED HOME MISSIONS—Rev. Alvin J. Vander Griend, Member; Rev. Dirk Hart, Alternate

—Adopted

ARTICLE 79

Advisory Committee 8, *Interdenominational Matters*, Rev. Anthony De Jager reporting, presents the following:

(The report of Advisory Committee 8 is continued from Article 57.)

RELATIONSHIP WITH DIE GEREFORMEERDE KERK IN SUID AFRIKA

A. *Materials:*

1. Overture 22 of Synod 1982 entitled "Sever ties with Gereformeerde Kerk in Suid Afrika" (*Acts of Synod 1982*, p. 620)
2. Report 12, V, pp. 153-54
3. Overture 41(b), p. 576

B. *Observations:*

Overture 22 to the Synod of 1982 was given into the hands of the Interchurch Relations Committee for advice to the Synod of 1983. This overture requests synod to sever the ties with the Gereformeerde Kerk in Suid Afrika because of the racial injustices existing within the churches in South Africa.

Overture 41(b) of Classis Toronto supports this request.

The Interchurch Relations Committee in its report recommends that synod not accede to Overture 22.

C. *Recommendations:*

1. That synod make the following declaration:

Synod is deeply grieved and disturbed over the unbiblical ideology and persistent practice of apartheid/separate development in the society of South Africa and within and white Reformed churches and the consequences these have, such as is evidenced by the fact that there are separate churches for believers of different races so that even at the table of the Lord racial separation is maintained. Nevertheless synod judges it premature to sever the ties of ecclesiastical fellowship with the GKSA at this time as requested by Overture 22 of 1982 and Overture 41(b).

Grounds:

- a. Severance of the ties of ecclesiastical fellowship is only undertaken after concerted and patient effort to effect a change of position or attitude has failed. In the case of the GKSA and its alleged untenable position and practice in race relations, the CRC has exerted a minimum of effort to determine the essential culpability of the GKSA in matters of race relations and even less in seeking to effect change in the position the GKSA.
- b. The issues raised in Overture 22 and its grounds are very complex and will require our most diligent and wise attention if we are to carry out the provisions of ecclesiastical fellowship with GKSA as we help it to arrive at biblically warranted positions and practices in the matter of race relations.
- c. Initial steps have been taken to bring these matters into discussion with the GKSA. The president of the Interchurch Relations Committee has been mandated by the committee to include a meeting with the leadership of the GKSA on his June 1983 visit to South Africa, where the specific items set forth in Overture 22 will be discussed.

—Adopted

2. That synod express its sincere regrets that during all the years of close relationship with the GKSA the Christian Reformed Church has exerted a minimum of effort in properly executing the responsibilities which it has assumed as a church in ecclesiastical fellowship. (See Report 12, II, A, 5 and 6, p. 147.) —*Adopted*

3. That synod instruct the Interchurch Relations Committee to devise ways and means that effectively convey to the GKSA its concerns as stated above and to give this matter high priority. —*Adopted*

ARTICLE 80

Appointments, officers and functionaries, Mr. George Harris reporting, presents the following for review:

I. OFFICERS AND FUNCTIONARIES

A. Officers

1. Stated Clerk: Rev. Leonard J. Hofman (1987)
2. Denominational Financial Coordinator: Mr. Harry J. Vander Meer (1984)
3. Synodical Treasurer: Mr. Lester Ippel

B. Functionaries

1. Arrangements and Reports for Synod: Mr. Lester Ippel and Mr. Robert Struyk
2. Archivist: Dr. Herbert Brinks
3. Convening Church of 1984 Synod: Grace Christian Reformed Church, Grand Rapids, Michigan

II. SYNODICAL DEPUTIES

Classis	Delegates	Alternates	Term expires
Alberta North	Rev. A. H. Venema	Rev. J. H. Kits	1984
Alberta South	Dr. J. S. Hielema	Rev. G. J. Hogeterp	1985
Atlantic Northeast	Dr. J. Vanderlaan	Rev. J. H. Piersma	1986
British Columbia	Rev. P. M. Jonker		1984
Cadillac	Rev. R. Graves	Rev. T. J. Brown	1986
California South	Rev. E. G. Cooke	Rev. J. Howerzyl	1985
Central California	Rev. N. J. Gebben	Rev. R. B. Vermeer	1986
Chatham	Rev. J. Keressies		1984
Chicago South	Rev. N. Punt	Rev. A. J. Schoonveld	1984
Columbia	Rev. H. B. Spaan	Rev. L. G. Zoerhof	1986
Eastern Canada	Rev. M. D. Geleynse	Rev. J. A. Quartel	1986
Florida	Rev. W. Hofman	Rev. H. F. Harnden	1984
Grand Rapids East	Rev. J. Timmer	Rev. W. M. Gebben	1986
Grand Rapids North	Rev. Jay De Vries	Rev. J. R. Jackson	1985
Grand Rapids South	Rev. J. D. Eppinga	Rev. H. J. Kwantes	1985
Grandville	Rev. H. Hoekstra	Rev. P. E. Bakker	1986
Hackensack	Rev. V. Geurkink	Rev. A. Lindemulder	1986
Hamilton	Rev. H. R. De Bolster	Rev. L. Slofstra	1984
Holland	Rev. L. J. Dykstra	Rev. J. Fondse	1985
Hudson	Rev. D. P. Wisse	Rev. P. C. H. Szto	1986

Huron	Rev. J. Cooper	Rev. D. Velthuisen	1986
Illiana	Rev. R. Leetsma	Rev. G. P. Holwerda	1985
Kalamazoo	Rev. G. Compaan	Rev. O. W. Duistermars	1984
Lake Erie	Rev. W. L. De Jong	Rev. A. L. Hoksbergen	1985
Minnesota North	Rev. C. Bishop	Rev. G. W. Van Den Berg	1985
Minnesota South	Rev. M. G. Zylstra	Rev. H. Lamsma	1985
Muskegon	Rev. T. Verseput	Rev. N. L. Meyer	1985
Northcentral Iowa	Rev. A. L. Kuiper		1986
Northern Illinois	Rev. R. D. Goudzwaard	Rev. F. Bultman	1985
Orange City	Rev. M. Van Donselaar	Rev. J. T. Ebbers	1985
Pacific Northwest	Rev. J. A. Petersen	Rev. G. W. Sheeres	1985
Pella	Rev. R. J. Holwerda	Rev. P. Vander Weide	1984
Quinte	Rev. A. De Jager	Rev. H. Mennega	1986
Red Mesa	Rev. A. J. Veltkamp	Rev. A. E. Mulder	1985
Rocky Mountain	Rev. R. J. Buining		1985
Sioux Center	Rev. L. Stockmeier	Rev. C. W. Niewenhuis	1984
Thornapple Valley	Rev. D. W. Vander Veen	Rev. J. C. Medendorp	1986
Toronto	Rev. J. Westerhof		1986
Wisconsin	Rev. J. A. Hoeksema		1986
Zeeland	Rev. J. A. Wesseling	Rev. H. D. Vanderwell	1985

III. BOARDS AND COMMITTEES

A. Back to God Hour

Member	Term expires
Mr. Jerry Hertel	1984
Rev. Frank E. Pott	1984
Rev. Kenneth D. Koeman	1984
Dr. Kenneth Bootsma	1984
Rev. H. Uittenbosch	1984
Mr. Edward T. Begay	1984
Mr. Richard Loerop	1985
Rev. Louis Kerkstra	1985
Dr. Henry Ottens	1985
Rev. Howard J. Vugteveen	1985
Mrs. Jean Bilthouse	1986
Rev. Merle Den Blyker	1986
Rev. Jack S. Hielema	1986
Mr. Jack Thalen	1986

B. Board of Trustees—Calvin College and Seminary

Classis	Delegates	Alternate	Term expires
Alberta North	Dr. S. Greidanus	Mr. J. De Leeuw	1986
Alberta South	Rev. J. Jooisse	Rev. J. Tuininga	1985
Atlantic Northeast	Mr. C. N. Hutt	Mrs. M. Gage	1986
British Columbia	Rev. P. M. Jonker	Rev. D. J. Tigchelaar	1985
Cadillac	Dr. R. De Bruin	Dr. R. Westmaas	1985
California South	Rev. H. Hiemstra	Rev. W. D. Dirksen	1984
Central California	Dr. R. Vander Molen	Dr. H. De Jong	1986
Chatham	Rev. S. Cooper		1986
Chicago South	Rev. J. L. Meppelink	Rev. R. M. Hartwell, Sr.	1984
Columbia	Dr. J. Vander Beek	Mr. R. Korthuis	1984
Eastern Canada	Rev. G. Bieze	Rev. W. De Jong	1985
Florida	Rev. R. L. Westenbroek	Rev. J. G. Aupperlee	1985
Grand Rapids East	Rev. W. M. Van Dyk	Rev. W. M. Gebben	1986
Grand Rapids North	Rev. J. Joldersma	Dr. B. T. Duthler	1985
Grand Rapids South	Rev. W. H. De Vries	Rev. J. C. Hutt	1986
Grandville	Rev. E. J. Blankespoor	Rev. H. C. Van Wyk	1985

Hackensack	Rev. R. W. De Vries	Rev. J. Vugteveen	1984
Hamilton	Rev. J. J. Hoytema	Rev. H. Katerberg	1985
Holland	Dr. R. Brummel	Rev. J. M. Ouwinga	1986
Hudson	Rev. M. A. Davies	Ms. V. Christian	1986
Huron	Rev. E. Den Haan	Rev. F. Heslinga	1986
Illiana	Dr. H. Holwerda	Rev. R. D. Ritsema	1985
Kalamazoo	Rev. H. Minnema	Rev. S. Ten Brink	1985
Lake Erie	Dr. O. Gelderloos	Mrs. C. Rottman	1985
Minnesota North	Rev. A. C. Groen	Rev. M. Toonstra	1986
Minnesota South	Rev. D. Snapper	Rev. R. L. Scheuers	1985
Muskegon	Rev. C. J. De Ridder	Rev. E. W. Los	1986
Northcentral Iowa	Rev. H. J. Westra		1986
Northern Illinois	Dr. W. Venema	Rev. J. E. Wolff	1986
Orange City	Rev. A. Gelder	Rev. J. T. Ebbers	1984
Pacific Northwest	Mr. J. De Waard	Rev. M. S. Jorritsma	1986
Pella	Rev. S. Kramer	Rev. I. W. Meuzelaar	1985
Quinte	Rev. A. A. Van Geest	Rev. H. Getkate	1985
Red Mesa	Mr. E. Yazzie	Mr. J. Jasperse	1985
Rocky Mountain	Mr. R. Vander Molen	Dr. D. De Boer	1985
Sioux Center	Rev. E. J. Knott	Rev. C. W. Nieuwenhuis	1986
Thornapple Valley	Rev. J. C. Medendorp	Rev. J. Vigh	1984
Toronto	Rev. D. Pierik	Rev. C. D. Tuyl	1986
Wisconsin	Rev. J. A. Hoeksema	Rev. T. Wevers	1985
Zeeland	Rev. J. A. Wesseling	Rev. H. Vanden Heuvel	1986

Members at Large

Central District	Mr. J. Morren	Mr. R. Postma	1985
	Mrs. M. Buma	Mr. R. De Vries	1985
	Mr. J. Breuker, Jr.	Mrs. H. Westra	1985
	Dr. S. Konynenbelt	Mrs. C. Mereness	1984
Eastern District	Dr. B. Bradley	Mr. N. Greydanus	1984
Far West District	Dr. A. Pauw	Mr. G. Vander Sluis	1984

C. Christian Reformed Board for World Missions

Classis	Delegates	Alternates	Term expires
Alberta North	Rev. G. J. Heersink	Rev. C. Vriend	1984
Alberta South	Mrs. R. Krabbe	Rev. D. R. Smith	1986
Atlantic Northeast	Mr. C. Spoelhof	Rev. P. W. Brink	1986
British Columbia	Rev. S. A. Van Daalen	Rev. W. C. Tuininga	1985
Cadillac	Dr. E. Stehouwer	Mr. W. Vander Ark	1985
California South	Dr. J. E. Kim	Rev. J. F. Hollebeek	1986
Central California	Rev. P. Yang	Rev. G. B. Ebbers	1986
Chatham	Mr. A. De Haan	Mr. J. Eising	1985
Chicago South	Rev. N. Punt	Rev. R. W. De Young	1985
Columbia	Rev. A. J. Machiela	Mr. D. Koetje	1985
Eastern Canada	Rev. J. La Grand	Rev. B. B. Bakker	1985
Florida	Rev. R. Borrego	Mr. J. Fernandez	1986
Grand Rapids East	Mr. J. De Kruyter	Mrs. J. Ettesvold	1984
Grand Rapids North	Mr. J. S. Brondsema	Dr. H. Bratt	1985
Grand Rapids South	Mr. W. Bierema	Rev. C. Compagner	1984
Grandville	Rev. S. T. Cammenga	Rev. R. A. Kok	1984
Hackensack	Rev. J. C. Rickers	Mr. Q. Remein	1984
Hamilton	Rev. R. J. Sikkema	Rev. H. Katerberg	1986
Holland	Rev. M. Beelen		1986
Hudson	Ms. M. Last	Rev. J. K. Boersma	1986
Huron	Rev. A. Dreise	Rev. B. H. De Jonge	1985
Illiana	Rev. H. J. Schutt	Rev. G. G. Heyboer	1986
Kalamazoo	Mr. D. Vander Steen	Mr. N. Kroeze	1984
Lake Erie	Mr. P. Limburg	Rev. A. A. Arkema	1986
Minnesota North	Rev. C. W. Flietstra	Rev. A. C. Leegwater	1986

Minnesota South	Rev. J. Riemersma	Rev. J. T. Petersen	1986
Muskegon	Mr. C. Portenga	Dr. R. Prins	1984
Northcentral Iowa	Rev. H. Vanderaa	Rev. W. G. Van Hal	1985
Northern Illinois	Mr. A. De Jong	Rev. R. J. Van Antwerpen	1986
Orange City	Rev. T. C. Vanden Heuvel	Mr. P. Noteboom	1985
Pacific Northwest	Rev. O. J. Hogan	Rev. R. Tadema	1985
Pella	Rev. D. J. Boogerd		
Quinte	Rev. H. Mennega	Mr. P. Feddema	1985
Red Mesa	Mr. E. Mehne	Ms. Ellouise De Groat	1985
Rocky Mountain	Rev. E. Boer	Rev. A. Helder	1984
Sioux Center	Rev. R. Ruis	Mr. J. Mahaffy	1985
Thornapple Valley	Mr. D. Radius	Rev. G. Bouma	1984
Toronto	Rev. J. De Jong		1985
Wisconsin	Rev. W. K. Bulthuis	Rev. J. R. Pruim	1985
Zeeland	Rev. B. Byma	Rev. L. J. Kuiper	1986
Members at Large			
Eastern Canada	Mr. B. Dykstra	Mr. J. Oegema	1984
Central U.S.	Mr. H. Padding	Mrs. J. Brooks	1984
	Mr. S. Ellens		1985
	Mr. R. Browneye	Miss K. Gunnink	1985

D. Christian Reformed Board of Home Missions

Classis	Delegates	Alternates	Term expires
Alberta North	Rev. T. J. Oosterhuis	Rev. E. Gritter	1986
Alberta South	Mr. W. Havinga	Rev. H. Wildeboer	1986
Atlantic Northeast	Rev. B. Van Antwerpen	Rev. B. A. Averill	1986
British Columbia	Rev. H. Numan	Rev. P. Sluys	1986
Cadillac	Rev. R. Walter	Rev. D. J. M. Lieverdink	1985
California South	Mr. M. Tanis	Mr. H. Lappinga	1984
Central California	Rev. V. Vander Zee	Rev. L. K. Tanis	1986
Chatham	Rev. D. C. Los		1986
Chicago South	Rev. A. J. Schoonveld	Rev. F. D. Steen	1985
Columbia	Mr. E. Boeve	Rev. J. E. Jeffers	
Eastern Canada	Rev. J. Visser	Rev. J. Klumpenhauer	1984
Florida	Mr. H. Vander Laan	Mr. J. Fennema	1986
Grand Rapids East	Mrs. M. Griffioen	Mrs. L. Klooster	1985
Grand Rapids North	Rev. M. C. Groenendyk	Rev. J. W. Dykstra	1984
Grand Rapids South	Rev. J. M. Hofman	Rev. R. B. Lanning	1986
Grandville	Rev. M. R. Doornbos	Rev. J. Morren	1985
Hackensack	Rev. S. J. Vander Klay	Rev. J. Abreu	1985
Hamilton	Rev. J. De Vries, Jr.	Mr. P. Hoogendam	1985
Holland	Rev. E. P. Meyer	Mr. A. Huisman	1985
Hudson	Rev. V. Luchies	Rev. M. J. Lucas	1986
Huron	Rev. J. W. Hielkema		1986
Illiana	Rev. L. A. Bazuin	Rev. C. L. Bremer	1986
Kalamazoo	Rev. G. Veenstra	Dr. E. Feenstra	1986
Lake Erie	Rev. R. Opperwall	Rev. B. Becksvoot	1985
Minnesota North	Dr. W. Stienstra	Rev. J. D. Osterhouse	1985
Minnesota South	Rev. H. Lamsma	Rev. R. Zomermaand	1986
Muskegon	Rev. T. Verseput	Rev. G. R. Mossel	1986
Northcentral Iowa	Mr. K. Johnson		1985
Northern Illinois	Mr. L. Van Dyke	Mrs. H. Boerman	1986
Orange City	Mr. E. Ruisch	Mr. W. Wiersma	1985
Pacific Northwest	Rev. R. Vander Ley	Mr. E. Blankers	1985
Pella	Mr. C. Vos	Mr. D. Ward	1984
Quinte	Rev. P. W. De Haan	Rev. R. W. Ouwehand	1985
Red Mesa	Mr. H. Thomas, Jr.	Mr. A. Benally	1985
Rocky Mountain	Rev. J. Hofman, Jr.	Rev. T. Dykman	1986

Sioux Center	Rev. H. De Groot	Mr. R. Oostra	1984
Thornapple Valley	Rev. J. E. De Vries	Rev. B. W. Mulder	1986
Toronto	Rev. P. Nicolai	Rev. J. Kuipers	1986
Wisconsin	Rev. B. De Jong	Mr. A. Van Dyken	1985
Zeeland	Rev. E. J. Tamminga	Mr. C. Scholma	1986

Members at Large

Central U.S.	Mr. D. Sall	Mr. J. Simerink	1984
	Mr. J. T. Daverman	Mr. P. Van Putten	1984
	Miss D. Westra	Miss H. Monsma	1985
	Mr. H. De Haan	Mr. D. Dekker	1985
Eastern U.S.	Mr. W. Vander Werf	Mr. R. Vander Plaats	1984
Western U.S.	Mr. S. Youngsma	Mr. B. Taylor	1984
Southwest Ontario	Mr. C. Baarda	Mr. H. Van Arnhem	1985
Eastern Canada	Mr. J. Bekker		1984
Western Canada	Mr. D. Van Dyke	Mrs. J. Bekker	1984

E. Christian Reformed Board of Publications

Classis	Delegates	Alternates	Term expires
Alberta North	Rev. R. De Moor	Rev. J. K. Jansen	1985
Alberta South	Miss G. Heinen		1986
Atlantic Northeast	Mrs. R. Machiele		1986
British Columbia	Mr. I. De Vries	Rev. W. L. Vander Beek	1986
Cadillac	Rev. N. J. Thomasma	Rev. R. C. Vredeveld	1985
California South	Rev. G. Van Enk	Rev. D. Draayer	1984
Central California	Mr. J. Van Spronsen	Mr. P. Duyst	1986
Chatham	Rev. P. C. Hogeterp	Rev. A. Vanden Ende	1984
Chicago South	Rev. J. A. De Kruyter	Rev. A. Van Zanten	1984
Columbia	Mrs. S. Imig	Mrs. L. Visser	1984
Eastern Canada	Mrs. W. Runia	Mrs. M. Van Dyk	1986
Florida	Mr. F. Ritsema	Mrs. C. Geertsema	1984
Grand Rapids East	Dr. R. E. Van Harn	Miss N. Vander Ark	1985
Grand Rapids North	Mr. B. Breuker	Mr. J. Day	1986
Grand Rapids South	Mr. R. Otte	Rev. G. Meyer	1984
Grandville	Rev. C. Steenstra	Rev. E. J. Blankespoor	1984
Hackensack	Mr. B. Nawyn	Ms. M. Nagelkirk	1986
Hamilton	Mr. S. De Jong	Rev. H. Jonker	1985
Holland	Mr. H. Bratt	Mr. J. Vander Zwaag	1984
Hudson		Mrs. F. Kooistra	1985
Huron	Mrs. J. Malda		1984
Illiana	Rev. I. J. Apol	Mrs. J. Roeda	1986
Kalamazoo	Rev. W. D. Buursma	Mr. R. Vander Well	1985
Lake Erie	Rev. J. R. Boot	Mr. L. Edsall	1984
Minnesota North	Mr. J. Lipscomb	Mrs. H. Potoka	1985
Minnesota South	Rev. E. R. Tigchelaar	Rev. H. Bajema	1984
Muskegon	Rev. H. J. Wigboldy		1984
Northern Iowa	Mr. L. Bakker	Mr. S. Meyers	1984
Northern Illinois	Mrs. A. Vilario	Rev. G. D. Vanderhill	1984
Orange City	Mr. D. Van Someren	Mr. V. Baker	1984
Pacific Northwest	Rev. K. R. Slager	Mr. M. Hollander	1984
Pella	Mr. R. De Jager		1984
Quinte	Rev. H. Van Nijenhuis	Rev. C. Vink	1985
Red Mesa	Rev. M. A. Harberts	Rev. T. J. Niehof	1986
Rocky Mountain	Mrs. W. Klop	Rev. J. Holleman	1985
Sioux Center	Dr. M. Vanden Bosch	Mr. N. Van Schouwen	1986
Thornapple Valley	Dr. P. Boonstra	Rev. G. Terpstra	1984
Toronto	Dr. H. Hart	Rev. P. W. De Bruyne	1986
Wisconsin	Dr. F. Stremmer	Mr. I. Kraker	1986
Zeeland	Rev. C. D. Vander Meyden	Rev. H. D. Vanderwell	1986

Members at Large

(To serve as members with expertise in finance and law)

Mr. Henry Kuntz
 Mr. Gordon Quist
 Mr. Bernard Scholten

(To serve as advisor and consultant representing NAPARC churches in the area of church education)

Rev. Allan Baldwin

(To serve as fraternal delegate from the Reformed Church in America)

Rev. George Brown

F. Christian Reformed World Relief Committee

Classis	Delegates	Alternates	Term expires
Alberta North	C. Visser	B. Schoonderbeek	1986
Alberta South	J. Kreeft	D. Vander Wekken	1985
Atlantic Northeast	R. Hiskes	A. Jackson	1986
British Columbia	J. Snel	W. Vander Spek	1986
Cadillac	W. Hoekwater	W. Koetje	1984
California South	S. Cole	B. Van Enk	1986
Central California	L. De Ruiter	M. Fernandez	1984
Chatham	D. Veenstra	M. Vander Zwan	1986
Chicago South	D. Vanden Berg	W. Stoub	1984
Columbia	M. Feddes	L. Omta	1985
Eastern Canada	S. Tabak	N. Van Dyk	1984
Florida	W. Conklin	R. Hoeksema	1984
Grand Rapids East	R. Mulder	H. Brinks	1986
Grand Rapids North	R. De Young	F. Mulder	1985
Grand Rapids South	J. Hoekwater	G. R. Rietberg	1984
Grandville	A. Schierbeek	T. Sjoerdsma	1986
Hackensack	I. Greidanus	W. Roper	1984
Hamilton	J. Van Wely	G. De Groot	1985
Holland	G. Van Noord	E. Vander Ploeg	1985
Hudson	H. Jost	B. Tolsma	1986
Huron	H. Exel	W. Klumpenhower	1984
Illiana	F. Porter	P. Persenaire	1984
Kalamazoo	W. Wierenga	D. Kramer	1986
Lake Erie	S. Elzinga	S. Lanterman	1985
Minnesota North	A. Van Someren	A. Geurkink	1986
Minnesota South	P. Boer	M. Vander Pol	1984
Muskegon	R. Retsema		1986
Northcentral Iowa	J. Kole	W. Goemaat	1985
Northern Illinois	Dr. A. Diepstra	B. Ryskamp	1984
Orange City	R. Bouma	R. Vis	1984
Pacific Northwest	R. Bode	D. Vander Woude	1985
Pella	K. Van Gilst	A. Nieuwsma	1985
Quinte	G. Jonkhéer	H. Ferbeek	1985
Red Mesa	T. Tso	J. Den Bleyker	1985
Rocky Mountain	W. Smits	J. Vander Pol	1985
Sioux Center	M. Klomp	D. Cannegieter	1985
Thornapple Valley	R. Poel	J. Zomerlei	1986
Toronto	J. Brouwer	A. Goodhoofd	1984
Wisconsin	E. Gabrielse	J. Van Vliet	1986
Zeeland	J. Nyhof	M. Genzink	1984

Members at Large

Medical	J. Heersink	G. Evenhouse	1984
Business Person	D. Tuinstra	D. Van Laar	1984
Attorney	D. Swierenga	C. D. Hackney	1984

Accountant	E. Westenbroek	E. Zeilstra	1986
Minister	Rev. Jacob P. Boonstra	Rev. H. J. Baas	1986
Sociologist	J. Haveman	Dr. T. Rottman	1986

G. Synodical Interim Committee

District	Member	Alternate	Term expires
Western Canada	Rev. N. B. Knoppers	Rev. E. Gritter	1986
Eastern Canada	Mr. M. Koole	Mr. J. Wynia	1986
	Rev. J. G. Klomps	Rev. A. De Jager	1984
Far West U.S.	Rev. E. C. Marlink	Rev. W. C. Boelkins	1984
	Mr. J. Van Andel	Dr. A. Pauw	1984
Mississippi River	Rev. P. W. Brouwer	Rev. G. Gunnink	1986
to Rocky Mountain	Mr. F. Velzen	Mr. G. Vermeer	1984
Eastern Coast U.S.	Rev. D. P. Wisse	Rev. B. Van Antwerpen	1984
Central U.S.	Rev. J. A. De Kruyter	Rev. W. R. Witte	1985
	Mr. H. Johnson	Mr. W. Postma	1986
	Dr. R. Seven	Mr. R. Mulder	1986
	Rev. J. Hasper	Rev. D. J. Negen	1985
	Mr. G. Raterink	Mr. H. Rempe	1985
	Mr. A. Van Tuinen	Mr. M. Veltkamp	1985

Ex officio members: stated clerk, denominational financial coordinator, and synodical treasurer

IV. STANDING COMMITTEES

A. Chaplain Committee

Mr. C. Mulder (1984), Mr. D. Dekker (1984), Rev. A. D. Evans (1984), Mrs. E. Bossenbroek (1985), Mr. R. Gritter (1985), Mrs. G. Newhof (1985), Mr. N. Berghoef (1986), Rev. R. Recker (1986), Rev. P. H. Vruwink (1986). Canadian Representation: Rev. C. D. Tuyl, Primary (1985), Rev. J. Van Til, Alt. (1985).

B. Church Help Committee (effective through December 31, 1983)

Rev. E. J. Knott (1985), Mr. D. Pluim (1984), Rev. J. T. Ebberts (1985), Rev. G. Vander Plaats (1985), Mr. E. Huizenga (1985), Mr. B. De Wit (1985); Alternates: Rev. H. Vander Kam (1985), Mr. N. Vander Ark (1985).

C. Committee for Educational Assistance to Churches Abroad

Rev. J. Hasper (1984), Mr. P. De Klerk (1984), Mr. A. Evenhouse (1984), Mrs. Tina Minnema (1984), Dr. C. Plantinga, Jr. (1985), Mrs. R. Hoekema (1985), Mr. M. Muller (1985), Mr. J. Tamminga (1986), Mr. Jay Van Groningen (1986).

D. Denominational Loan Fund

Rev. J. T. Ebberts, Mr. D. Pluim, Mr. B. De Wit, Mr. C. Nagel, Mr. E. Miller, Mr. G. Geenen, Mr. C. Lane, Mr. G. Van Wyke, Mr. P. Knorr, Mr. J. Bruins, Mr. D. Meindersma, Mr. D. Van Leeuwen. *Ex officio* members: Mr. G. Borst, Mr. H. Vander Meer.

E. *Fund for Needy Churches*

Rev. I. J. Apol (1984), Mr. M. Van Beveren (1984), Mr. H. Ottenhoff (1985), Rev. C. L. Bremer (1986), Mr. H. Kortenhoven (1986).

F. *Historical Committee*

Dr. L. Oostendorp, Dr. H. Zwaanstra, Dr. H. Ippel, Rev. J. Leugs

G. *Interchurch Relations Committee*

Rev. T. E. Hofman (1984), Dr. J. H. Primus (1984), Dr. J. H. Kromminga (1985), Dr. J. Vanden Berg (1985), Mrs. Thelma Meyer (1985), Rev. G. Bouma (1986), Mr. Keith Knight (1986), Rev. J. Timmer (1986).
Ex officio member: Rev. L. J. Hofman.

H. *Judicial Code Committee*

Dr. J. Daling (1984), Rev. D. Miedema (1984), Judge J. Feikens (1984), Rev. H. Petersen (1985), Mr. P. Feddema (1985), Rev. F. D. Steen (1985), Mr. D. Vander Ploeg (1986), Dr. J. H. Primus (1986), Rev. J. Kuntz (1986).

I. *Liturgical Committee*

Mr. J. Vanden Bosch (1984), Rev. J. M. V. Koole (1984), Miss N. Vander Ark (1984), Dr. H. Boonstra (1985), Dr. R. Kooistra (1985), Mrs. S. Van Zanten (1985), Rev. H. Admiraal (1986), Dr. C. G. Kromminga (1986).

J. *Ministerial Information Service Committee*

Rev. D. Draayer (1984), Mr. J. Verhoeven (1984), Mr. L. Van Noord (1985), Mr. W. De Groot (1986), Rev. H. Hiemstra (1986), Rev. J. F. Hollebeek (1986).

K. *Ministers' Pension Fund Committee* (United States)

Rev. M. Goote (1984), Mr. G. Knol (1984), Mr. J. Mellema (1984), Mr. K. Olthoff (1985), Mr. R. Helder (1986).

L. *Pastor-Church Relations Committee*

Rev. W. P. Brink (1984), Mr. D. Vander Ploeg (1984), Dr. R. R. De Ridder (1985), Mrs. J. De Jong (1985), Rev. P. Borgdorff (1986), Mrs. M. Vos (1986), Dr. R. Westmaas (1986); ex officio member: Rev. L. Tamm-
inga (nonvoting).

M. *Sermons for Reading Services*

Rev. M. J. Lise (1984), Rev. J. De Jong (1984), Rev. J. G. Klomps (1984), Rev. P. W. De Bruyne (1986); Alt. Rev. C. H. Salomons (1986).

N. *Synodical Committee on Race Relations*

Ms. S. Clahchischilli (1984), Rev. G. D. Postema (1984), Mrs. J. Rodriguez-Huyser (1984), Mr. B. Goei (1985), Mr. G. Avalos (1985), Rev. J. Chen (1985), Mr. R. Mormon (1985), Mr. H. Van Denend (1985),

Mr. J. Van Zanten (1985), Mr. R. Bandstra (1986), Mr. Ho Young Chung (1986), Mrs. B. Clayton (1986), Mr. F. Kurlley (1986), Mrs. T. Goree (1986); ex officio members: Mr. K. Westerhof, Rev. W. Ipema. Advisory Committee members: Mr. D. Koetje, Dr. A. Diekema.

O. *Unordained Employees' Pension Fund Committee*

Mr. A. Van Zee (1984), Mr. L. Vanden Bosch (1985), Mr. L. Ippel (1985), Mr. L. Bos (1986), Mr. T. Greenfield (1986).

P. *Volunteer Resource Bank*

Mr. C. Bergman (1984), Rev. D. Van Essen (1984), Mr. J. Hoekenga (1985), Rev. J. Kerssies (1985), Mrs. D. Vance (1985), Mrs. J. Bulthuis (1986), Mrs. V. Poortenga (1986), Mr. L. Van Ess (1986).

Q. *World Literature Committee*

Dr. H. A. Smit (1984), Rev. R. Recker (1984), Rev. W. Van Tol (1984), Dr. R. Vander Vennen (1985), Rev. I. I. C. Jen (1986), Mr. W. Medendorp (1986), Dr. E. D. Roels (1986), Rev. A. J. Vander Griend (1986).

V. STUDY COMMITTEES (first named is convener.)

A. *Belgic Confessions Translation Committee*

Dr. J. H. Primus, Rev. P. C. Holtrop, Dr. A. Otten, Mrs. L. Read, Rev. L. Verduin, Dr. H. Zwaanstra.

B. *Committee re Headship in the Bible*

Rev. J. A. De Kruyter, Dr. A. A. Hoekema, Mrs. S. Cook, Dr. W. P. De Boer, Rev. W. Kobes, Rev. G. H. Pols, Mrs. T. Van Halsema.

C. *Pastoral Committee re Center of Hope Matter*

Mr. A. Van Der Wall, Dr. J. Bratt, Mr. K. Houskamp, Mr. P. Kok, Mr. D. Oosterhouse.

D. *Psalter Hymnal Revision Committee*

Mr. J. Van Laar, Mr. V. Schultz, Mrs. S. Boomsma, Mr. D. Grotenhuis, Dr. J. Hamersma, Dr. A. A. Hoekema, Dr. B. Polman, Mrs. M. Post, Rev. J. Reiffer, Dr. C. Seerveld, Dr. D. Topp.

E. *Service Committee for Ministry to Retarded Persons*

Dr. T. Hoeksema, Rev. P. Breedveld, Rev. P. W. De Bruyne, Mr. K. Ooms, Mr. B. Tuinier, Mr. I. Wassink, Mrs. D. Wiersma.

F. *Committee on Theological Education in Quebec*

Dr. J. H. Kromminga, Dr. A. J. Bandstra, Rev. P. Borgdorff, Mr. W. Hobé, Rev. J. Van Til, Rev. J. Visser.

G. *Committee for Translation of the Canons of Dort (formerly New Confessions Committee)*

Mr. P. De Klerk, Dr. R. Tiemersma, Dr. D. Sinnema, Dr. A. Wolters, Rev. E. H. Oostendorp.

H. Committee for Writing of a Contemporary Testimony

Dr. G. J. Spykman, Rev. M. N. Greidanus, Rev. R. Recker, Dr. L. Den Besten, Mr. C. Hoogendoorn, Dr. R. J. Mouw, Rev. B. Nederlof, Dr. G. Vander Velde, Miss A. Van Ginkel; Alts. Rev. D. J. Hart, Rev. T. E. Hofman, Rev. P. J. Jonker.

I. World Missions and Relief Commission

Prof H. Dekker, Mr. G. Berghoef, Mr. N. De Graaf, Dr. J. H. Kromminga, Dr. W. Spoelhof.

J. Concept of Need in Article 8 of the Church Order Committee

Rev. T. E. Hofman, Rev. N. Punt, Rev. A. J. Schoonveld.

K. Dordt College Proposal Committee

Rev. W. P. Brink, Mr. H. De Wit, Mr. L. Gritters, Rev. B. J. Haan, Dr. W. Spoelhof; Advisors: Dr. A. Diekema, Dr. J. B. Hulst.

VI. REFORMED ECUMENICAL SYNOD (INTERCHURCH RELATIONS COMMITTEE)

Voting Delegates

Dr. John H. Kromminga—Professional Delegate
Rev. Clarence Boomsma—Ministerial Delegate
Dr. John Vanden Berg—Elder Delegate

Nonvoting Delegates

Dr. John H. Primus—Professional Delegate
Rev. Roger E. Van Harn—Ministerial Delegate
Mr. Dan Vander Ark—Elder Delegate

Alternates

Dr. Henry Zwaanstra—Professorial
Rev. Carl D. Tuyl—Ministerial
Dr. Al Wolters—Elder

ARTICLE 81

The minutes are read and approved.

ARTICLE 82

The president thanks the delegates for their cooperation and courtesy, and his fellow officers, the stated clerk, and the denominational financial coordinator for their assistance. Rev. Calvin Bolt, vice president, expresses the thanks of the assembly to the president for his excellent leadership.

The stated clerk presents, in behalf of synod, inscribed gavels to the president and vice president, and gratuities to the clerks of synod.

ARTICLE 83

The president briefly addresses the synod and leads the assembly in a closing prayer, after which the delegates sing "Praise God from Whom All Blessings Flow," and the Synod of 1983 adjourns.

Jacob D. Eppinga, president
Calvin Bolt, vice president
Jacob B. Vos, first clerk
Morris N. Greidanus, second clerk

Attested a true copy
Leonard J. Hofman, stated clerk

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 - Kim, Rev. Soo Myung
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 - Lee, Rev. William K.
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 - Boersma, Rev. J. Karel (prison chaplain)
 - Bolt, Rev. John (professor of theology, Redeemer College)
 - De Vries, Rev. John F. (president, Bibles for Mexico)
 - Ellens, Rev. Dale (military chaplain)
 - Grevengoed, Rev. Richard E. (executive director-pastoral counselor, Christian Care Center)
 - Hertel, Rev. Richard A. (teacher of evangelism, Reformed Bible College)
 - Hulst, Rev. John B. (president, Dordt College)
 - Kloms, Rev. John G. (minister-at-large, Christian Horizons)
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QUOTAS AND RECOMMENDED AGENCIES FOR 1984

I. DENOMINATIONAL AGENCIES

A. Quotas

	Per Family for 1984
Back to God Hour.....	\$ 45.00
CRC-TV.....	15.00
Board of Home Missions.....	79.50
Board of Publications.....	2.25
<i>Psalter Hymnal</i> Revision.....	1.75
Board for World Missions.....	77.00
Calvin College and Seminary.....	58.75**
Chaplain Committee.....	5.35
Comm. for Educ. Assist. to Churches Abroad.....	.50
Denominational Services.....	17.95*
Fund for Needy Churches.....	17.00
Ministers' Pension Fund.....	39.50
Supplemental Fund.....	.75
Synodical Committee on Race Relations.....	3.15
Supplemental Fund.....	.80
World Literature Committee.....	2.40

\$366.65

*Includes synodical expenses and offices, denominational building debt and operations, and funds for standing, service, and study committees of synod.

**Synod approved the following 1984 regional or area quotas for Calvin College and Seminary, in agreement with the decision of the Synods of 1962 and 1982:

Area 1—comprises Classes Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, and Thornapple Valley.....	\$91.80
Area 2—comprises Classes Cadillac, Holland, Kalamazoo, Lake Erie, Muskegon, and Zeeland.....	\$73.20
Area 3—comprises Classes Northern Illinois, Chicago South, Florida, Illinois, and Wisconsin.....	\$62.90
Area 4—comprises Classes Minnesota North, Minnesota South, North-central Iowa, Orange City, Pella, and Sioux Center.....	\$28.40
Area 5—comprises Classes Atlantic Northeast, Hackensack, and Hudson... ..	\$91.80
Area 6—comprises Classes Columbia, California South, Central California, Pacific Northwest, Red Mesa, and Rocky Mountain.....	\$51.60
Area 7—comprises Classes Chatham, Eastern Canada, Hamilton, Huron, Quinte, and Toronto.....	\$43.90
Area 8—comprises Classes Alberta North, Alberta South, and British Columbia.....	\$30.50

Areas which benefit from a quota reduction should employ monies saved to finance their present area colleges (*Acts of Synod 1962*, pp. 54, 104, XXV).

B. One or More Offerings

1. Denominational Agencies

- a. Back to God Hour—(1) above-quota needs, (2) "Arabic 25" special offering CRC-TV, (2) above-quota needs
- b. Home Missions—(1) above-quota needs, (2) Armed Forces Fund (US churches only)
- c. Board of Publications—*Friendship Series*, curriculum and development
- d. Board for World Missions—above-quota needs
- e. Calvin (College) Center for Christian Scholarship
- f. Christian Reformed World Relief Committee
- g. Committee for Educational Assistance to Churches Abroad—above-quota needs
- h. Synodical Committee on Race Relations—(1) above-quota needs, (2) Multiracial Student Scholarship Fund
- i. United Calvinist Youth
- j. World Literature Committee—above-quota needs

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. Luke Society
7. Pine Rest Christian Hospital Association

B. Educational Agencies

1. Association for Public Justice Education Fund
2. Canadian Christian Education Foundation Inc.
3. Christian Schools Educational Foundation
4. Christian Schools International
5. Dordt College
6. Institute Farel
7. Institute for Christian Studies (formerly Association for the Advancement of Christian Scholarship)
8. Redeemer College
9. Reformed Bible College
10. Roseland Christian School
11. The King's College
12. Trinity Christian College
13. Westminster Theological Seminary

C. Miscellaneous Agencies

1. American Bible Society
2. Canadian Bible Society (Canadian churches only)
3. Canadian Home Bible League (Canadian churches only)
4. Christian Labour Association of Canada (Canadian churches only)
5. Faith, Prayer and Tract League
6. Gideons International—USA (Bible distribution only)
7. Gideons International—Canada (Bible distribution only)
8. Inter-Varsity Christian Fellowship—USA
9. Inter-Varsity Christian Fellowship—Canada
10. Lord's Day Alliance—USA
11. People's for Sunday Association of Canada (formerly Lord's Day Alliance—Canada)
12. The Evangelical Literature League (TELL)
13. World Home Bible League

- D. U.S. congregations and individual members are encouraged to give towards the "Year of the Bible" cause as described in Report 19-A.